Book of Hierotheus.

The Book which is called

THE BOOK OF THE HOLY HIEROTHEOS

with Extracts from

THE PROLEGOMENA AND COMMENTARY OF THEODOSIOS OF ANTIOCH

and from

THE "BOOK OF EXCERPTS" AND OTHER WORKS OF GREGORY BAR-HEBRÆUS

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To all who have ever taught me
and especially to

the Rev. J. R. U. Elliott M.A.
and
the Rev. R. G. Fookes B.D.

to whom I owe
my first acquaintance with ancient tongues
and much besides

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PREFACE

The chief manuscript of the Book of Hierotheos, which has been in the British Museum for more than a century, was fully described by Rosen and Forshall in 1838. Additional notes, amplifying and correcting their description, appeared in the appendix to the great Catalogue of William Wright in 1872; but wide-spread interest in the book was first aroused by the publication, in 1886, of Frothingham's monograph " Stephen bar Sudaili the Syrian Mystic and the Book of Hierotheus." Since that date several eminent students of Christian doctrine and Christian mysticism have expressed regret that Frothingham's promise to publish a complete text of the Book of Hierotheos was never fulfilled.

Early in the present century the Text and Translation Society undertook to supply what was lacking. It was then proposed to print everything contained in Brit. Mus. Add. 7189, i. e. not only the Book of Hierotheos, but also the whole of the Prolegomena and Commentary attributed to Theodosios of Antioch. This was a very large undertaking, and it was ultimately abandoned, partly because of the great increase in the cost of printing, partly because those who began the transcription of the text never completed their task.

The present work differs from the work originally proposed in three respects. The text of the Book of Hierotheos is separated from the commentary in which, in the manuscript, it is embedded (see pp 148*–159*, 191 n); specimens only of the Prolegomena and Commentary of Theodosios are published and not the

whole; three passages from the writings of Bar-Hebraeus in which he describes Stephen bar Sudhaile as the author of the Book of Hierotheos, a skeleton outline of his own reconstruction of that book together with his account of his motives and method in reconstructing and three examples of his notes on the text, and a few specimens of the original work of the scholiast of the Harvard manuscript have been added.

In the Syriac text my chief aim has been to shew as clearly as possible what stands written in the MSS. In the body of the text of the Book of Hierotheos consonants and punctuation have been reproduced—right or wrong—exactly as they appear in Brit. Mus. Add. 7189; in the *apparatus criticus* and in passages from "B" and "H" the punctuation has been omitted. Some of the more obviously corrupt passages have been obelized, and a few passages which might seem to be misplaced or interpolated have been enclosed in square brackets, but too much importance should not be attached to these signs (see pp 178*, 217 n).

The method adopted in the English translation needs a word of explanation. It will be observed that, throughout the book, a literal—almost word-for-word—rendering is given either in the text, or in the footnotes, or in the Additional Notes (pp 258 ff); also that certain words are sometimes used in an unnatural sense (*e.g.* contemplation, distinction, essence, motion, nature, opposition, sign, unification &c.); also that a long word is sometimes used where a short one would be preferable (*e.g.* "designation" instead of "name"). This method of translation was forced upon me by the necessity, for reasons of economy, of making an English index serve the purpose of an index of Syriac words; which could only

be done, at the expense of literary style, by giving a very literal translation of the whole text, and by uniform rendering of any important Syriac word, wherever, and with whatever particular shade of meaning, it occurs. Occasionally, in order to make the translation intelligible to readers unacquainted with Syriac, it has been necessary to abandon uniformity of rendering (see p 1 n, and "species" in Index iv); but, as a general rule, it may be assumed that any given English word or expression always represents the same Syriac word or expression, and that the introduction of a synonym into the translation implies a change of word, not a change of meaning, in the original. In Index iv, which is, I hope, a not wholly inadequate substitute for an index of the chief Syriac terms used in the Book of Hierotheos, I have tried to indicate also the various shades of meaning which must be given in particular passages to words rendered uniformly in the translation (*e.g.* essence, likeness, nature, sign &c.).

Though the final responsibility for everything which appears in this book rests on me alone, I most gratefully acknowledge my obligation to many kind helpers; to Professor F. C. Burkitt without whose generous interest and assistance this book would never have been published; to the authorities of the Semitic Museum at Harvard University, and especially to Dr David G. Lyon its Curator, who most generously, and without any security, allowed the MS Sem. Mus. 4009 to remain in my possession for nearly a year, who also sent me the letter in which, at an earlier date, Professor G. F. Moore had described its contents (see p 199 f); to the Managers of the Hort Memorial Fund who paid the cost of the double journey of the Harvard MS, and also allowed me to keep for several years their rotograph reproduction of the MS

Brit. Mus. Add. 7189; to Professor A. A. Bevan who read through most of the more obscure passages in the Book of Hierotheos with me, cleared up many of my difficulties, saved me from not a few errors, and made the very valuable suggestions which are recorded in the footnotes to the translation and in the Additional Notes. In expressing my very great gratitude to Professor Bevan I must add that he is in no degree responsible for the present form of the translation or for the errors and infelicities which, no doubt, it still contains. To Dr A. Lukyn Williams I am indebted for information concerning the Samaritan Chronicle (see p 101 n) and for the identification of several Biblical references; to the Rev. R. G. Fookes, Rector of Lea and Canon of Lincoln, and to my sister, for many shrewd criticisms of the English portions of the book; to my colleague Dr L. A. Borradaile for many valuable hints about the arrangement of material; and to the Master and Fellows of Selwyn College for relieving me, at a critical period in its history, from any share in the extra burden laid upon the College by the activities of the Royal Commission on the University.

Finally I have most heartily to thank Herr Adolf Holzhausen and the printers and readers of the Vienna *Universitäts-Buchdruckerei* for their unfailing patience and courtesy, and for the very great skill with which they have performed a long and difficult task. I should be very glad if I could believe that my own work had been half as well done as theirs.

Selwyn College, Cambridge
June 4th 1927 F. S. Marsh.

TRANSLATION OF THE BOOK

WHICH IS CALLED

THE BOOK
OF THE HOLY HIEROTHEOS

CONTENTS

TRANSLATOR'S PREFACE BEFORE THE BOOK OF THE HOLY HIEROTHEOS

THE BOOK OF THE HOLY HIEROTHEOS

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NOTE:

The following signs are used in the translation in addition to those which appear in the Syriac text.

( ) = these words, which are not in the Syriac, are added either to bring out the sense of the original more clearly, or, occasionally, when the text seems defective or obscure, to suggest what *may* have been the original sequence of thought.

< > = these words, which appear to have fallen out of the Syriac text by accident, have been restored in the translation.

. . . . . = (a) something seems to have been omitted;
(b) the Syriac is too corrupt to be translated.

PREFACE

BEFORE THE BOOK OF THE HOLY HIEROTHEOS

I have (always) accounted this to be a fulfilment of the Divine commandments, (namely) that I should obey thy divine commandments, O Philios, lover of divine things; since I have learned well from experience that in everything thou art profitable to my soul, for always thou art a right and honest counsellor. Now thy present request is that I should translate from Greek into Syriac that mystic and holy book of illustrious words which was written by the Man of Marvel, and I with great readiness undertake these things. But I also, for my own part, ask of thy God-like Sanctity that thou wilt watch with me in prayer to God on my behalf that I may be able to preserve without stain, within the veil of prudent silence,[1] all the dazzling and holy mysteries which have been revealed to us by (that) divine Mind;[2] for I am afraid of those strict injunctions which have been laid upon me by thee, O Elect One,[3] that I should not expose those secret and hidden mysteries before Minds that are not pure, and so become guilty of the Word which says, "Give not a holy thing to dogs, and cast not pearls to swine."[4]

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[1] cf p 111*21.

[2] cf p 4*13.

[3] lit: "by thy Electness."

[4] Matthew vii 6.

THE FIRST DISCOURSE OF THE HOLY HIEROTHEOS

THE FIRST CHAPTER OF THE HOLY HIEROTHEOS THE BEGINNING OF HIS BOOK. p 2*

Not (to be) said, perhaps, or told are those things which thou hast asked us to say and to tell, since not even to the discernment of the angels may the wonderful mysteries of pure and holy Minds be revealed; for they (*i. e.* the angels), indeed, possess an order which is above the designation of humanity, but are far too low and small for the secrets[1]

[1] It is very difficult to find an English equivalent for the Greek word *θεωρία* which occurs here and in about a hundred other places in this book. To avoid continual paraphrase, *θεωρία* is represented in the present translation by the four words "contemplation," "significance," "mystery," "secret," distributed as follows: (i) sometimes *θεωρία* means "a looking at," "a beholding," especially, "the power of seeing the full meaning of things"; for this sense the translation given is "contemplation" (14* 13, 16 16* 13 20* 11 &c.): (ii) sometimes *θεωρία* seems to mean "a spectacle presented to the mind which reveals all that is to be known about a thing, its origin, destiny, and the principles of its operation," *i. e.* the full significance of the thing; thus *θεωρία* and *γνῶσις* appear as parallels (p 111* 5). *θεωρία*, used thus, is translated "significance." (iii) in many cases *θεωρία* is used as a mere synonym for *μυστήριον* (ܪܐܙܐ). A *θεωρία* is "fulfilled," "performed," "revealed," "exposed," "seen," "displayed," "concealed"; at one time we find the phrase "to reveal the *θεωρία* of a *μυστήριον*" (14* 2 37* 19 72* 13 81* 8 84* 16, cf Dion. Areop. CH passim), at another "to reveal the *μυστήριον* of a *θεωρία*" (34* 16 47* 9 85* 1, 2): the same esoteric doctrines are called in the same context *θεωρίαι* and *μυστήρια* (53* 7 54* 6 120* 1, 5); in short, the

that are above them. Now we are persuaded and know that every intelligent Nature is limited and known and comprehended by the Essence that is above it, and limits and knows and comprehends the Essence that is below it,[1] but to the pure Mind belongs the power of seeing above and below. For all those who give account of the secrets (of things) tell the secret (of the things) that are below them,[2] but the (full) account of the secret of the pure Mind (would be) without limit and embrace everything.[3]

But for our part, my son, let us glorify the First Good,[4] which is the pure food of those who are divinely moved,

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writer frequently used the two words indiscriminately. In the translation, *θεωρία*, used in this way, is rendered "mystery" when it means "that which is performed or seen" (*e. g.* 40* 6 71* 16 72* 10 &c.), and elsewhere "secret."

[1] cf p 78* 19; Dion. Areop. CH v; *Φαμὲν δέ, ὅτι κατὰ πᾶσαν ἱερὰν διακόσμησιν, αἱ μὲν ὑπερβεβηκυῖαι τάξεις ἔχουσι καὶ τὰς τῶν ὑφειμένων διακοσμήσεων ἐλλάμψεις καὶ δυνάμεις, ἀμέθεκτοι δὲ τῶν αὐταῖς ὑπερκειμένων εἰσὶν αἱ τελευταῖαι* (cf xi 2 xii 2 EH v i 7 &c.): Proclus, *Στοιχ. Θεολ.* 150; *Πᾶν τὸ προϊὸν ἐν ταῖς θείαις τάξεσι πάσας ὑποδέχεσθαι τὰς τοῦ παράγοντος δυνάμεις οὐ πέφυκεν· οὐδὲ ὅλως τὰ δεύτερα πάσας τὰς πρὸ αὐτῶν, ἀλλ' ἔχει τινὰς ἐκεῖνα τῶν καταδεεστέρων ἐξῃρημένας δυνάμεις καὶ ἀπεριλήπτους τοῖς μετ' αὐτά.*

[2] Men can give a full account of animals but not of angels, angels of men but not of archangels and so on. Cf p 16* f.

[3] Originally and finally the pure Mind is one with the Good, the source of all being life and knowledge: as such, it is capable of knowing the ultimate mysteries of the universe—in fact it *is* the universe (iv 17, 18).

[4] "The Good" is expressed by the feminine adjective twenty times (ten times in Book i, three times in Book ii, once in Book iii, four times in Book iv, twice in Book v), by the masculine adjective twenty-one times (twice in Book i, three times each in Books ii and iii, eleven times in Book iv—five of these in iv 21, twice in Book v). It is hard to see any difference of meaning between the two. The feminine seems to be preferred in sections which deal with cosmology

and likewise the fulfilment of their natural yearning and the cooling of their hot and glowing ardour, (an ardour) which by divine contact[1] is divinely and holily enkindled[2] and p 3* strengthened and made mighty to cleave to the Essence which arouses it.

Moreover, let us say concerning it, that it is that-which-brings-into-existence, and (it is?) both that-which-cares and that-which-provides:[3] and that we may be fully acquainted also with the significance[4] of each one of its glorious titles, (let us take them separately) and (say, that) if we name it "that-which-brings-into-existence," (we do so) because, by division, all the glorious and holy distinctions (of being) were brought into existence by it,[5] and it, as the living and creating Root, put forth the separate branches;[6] and if it be entitled "that-which-cares," (it is) because it labours, purely and holily, to turn back to the first order those who once or many times have fallen from that first order;[7] and we entitle it "that-which-provides," since it stretches out as it were the hand of its goodness, in the measure of full satis-

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or "the fall from the Good," the masculine in passages which speak of "unification" or "commingling with the Good"; but masculine and feminine are used interchangeably on p 7* 9 ff and p 80* 6–10.

[1] or "brooding" cf p 56* 5. Here the commentators give the meaning as "contact" and use the analogy of flint and steel.

[2] lit "moved."

[3] cf Dion. Areop. DN ix 9, .. ἀλλὰ τὸ εἰς οὐσίαν ἄγειν τὸν Θεὸν καὶ συνέχειν τὰ πάντα καὶ παντοίως πάντων προνοεῖν, ibid i 3.

[4] lit: θεωρία.

[5] or: "because from It, by division (or 'at the time of division'?) all the glorious and holy distinctions (of being) were created."

[6] cf DN x 1.

[7] ibid i 3 ... καὶ τῶν μὲν ἀποπιπτόντων αὐτῆς ἀνάκλησίς τε καὶ ἀνάστασις.

faction, so to speak, to the yearning which is naturally moved towards it.

With glorious praises therefore let us praise it—these (praises) which (are possible only) in (a state of) Unification and before Unification; but above Unification, know, O my friend, that (all) distinction passes away, and where there is no distinction who will glorify whom?[1]

That which is not (to be?) revealed will now be evident[2] to thee O my son, (namely) that the act of glorifying[3] is (a proof of the existence of) that which is other and distinct; but if (that which was other) has been divinely commingled and holily blended (with its source), then otherness has been taken away and the act of glorifying[3] ceases. And so it has been made known to us that praise is the love-craving speech of those who have been hated[4] and likewise the supplication of those who have fallen: and if the Son said to the Father, p 4* "Glorify thy Son, that thy Son may glorify thee,"[5] it is evident (not only) that that which was not glorified[6] became glorified, (but also) that that which glorified was not (yet) commingled.[7]

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[1] cf iv 19, 20.

[2] For the construction see pp 28* 11 41* 13 68* 17 103* 9 110 15.

[3] lit: "glorifying motion (or 'impulse')."

[4] BH read "limited."

[5] John xvii 1.

[6] *i. e.* humanity.

[7] lit: "but that which was not commingled glorified": *i. e.* since they can glorify each other Father and Son are still two not one. This is the first hint of the writer's belief that the Christianity of the New Testament is insufficient. "Perfection" does not worship Christ (i 4): Christ is only a stage on the journey not the goal (i 3): Christ makes "atonement" or "unification," the mystic seeks to rise above unification to commingling, "we glorify Christ ... the designa-

SECOND CHAPTER

Of Praise and of Affection.

For if the rational Orders (of angels) have been named "glorifiers" by the divine Word which says "(Glorify him) all ye his angels and all his hosts,"[1] it is evident that they glorify by reason of a certain yearning which springs from affection; for they feel affection and love towards the Essence from which they were derived.[2] And even the study[3] of Nature teaches that the working of affection is (simply) the yearning for (each other of) those things which were derived one from the other. Rational beings, therefore, do not yearn or feel affection for that from which they were not[4] derived.[5]

THIRD CHAPTER

Of the Secret which is revealed to divine Minds.

When that divine Mind, Paul, our Teacher and the Director of our path, was about to tell[6] us this secret which

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tion of our unification, but the name of commingling is more sublime and exceeding than all the designations of unification" (iv 21).

[1] Psalm cxlviii 2. [2] lit: "separated." [3] lit: "word."

[4] So H: C reads "do not rational beings therefore yearn and feel affection for that from which they were derived?"

[5] cf Proclus *Στοιχ. Θεολ.* 31; *ὀρέγεται ἄρα καὶ τῆς ἑαυτῶν αἰτίας ἕκαστα*: Comm. in Parmen. . . . *πῶς γὰρ ὁ οὐρανὸς ὀρέγεται τοῦ θείου, μὴ γενομένος ἐκεῖθεν; . . . πῶς δὲ καὶ ἡμεῖς ἐκεῖνο γιγνώσκομεν, μήτε ὑποστάντες ἐκεῖθεν* (quoted by T. Whittaker, The Neo-Platonists, 2nd ed. p 258 f).

Dion. Areop. EH ii 1 . . . *τῆς δὲ ἱερᾶς ἀγαπήσεως (τοῦ θεοῦ) ἡ . . . ἀρχικωτάτη πρόοδος ἡ τοῦ εἶναι θείως ἡμᾶς ἀῤῥητοτάτη δημιουργία.*

[6] lit: "was telling."

is revealed to divine and heavenly Minds in that Universal Essence of all Minds, (namely) for what reason this separation[1] came to be,[2] he became afraid and would not reveal
p 5* (it). But he only said, "I heard words unutterable which it is not lawful for man to utter"[3]—whether[4] (he meant that?) it is not lawful *because* one is man,[5] or (it is not lawful) *so long as* one is man; whereas I am handing on with great boldness not the things which I have learned (by hearing?) but the things which I have seen, obeying the Word which says, "What thine eyes have seen, that say"[6]—these (words apply to one) so long as one is man (?). I, too, my friend, while I was travelling in the way of our divine Ascent, encountered,[7] along with the multitude of Essences, that Essence also which is called "Universal"[8]; [Now it has been called "Universal" because from[9] it all distinctions (of being) were brought into existence;[10]] and by it I too was divinely taught, and mystically informed what is the secret of distinctions, along with the multitude of other secrets (which are) revealed to divine Minds by the Universal Essence. And do thou, O my son, remember the

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[1] or "distinction." [2] cf iv 1.

[3] 2 Corinthians xii 4.

[4] The same peculiar construction appears on p 23* 15.

[5] lit: "because he is man."

[6] Ezekiel xl 4. The argument seems to be: do not think that by writing this book I am disregarding St. Paul's injunction, because (a) St. Paul's words "it is not lawful to utter them" refer only to things *heard*, not to things *seen*, (b) in the book of Ezekiel a definite command is given that whatsoever is seen is to be made known.

[7] lit: "there met me."

[8] or "common," cf iv 1, 2.

[9] or "by." [10] cf p 3* 6 f: probably a gloss.

monitory and divine ban, which is laid upon divine Minds by the Universal Essence, lest the glorious and divine mysteries which have been handed on to them by it should be disclosed[1]—I know that thou too hast reached (the Universal Essence), and it has taught thee as (it also taught) us, because we all received one spirit[2]—and when thou rememberest these things, then thou (wilt) easily understand why the divine Apostle said "It is not lawful for a man to utter them." p 6*

Yet, so far as it can be done,[3] even I myself am attempting to say in human speech things which are not (to be) reduced to speech, because the Spirit searches all, and the Spirit judges everything, and the Spirit searches even the depths of God,[4] and we have received that Spirit. Who then shall lead us astray? And he who loves Christ shall see him, for (Christ) Himself said, "I will shew myself to him."[5]

But do thou, my son, yearn not to see Christ but to be in Christ—nay, but to speak mystically[6]—(desire) that Christ may be in thee; else wilt thou assuredly be reprobate: for the divine Word says, "If ye know not that Christ is in you, ye are reprobate,"[7] and it did not say "(that) ye are in Christ."

If then we be in Christ, we shall be comprehended and known by him and unified (with him?); but if Christ be in us, then it is evident that he is known and contained by

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1 cf p 78*. 2 cf 1 Corinthians xii.

3 lit: "as a little out of much."

4 cf 1 Corinthians ii 10, 12. 5 John xiv 21.

6 "mystically," in this phrase, seems always to mean "in strict accuracy," cf 36* 1 57* 8 98* 17 112* 7.

7 2 Corinthians xiii 5.

us and unified (with us?).[1] For if, ⟨when⟩[2] the Mind reaches unto Christ, it is contained by Christ, how, when it passes beyond Christ, will it not contain Christ? Let him who reads understand, and let him who has understood contain his understanding between him and his soul and God: for if the Father is greater than the Son, and the Son is the guide of those who ascend, then the Son is (only) a 'Mansion'[3] near the Father; and they who are going to the Father must pass beyond the Mansion.

p 7*

FOURTH CHAPTER

Of Worshipping and Not-Worshipping.

For if we be worshippers of Christ, it is the sign of purification; and if we worship in spirit, it is the sign of those who have (already) been purified; but if we do not worship, it is one of two things, for either it is (the sign) of perfection which no longer needs (to worship?), or it is rebellion which is not (yet) brought into subjection [for presently the rebels are destined to be brought into subjection].

Now concerning that differentiation[4] about which our question has been asked, only the knowledge of the Son and of those who are like him knows. But those who have once become acquainted with the Good will scarcely find occasion of stumbling therein (because of the problem) why

[1] This participle may be a mere dittography of the preceding one. Probably the original text had the same three verbs in each of the parallel clauses—perhaps, "known and contained and comprehended."

[2] This word appears to have fallen out of the text by accident.

[3] The word used to represent μοναί in John xiv 2.

[4] lit: "separation" or "distinction."

all is not the same; and why, again, distinctions are found which are inferior the one to the other; for we are persuaded, O my son, that the things which were brought into being by the Good[1] were all brought into being in the same way, for Goodness cannot make superiority and inferiority, for it wills and desires to make all like itself.[2]

FIFTH CHAPTER

Of "whence came Minds," and of their Distinction from each other.

Come, now, let us inquire mystically and divinely concerning each several one of (existing) Minds, and let us p 8*
see whence is the cause of their differentiation.[3]

The Word[4] concerning the Good has shewn that the Good is in no wise consenting to make anything not "the same,"[5] else how (could the Good) itself be "the same," for diversity[6] cannot be the work of "sameness." Now since the very designation of "distinction" is a proof to us of original "sameness,"[7] and "sameness" does not cause distinction, we say that there must be something to cause distinction (if distinction exists). But that distinction exists, we may know from the distinct Orders of divine Beings; and from all the distinct and disparate Natures[8] of men and of animals and of things that creep upon the earth, and of birds and

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1 masc. 2 cf ii 11, iv 14; Plato, Timaeus 29 E.
3 lit: "separation" or "distinction."
4 *i. e.* of Plato quoted above (Timaeus 29 E).
5 lit: "unequal," "equality" &c. cf Plato, Timaeus 29 E, 35 AB.
6 MSS "discernment;" read ܦܪܝܫܘܬܐ.
7 cf Phaedo 70–72. 8 or "species" and so elsewhere.

of beasts and of fishes; and also of the many and distinct Essences that are below the earth, and of those that are tormented in the different hells; for the Natures which are upon the earth—apart from the three Essences of demons that are in this world—are revealed even to those who live the bodily life, though only pure Minds can see the Essences that are above the heavens.

For we know, with respect to those Natures which are in the earth and below the earth, that the Fall from the Good[1] is the measure of their descent; for they are men if they
p 9* remain in the human measure, and do the things which are seemly for men, and remain also only in the customs which befit men:[2] and we (may) explain divinely, and say also, concerning each one of the artificial designations (which are applied to infra-human stages of descent?), that[3] the name of "beast" is bestowed upon them, from that kind of lascivious and violent motion which is exercised without intelligence, and also from the fact that in them has been extinguished the intelligent power which is called "discrimination;" and by discrimination I mean (self-)respect (?), and by (self-)respect I mean "to be conscious of one's superior origin (?)."[4]

And "Wild-beast-nature" is (so) called from that powerful and violent excitement which is moved by anger, and drives

[1] Here, as elsewhere, the writer is combining ideas derived ultimately from Plato with ideas derived from Genesis.

[2] cf ii 6, iv 13, v 3 ܐ

[3] lit: "for."

[4] lit: "persuaded of the excellence of one's essence." By following animal instincts unrestrainedly, men may become purely animal, and finally forget that they were ever human; cf Plato, Timaeus 42 C, 90–92.

out the Essence from quietness and serenity; that is to say, extinguishes those things which were formerly shining and bright.

And "Demon-nature" is (so) called (either) from (its) complete ruin, or, on the other hand, from the mighty activity which is the sign of reprobation, for (the name) "devil"[1] indicates works of active injury to others (?); for in exactly the same way as it is said of divine Minds that when they have been sanctified they sanctify,[2] so these also pass beyond the designations of "those-who-have-been-cast-down-from-the-Good," and have acquired the name (of "that-)which-struggles-with-the-Good." Keep my son within (the veil of) silence the deposit of divine treasure, and expose not the mysteries of divinity before Minds that are not pure, for "a tale-bearer is a revealer of mysteries."[3]

And the same thing also may be said by us, concerning p 10*
the many and innumerable Essences that are above the heavens; (namely) that each one of them gained (its) Order in proportion to the measure of brightness which has been bestowed upon it; and this fell to their lot in proportion to the measure of (their) descent from the Good; and this, O my son, came to pass not once only but twice, and now three times also.[4]

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[1] The MSS add: "(I suppose) their (other) designation which is (derived) from (the idea of) passive corruption (*i. e.* ܫܐܕܐ?) passes away." The words seem to be a gloss (cf 177* 17).

[2] *e.g.* in ii 18.

[3] or "secrets;" Proverbs xi 13, xx 19.

[4] No further explanation of the three "descents" of the angels is given: perhaps the writer means (a) their original separation from the Good, *i. e.* their creation, (b) the fall of Satan, cf ii 2, (c) the incident described in Genesis vi 2–5.

For when to all of them alike there came the Fall from the Good, woeful stillness and silence was spread over them, and they (were) like that-which-is-not, possessing, perhaps, not even the perception of their own existence (?);[1] and I say openly with great boldness that they were Tohu and Bohu.[2]

SIXTH CHAPTER

Of the World of (?) our World.

When, therefore, long periods of time had elapsed and immeasurable ages[3] ..... then the fountain of Goodness was opened and the sea of Affection also was poured abundantly upon them; that is to say, Goodness acquired a certain impulse[4] to brood over[5] those who had sprung from it, and the Holy Spirit brooded[6] over the Minds-without-reason,[7] in order that they might acquire the motion of life and of
p11* knowledge. Then was created in them a new heart and a new spirit[8] to know good and evil,[9] and they were all moved with one accord to utter harmonious and holy hymns[10] to the Essence that gave them reason.

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[1] The text is uncertain; cf Plato, Timaeus 53 B.

[2] cf Genesis i 2 (Heb.).

[3] The MSS add: "and at that time, in this way, their world is the world of our world." This is clearly corrupt. Perhaps the words "the world of our world" may be a corruption of "the world which was before our world" (cf p 11* 6), and may contain a reminiscence of the Platonic world of "ideas" which Philo called the κόσμος νοητός.

[4] lit: "motion." [5] or, "have pity on."

[6] cf Genesis i 2. [7] *i. e.* "unconscious."

[8] cf Ezekiel xi 19, xviii 31, xxxvi 26.

[9] cf Genesis iii 5, 22. [10] cf Job xxxviii 7.

[Now[1] these things, O my friend, Moses the writer of Genesis[2] did not know and did not tell; and the Apostle, though he knew, would not disclose (them); but he spoke indirectly of the World which (was) before our World when he said, "separated for this very thing before the foundations of the world,"[3] (for) lo, it is evident, O my friend, that what is separated (can only) be separated when it (already) exists.

SEVENTH CHAPTER

Of the Essence without Reason.

Now I am afraid, because of the Minds which are not pure, to say the things which are not (to be) said, but thy affection compels me to conceal nothing from thee[4] .... the wise and provident Good, left some of the Minds, one Essence (?), without reason and without speech; and this (was) not (done) out of malice, for even to that Essence was (appointed) a time when it should be endowed with reason, because "it still remains for the people of God to keep Sabbath:"[5] and that same Essence I myself too have

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[1] [...] This appears to be a later insertion, whether from the hand of the original author or from some other.

[2] cf pp 79*, 119*.   [3] 1 Peter i 20.

[4] The text is in some confusion: C has the impossible reading "but since to say these things Wisdom has done (?) *i. e.* the wise and provident Good (?)"; H begins with the words "the wise and provident Good"; B reads "the divine and provident Wisdom." Apparently the text has been disturbed by the intrusion of a gloss identifying "Wisdom" with "the Good." Possibly the original opening of the sentence has been displaced.

[5] Hebrews iv 9; cf p 14* 13 ff.

seen, O my friend, for, indeed, its lot is (?)[1] to come into human bodies.][2]

p 12* And they[3] straightway were moved with knowledge and with power, and each one of them discerned the measure of their species that they were rightly ordered; for Wisdom itself straightway arranged (and) ordered them, and set (each) Essence in accordance with the measure of its affection, which gave to some of them a place in nearness to it and by its side, and some of them (it set) in an intermediate position, and some of them it cast to the outer regions; and well has the Word said, "Wisdom hath builded a house; according to the number of the Essences it hath established the heavens and the (heavenly) Mansions."[4] And Christ himself it made head and ruler over all (the Essences); and it is easy for us to learn (this) from Him who says concerning his divine hierarchy and his glorious authority, "Thine they were and to me didst thou give them."[5] [Where then did the giver give, or where did the receiver receive? Understand, then,

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1 ܡܣܟܐ ܠܡܐܬܐ is a strange expression, but scarcely more so than other uses of ܡܣܟܐ elsewhere in this book (*e. g.* ܡܐܬܝܬܐ ܡܣܟܐ p 43* 2; ܡܣܟܝܢ ܠܡܦܠ p 15* 4).

2 The commentators are agreed that the Essence left without ܡܦܪܫܐ consists of all those "Minds" which are destined to be born as men (*e. g.* 143* 23, cf 57* 5). If they are right, this passage cannot have been written by the author of ii 23, iv 15 where it is emphatically stated that all Minds do not come into bodies from one and the same Essence. 3 *i. e.* the angels (cf 11* 3).

4 Proverbs ix 1, cf Plato, Timaeus 41 D, 42 D.

5 John xvii 6. C marg H* add; "and lo, it is evident that he did not say that he gave a human body." This seems to be a polemical note, aimed by some scholiast at the "Aphthartist" form of Monophysitism (cf W. A. Wigram, "The Separation of the Monophysites," p 150 ff). The following words are probably marginal comment.

O questioner, that these things came to pass at the time when the Mind[1] received the word (?)[2].]

But let me not forget another secret which I have learned. One Essence of rational Beings there was found,[3] which, straightway, when it had received knowledge, kept not its order, nor remained in its measure, but even wages a kind of war of opposition against the Good; to which (Essence) Wisdom apportioned the places which are below the earth and the multitude of different torments [—and here (? Wisdom placed it ?) in order that it might acquire a kind of worthy (?)[4] and close unification with the devils].[5] p 13*
For many ranks thereof stayed upon the earth, (namely) those who have the designation of "Demons," and have been called "Rulers-of-the-dark-world,"[6] and "Evil Spirits"—

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[1] H reads "minds."

[2] *i. e.* either (a) the power of speech or reason, or (b) the word which called it into conscious being and made it what it is.

[3] so H: C has "I have found."

[4] cf p 76* 17.

[5] In ordinary Syriac usage ܕܝܘܐ and ܫܐܕܐ are only different names for the same thing. In this book ܫܐܕܐ occurs frequently and ܕܝܘܐ eight times; the two words appear in conjunction four times (pp 9*, 12* f, 99*, 100*). On p 9* the text is uncertain, but it seems sufficiently clear that ܕܝܘܐ is only another aspect of ܫܐܕܐ; the same being may bear either name. On pp 99*, 100* it is possible that a distinction is made and ܕܝܘܐ is placed a step lower than ܫܐܕܐ, but it is equally probable that we have here only an example of rhetorical parallelism. In short, the remainder of the book provides no clear instance of a real distinction between the two words. Probably, therefore, the present passage, in which such a distinction appears to be made, is a later addition, made by a scribe who supposed in a general way that any Essence consigned to the underworld would encounter devils, but who failed to realise that the particular Essence under discussion *is* the Essence of devils.

[6] Ephesians vi 12.

the Place of Opposition is full of them—these (are they) of whose different ranks and orders, and of the grades of whose Nature, I am about to speak in the discussion concerning the struggle which is made with Minds (on the way) up to the firmament.[1]

EIGHTH CHAPTER

Of the Universal Essence.

Now because, in the discussions concerning the Ascent of divine Minds, I am about to speak of the Universal Essence,[2] I refrain at the present time from describing it completely, but here I (will) explain its title. It has been called "Universal," then, because it exists after the division from the Good and before the ordered Distinction;[3] for to it came all that was separated from the Good, and from it came forth every Nature that is seen individually and separately.[4] And since at one time, without reason and without distinction,[5] all Minds were contained in it, and (only) when they (had) acquired the knowledge of distinction[6] did they all come forth from it; those that were left within the bounds of that Essence acquired a more excellent knowledge; for, indeed,
p 14* it is their (privilege) to reveal to divine Minds, when (such minds) reach them, the glorious and holy secrets of the divine mysteries.[7]

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[1] cf ii 11, 13. [2] cf iii 7; iv 1, 2. [3] cf p 12*.

[4] It is not quite clear what is meant by the "Universal Essence." Can it be "Space" (cf Plato, Timaeus, 49 A, 50 B)?

[5] or, "discernment," *i. e.* the sense of the distinction between one thing and another (*e. g.* good and evil, cf p 11*): or even "consciousness," *i. e.* the sense of the distinction between themselves and other things. [6] or "distinctive knowledge". [7] cf iv 1, 2.

NINTH CHAPTER

OF "WHY THE DIVINE MYSTERIES ARE REVEALED BY THE UNIVERSAL ESSENCE AND NOT BY ANOTHER."

Now because we have explained the glorious title (thus), ›ther question (may be) asked—since thou also hast ›iously inquired (it) of me—(namely) why all the hidden steries are revealed by the Universal Essence only and by (any) other. But be thou mindful of that mystery ich I have (just) committed to thee, that when all Minds e in the Universal Essence they were without (the sense of?) tinction; and also of the other (thing) which I said, that en Minds acquired (the sense of) distinction, they also (?) e forth from it. It is right, therefore, that the Minds which purified should receive from the same Essence (both the se of) distinction and (also the gift of) "contemplation."[1]

And neither will we keep silence about yet another secret cerning that species of Minds which were left without on, for even they become bright and are enlightened with ntemplation" and with reason and with (the sense of) inction when they too reach that Essence and are united (?)[2] it.

TENTH CHAPTER

THE RATIONAL (ORDERS) AND OF THE CAPACITY[3] OF EACH ONE OF THEM. p 15*

or when all the Rational Beings have once received wledge and "contemplation," they are obliged (?), each

or "the secret (of things)." 2 MSS, "are seen," cf 52* 12.
so H: A has "acceptability."

the Place of Opposition is full of them—these (are they) of whose different ranks and orders, and of the grades of whose Nature, I am about to speak in the discussion concerning the struggle which is made with Minds (on the way) up to the firmament.[1]

EIGHTH CHAPTER

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[1] cf ii 11, 13. [2] cf iii 7; iv 1, 2. [3] cf p 12*.

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NINTH CHAPTER

Of "why the divine Mysteries are revealed by the Universal Essence and not by another."

Now because we have explained the glorious title (thus), another question (may be) asked—since thou also hast anxiously inquired (it) of me—(namely) why all the hidden mysteries are revealed by the Universal Essence only and not by (any) other. But be thou mindful of that mystery which I have (just) committed to thee, that when all Minds were in the Universal Essence they were without (the sense of?) distinction; and also of the other (thing) which I said, that when Minds acquired (the sense of) distinction, they also (?) came forth from it. It is right, therefore, that the Minds which are purified should receive from the same Essence (both the sense of) distinction and (also the gift of)" contemplation."[1]

And neither will we keep silence about yet another secret concerning that species of Minds which were left without reason, for even they become bright and are enlightened with "contemplation" and with reason and with (the sense of) distinction when they too reach that Essence and are united (?)[2] with it.

TENTH CHAPTER

Of the Rational (Orders) and of the Capacity[3] of each one of them. p 15*

For when all the Rational Beings have once received knowledge and "contemplation," they are obliged (?), each

[1] or "the secret (of things)."
[2] MSS, "are seen," cf 52* 12.
[3] so H: A has "acceptability."

several one of them, to preserve (their) natural[1] Order; now I speak of Angels and Archangels and Powers and Authorities and Thrones and Lordships[2] and the Essences-without-name.[3] Only to those Minds which I have (just) mentioned belongs this (power) to be acquiring knowledge after (their) coming into bodies. Some Rational Beings have received knowledge without body, and some in the body, and some only after (leaving) the body.[4]

ELEVENTH CHAPTER

Of the Number of the heavenly Essences.

Now the vastness of the number of the Essences that are above the heavens[5] is very evident from the expressed word (of Scripture) on this subject;[6] for even "the Man of Marvel" was not able in his account (of them) to limit the glorious number of their wonderful and holy distinctions, though he defined their quantity, so far as a human number can fix the limit, when he said, "a thousand thousand stand before
p 16* him and ten thousand times ten thousand sanctify his honour."[7] And neither could even the Apostle himself limit their number for us; for when he wished to describe[8] the

[1] so BH: AC have "possessing."

[2] *i. e.* the six orders mentioned by St Paul (Romans viii 38, 1 Thessalonians iv 16, Ephesians i 21).

[3] cf pp 16* 48*.

[4] Angels, mystics, and the rest of mankind (?).

[5] cf Dion. Areop. CH vi 1, xiv.

[6] so H: AC read "this my expressed word."

[7] Daniel vii 10. The title "man of marvel" is applied to the writer of the present book by the author of the preface.

[8] lit: "make a word concerning" (cf p 99* 14).

greatness of Christ, and was demonstrating about His Ascension, how far it was, he (actually) mentioned nine Essences only;[1] but he was not content to stop at these and added "even above every name that is named." And I say with boldness "even to that=which=is=without=name." For our Teacher himself[2] shewed this, that there are very many named Essences which he did not name, and (that) he too was acquainted with those Essences=without=name whose distinctions he did not shew.

TWELFTH CHAPTER

OF THE DISPARITY OF THE KNOWLEDGE OF THE (DIFFERENT) ANGELS.

Now the glorious knowledge and the holy "contemplation" which was given to all rational Natures, not all of them received in the same way; for to some was given the task of overshadowing and sanctifying the Divine,[3] and to some (it was given to be) the help of those who are helped; and to others (to be) guides and conductors who conduct highly

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[1] The author appears to be blending Ephesians i 21 with Dion. Areop. CH vi 2 (*πάσας ἡ θεολογία τὰς οὐρανίους οὐσίας ἐννέα κέκληκεν ... ταύτας ὁ θεῖος ἡμῶν ἱεροτελεστὴς εἰς τρεῖς ἀφορίζει τριαδικὰς διακοσμήσεις*), where the words "our divine initiator" probably mean not St Paul but "Hierotheos" (cf Theol. Quartalschr., 1895, p 399). St Paul nowhere mentions more than six orders of angels and in the passage here quoted names only four. The "ninefold order" was probably invented by the Areopagite, who applied to the angels the principle of triads which he seems to have borrowed from Proclus.

[2] *i. e.* St Paul.

[3] lit: "to make divine brooding and sanctification." The writer seems to be thinking of Isaiah vi 2. 3. 7 (cf 141* 16). Another possible translation would be "to be the agents of divine pity and sanctification."

and gloriously help all ascending Minds as far as the next Essence that is above them;[1] for the natural scope of the knowledge of each one of the Essences is limited to those p 17* which are below them.[2] For just as men do not know (all about) Angels but are fully acquainted with the nature of animals, so also Angels do not know (all about) Archangels but do understand men; and Archangels do not know (all about) Thrones; and in the same way neither do Thrones (know all about) that which is above them; yet, mystically and divinely, in the mystic (?) and secret (?) silence in which (?) they receive the secret mystery,[3] they themselves cause the glorious rays of their divine wisdom to shine upon those who are below them, and pour (upon them) their radiant beams.[4]—And, (I suppose,) it would not be from any other above these (that) the "Man of Desire"[5] heard (the explanation of) that mystic vision, (which came?) through one of those angels who enjoy perfect "contemplation," who was extending that same "contemplation" to those[6] who were below him when[7] he was commanding another angel who stood midway between himself and (Daniel)

[1] cf ii 18.

[2] lit: "the limit of the knowledge of each one of the Essences is the measure (or extent) of those which are below them." The general meaning seems to be that minds cannot ascend unless they receive help from above.

[3] The text is in some confusion: for the general idea that wisdom passes from rank to rank of heavenly being *in secrecy* cf Dion. Areop. CH ix 2.

[4] lit: "the beams of their fairness."

[5] Daniel x 11.

[6] The impossible text of A appears to be conflate: BCH read "to another who was of those."

[7] lit: "and."

saying, " Make this man understand this vision." [1]—For when, from the glorious Beneficence (above them?), they divinely receive the knowledge of "contemplation," they then transmit (it?) to others (?) (namely) to those who are below them; that is to say, they fill for them the part[2] of Deity.[3]

And further, they (who ascend)[4] must also receive a certain (measure of) purification from above them if they are to be brought to Unification. Indeed, the very designation of "seraphs" indicates this same thing;[5] for it teaches of
that which flashes divinely[6] and pours forth sublimely of its p 18*
ardent and bright fire upon the coldness and darkness of those who are (to be) purified; (and the reason why)[7] the divine Scripture applied the illustrious title to one (and only to) one Essence (is) because, though (the sacred writer) was not unaware that each one of the Essences is a kind of purifying and enlightening agency to the Essence that is below it, nevertheless, the Essence which the Scripture named "seraph" is able to effect a more excellent purification than the rest (of the Essences). But concerning the place of that Essence and concerning its wonderful task we (shall) speak in the discussions concerning the Ascent of the Mind.

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[1] Daniel viii 16. The same verse is quoted by Dion. Areop. (CH viii 2) to illustrate the transmission of a message through one angel to another. [2] lit: "rank."

[3] Lower orders receive illumination from higher orders; only the highest receive directly from the divine source; cf Dion. Areop. CH iv 3, vii 3, viii 1. 2, x 2, xiii 3 &c.

[4] B reads "divine Minds:" ACH have no subject.

[5] lit: "possesses the same significance."

[6] The MSS add: "(which means) symbolically 'and purifies'," a gloss explaining that the seraph's fire is fire of purification; cf Dion. Areop. CH vii 1, xiii 4.

[7] The text has simply "for."

But because thou also hadst a great yearning to learn why the blessed Apostle assigned the whole order of heavenly beings to nine distinctions only, I have considered it necessary for me to give an answer to these things. Know, then, that the nine Essences which the Apostle named are divided into twenty-seven Ranks, for each one of them is divided into three Ranks. And hear yet another secret; for each one of these Ranks is itself also divided into nine further Ranks; so that the whole wonderful number of their wonderful and divine Orders is two hundred and forty and three. This therefore is the exact number of all the glorious Essences which the Apostle reckoned as ninefold.[1]

But let us give an illustration of what we say,[2] taking
p 19* one Essence of them and shewing all the distinctions of its (whole) extent: for Angels are one Essence only, but that Essence is divided into nine Ranks, one of which is called "Living (creature),"[3] another "Wisdom,"[4] another

[1] The principle which underlies this subdivision of every hierarchical unit into a triad is enunciated by Dion. Areop. CH iv 3: *καὶ γὰρ οὐ μόνον ἐπὶ τῶν ὑπερκειμένων τε καὶ ὑφειμένων νοῶν, ἀλλὰ κἀν τοῖς ὁμοταγέσιν οὗτος ὁ θεσμὸς ὥρισται ... τὸ καθ' ἑκάστην ἱεραρχίαν πρώτας καὶ μέσας καὶ τελευταίας εἶναι τάξεις τε καὶ δυνάμεις* ... cf ix 2 x 3. "The method of discriminating subordinate triads within each successive stage of emanation" is said to be characteristic of Proclus (Whittaker, op. cit. p 163; Inge, The Philosophy of Plotinus, vol i p 122; Koch, Pseudo-Dionysius, p 178 n). It is not obvious why the subdivision of the heavenly orders should stop at 243. Is it possible that the exact number is somehow connected with that passage in the Timaeus (35 A—C) where Plato makes use of the geometrical *τετρακτύς* of the Pythagoreans? One branch of the *τετρακτύς* is the series 1. 3. 9. 27, and 243 (= 3^5) is the highest term in the series which Plato mentions.

[2] lit: "but let us speak demonstratively."

[3] Ezekiel i 5. 13 &c. [4] 2 Samuel xiv 20 (?).

"Palmoni,"[1] another "Shining (One)"[2] and so forth. Each several one of these Ranks has also itself been divided into nine Ranks;[3] there are nine Essences, and twenty-seven Ranks, and two hundred and forty-three Orders.

Now all these Essences[4] are able to come into our place, and in our place to take our image: for lo, it was not when Isaiah ascended that the seraph purified him, but when (the seraph) came down to him to his place, it gave him purification with the coal.[5] [And again, it is known to us, that he whom Daniel named "Palmoni" (is) of the third Rank; and Gabriel and Michael (are) of the first Ranks of the angels, and also, I suppose, heads of their Essence.][6] But the Essences which are above these appear not to have authority to come to our place; but divine Minds can reach their place (?)[7] and be strengthened and sanctified by them; since they, on their part, are able to give more exceeding and holy strength to those who are able to be strengthened and sanctified.

Now the further question (may) be asked, whether these p 20*

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[1] Daniel viii 13: the LXX and the Peshitta transliterate the Hebrew word for "such a one" as if it were a proper name.

[2] cf Matthew xxviii 3, Luke xxiv 4 &c.

[3] so the MSS: read "Orders"?

[4] Which Essences? The Areopagite would have said "Angels, Archangels, and Principalities," *i. e.* the lowest triad of the three triads of heavenly beings; although this assertion necessitates an elaborate argument to explain away the statement of Isaiah vi that the prophet's lips were cleansed by one of the highest order (CH xiii).

[5] Isaiah vi 6, 7.

[6] Another "afterthought," which belongs rather to the last argument than to the present one.

[7] The MSS have "to our places," but A has been corrected and may have read originally "to them" or "to their place."

Ranks are able, each one of them, to be made perfect until they attain even to Unification, and (whether they are able) to come even to the Order which is above them; whether, namely, Angels can become Archangels, or Archangels Seraphs, or these in turn (be) in the next Essence which is above them.[1]

Now we have reserved the complete solution of the question for the end of the book, for (our) account of the Universal-Nature;[2] but here, for the time being, we will make a certain part of its solution, and we say, that some Rational Beings have purification naturally,[3] and some (have) purification "above nature,"[4] and some, again, (have) "contemplation" only, and some have "contemplation" and judgement. Those, therefore, which have purification naturally are made perfect without vision; those which (have) purification "above nature" need some vision; and those which

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[1] In Pistis Sophia 202, John the Apostle asks a similar question and receives the answer "No."

[2] cf 77* 16 120* 9 121* 14 f. The complete solution which is promised is that all Orders of being will ultimately he absorbed into the One from which they sprang (v 2). The "partial solution" given here is a general affirmative, but obscure in detail. Some rational beings have never lost their original purity and remain above the stage of mystical ascent where vision is necessary. These must be the highest orders of the heavenly hierarchy which are in direct contact with the Divine. Some still need the help of vision in order to rise to direct contact and unification; these may be the lower orders of the heavenly hierarchy and possibly mankind. Some angels (?) are wholly occupied with contemplation and do not leave their order (?), others are also instruments of judgement and therefore go down to the infernal regions. It is not quite clear how these statements provide an answer to the original question except by a general suggestion that all rational beings, angels and demons included, may leave their natural order.

[3] cf ii 4. 5. [4] cf ii 7.

have contemplation and judgement are accounted worthy of the descent of the lower world.[1] And if men can become demons (?)[2] it is evident that angels also (may do so?).[3] Any Order whatsoever, therefore, can become the next, and so on and so forth.[4]

And (now), in this first discourse, we have explained, as it seems to me, O my son beloved and esteemed, all p 21*
the glorious and holy secrets concerning the origin of the first Minds, and also concerning their distinctions[5] [from the Good], and likewise also all the hidden and mystical secrets which are connected with this secret.

[1] cf iv 4 ff. The descent seems to be a privilege, not a punishment (as B com supposes).

[2] cf iv 13: or possibly "if demons can become men," cf ii 23.

[3] or "that (they can) also (become) angels," cf ii 5 ii 23.

[4] lit: "can become another, or another and another."

[5] either (a) read the singular "separation," or, better, (b) omit the words "from the Good" as a scribe's blunder.

Here ends the First Discourse.

p 22*

THE SECOND DISCOURSE OF THE HOLY HIEROTHEOS

THE OPENING AND BEGINNING OF THE SECOND DISCOURSE THE WORD OF THE HOLY HIEROTHEOS CONCERNING THE CONCEALMENT OF FAIR THINGS.

Now do thou, O my son, enter into thy Chamber and shut thy door;[1] and drink water from thy cistern and streams from thy well; and let them be for thee alone, and let no stranger drink with thee.[2] Slumber not in the city[3] and leave (not) thy seed in the field; lest the enemy come while thou slumberest and sow thee tares in thy field.[4] Leave not these my words (unguarded), and reveal them not before Minds that are impure, lest thou be guilty of the Word which says, "Set not a stumbling-block before a blind man."[5]—"Why?" (dost thou ask?) Because "the natural man receiveth not spiritual things, for they are contrary to him,"[6] and if they are contrary to him, how shalt thou offer them to him and give (deadly) poison to the sick man?—Yet, pray mightily and make supplication to the Good that thou mayest be able to reach that full Perfection the fulness of
p 23* which makes (us) one with the Good; though it is not right that we should hide from thee, O my Son, the sentence which overtakes Minds when they disclose this secret.

[1] cf Isaiah xxvi 20, Matthew vi 6. [2] Proverbs v 15—17.
[3] cf Judges xix 20. [4] cf Matthew xiii 25.
[5] Leviticus xix 14.
[6] 1 Corinthians ii 14.

SECOND CHAPTER

That it is right to preserve Mysteries; and of the Fall.

Know then, O my son, I have seen many men to whom suddenly (?) there came a rapid Fall,[1] because they disclosed this divine mystery; once more, with our Lord, I too have seen Satan and the man who is like him fall like lightning from heaven.[2] Honour therefore, my son, with perfect and mystic silence, those things which give thee life; and do thou also consider the ant and learn from its ways, which stores up its bread and conceals its food;[3] and the oyster, which, if it were not concealed within the deep, would not produce pearls. These things observe and do, and thou shalt save thy soul alive.[4]

THIRD CHAPTER

Of our Praise of Praises (?).

Let us now enter upon (our) divine theme, and let us see in what strains—natural or supernatural—we (may) adequately sing the praises of our "Mansions."[5] To me

[1] AC have "there came a rapid fall from heaven."

[2] Luke x 18. The moral and spiritual dangers which threaten the mystic who tells abroad his experiences are described by Bar Hebraeus (The Book of the Dove iii 10 p 575 f).

[3] cf Proverbs vi 6—8. [4] or "and thy soul shall live."

[5] lit: "let us see what praises we (may) praise which are appropriate to our 'Mansions' whether 'from nature' or 'above nature';" *i. e.* in what language can we speak of the unspeakable? On the use of *ὑμνεῖν* in the sense of *λέγειν* by the Areopagite see Koch, Pseudo-Dionysius, p 46 ff. The "Mansions" are the regions above the firmament through which the ascending mind must pass (cf i 3 ii 18, John xiv 2).

indeed it seems that it is right to say without speech and to
p 24* know without intellect that which is too sublime for speech and (which) intellect has not perceived;[1] which is the hidden Silence and mystic Quiet[2] which destroys the senses and abolishes forms; and quietly and mystically seeks that perfect and original Unification (which unites) with the essential Supreme Good, and that perfect and holy "Cleaving" of which our divine Teacher wrote, "He that cleaveth unto the Lord becomes with him one spirit,"[3] for where One is, distinction rules no more.

And these things, O my son, are for me and for him who is like me; though first[4] for me are cleansing and atonement and thereafter it is mine to come unto these things.

Now, therefore, we will talk of "motion"[5] and of "purification." We will now talk of the first motion (which) has been named by us "downward."[6] This (motion), then, originates in the "departure[7] from nature," and this happened as a result of negligence; yet (in) degree (this motion) was not uniform, but varying (?)[8] according to the (kind of?) negligence.

So then, some "motions" need repression and some (need) increase. Thus, in the "downward" motion (we) need that kind of repression which turns us back, and in the "upward"[9] motion the Mind needs that increase which leads us gradually forward; for if, from demons, we receive increase in the

[1] cf Dion. Areop. DN i 1 vii 3 vii 1; MT 1.
[2] lit: "quiet of mysteries," cf 78* 13 42* 12 100* 2.
[3] 1 Corinthians vi 17 (Pesh.). [4] lit: "now."
[5] or "impulse," and so elsewhere.
[6] lit: "which causes to descend." [7] CH: "fall."
[8] for the construction cf p 117* 6, 8 155* 8.
[9] lit: "which causes to ascend."

"downward" motion, this is a clear indication to us that p 25*
we have connexion[1] with the Archon, and if we obtain increase in the "upward" motion, this also is a token of help (but now of divine help?).

FOURTH CHAPTER

Of natural Motion.

"Natural motion," then, exists when the Mind puts away the name of childhood. Thus, (it was) while the Apostles were (still) possessing an inclination towards nature, since they had not yet transcended nature, (that) our Lord said to them, "Children, have ye aught to eat?"[2] And what he meant was this, "Are (ye) able at this moment to taste (solid) food?[3] For infants' nourishment is milk." All those who remain "in their nature," therefore, are able to drink only but not to eat, because bread is not for everyone.

FIFTH CHAPTER

Of the Motion that is after Nature.

Now (the motion of) those who are still "in nature" but have resolved to live uprightly is said (to be) the motion that is "after nature." Of this motion the distinctions are very many, so that (he who is moved thereby) is now entitled
"angel," and now, "above angel," so that, at length, if no p 26*
misfortune turn him back,[4] he may even reach Unification.

[1] lit: "unification." [2] or "can ye eat aught?" Luke xxiv 41.
[3] or "and he said this (to discover) whether they were able &c."
[4] lit: "if nothing befall him (as) a cause which turns him back."

SIXTH CHAPTER

Of the Motion that is outside Nature.

Those who, while they are "in nature," have acquired a start towards evil, are at first called sinners and wicked and vicious, and at later stages animal and bestial;[1] and this motion is named "that which is below nature."

SEVENTH CHAPTER

Of the Motion that is above Nature.

Now when the Mind is moved "above nature," its motion is not exactly the same as the motion which is "after nature." For in the latter very many distinctions exist; so that (he who is moved thereby) may be called "righteous" and "holy" and sometimes by the names of the Essences which are above the heavens; yet all these things belong to the realm of "forms" (?).[2] But the motion that is "above nature" is quiet and silent movement, and progress without path, and knowledge that has been exalted above "forms"; yet (this knowledge) is not (the knowledge) of complete absorption,[3] and because it still falls short of perfection,[4] (the word) "motion" is applied to it, but since it is without "form"[5] it is said (to be) "above nature."

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[1] cf i 5 iv 13; Plato, Timaeus 42 c, 90–92.

[2] lit: "happen by likenesses," which may mean "These things do not pass beyond the region of ordinary non-mystical experience."

[3] lit: "but it (*i. e.* the knowledge?) has not been 'commingled'."

[4] lit: "lacks."

[5] or, possibly: "because it is like nothing else."

EIGHTH CHAPTER

p 27*

OF THE MOTION THAT IS BEYOND NATURE.

Now (of the existence of) this motion, my son, not one, (I suppose,) of those Minds which have not gone down to the place of devils has ever known; though there it is easy for thee to see those Minds that are named "outside nature;" and, for my own part, I call the devils themselves "beyond nature." For when the Mind is in the motion that is "after nature", it is in our world however it may be; but when it is "beyond nature", it is found neither in our world, nor in the world of the Holy Ones, but in the Outer Darkness which is the confined places that are below the earth. And also, I suppose, it will have a kind of unification with the Archon;[1] because it has abandoned the whole nature of Goodness, so that nothing thereof is found in it.

NINTH CHAPTER

OF THE THREE ESSENCES OF DEMONS THAT ARE IN OUR WORLD.

Now concerning the Nature of the demons[2] that are below the earth, and how many and what they are and what things they do, we will forbear (to speak)[3] for the present, since
in the discussion concerning the Descent of the Mind we p 28*
shall describe these things,[4] and here[5] we will speak (only) concerning this world.[6] For that does not seem good to me which some have wished to say, (namely) that the whole glorious Nature and likewise (all) the ordered and all-holy

[1] cf Dion. Areop. EH III iii 7.

[2] or "the species of demons." [3] lit: "leave;" read ܢܫܬܒܩ?

[4] cf iii 3 iv 7—11. [5] lit: "now." [6] lit: "place."

Hosts (*i. e.* of angels?) are with us and in our world[1]—nay, (such men) have said these things not as "seers," but (as men who are constrained) by some misleading influence[2] which has gained dominion over them. For three only are all the Essences of the demons that have authority over our world; and I say divinely without fear, that no Mind that has not been purified has (ever) been able to be set free from them, but only the divine Mind can be set free from these. For the Scripture saith "If a man doeth sin, he is therefore the slave of sin."[3] It is manifest to us then, that if he sin, he is under obligation to them; for whosoever has not been set free to God, is in the bondage of the Archon; and when the Archon comes, not only "hath he something in him,"[4] but the whole of (that man) is given up to him.

Furthermore, from the Essences of those demons that are with us (in our world) it is possible for us to give an illustration of the Fall from Nature;[5] for the whole space from the earth to the heavens has been divided into three portions, and each one of these Essences has authority over one of these portions; and this seems to be (the meaning of) that which was said by (one of) them to our Lord, "All this authority is placed in my hands."[6]

p 29*

TENTH CHAPTER

Of the first Essence.

For the first Essence rules all the space from the earth up to the clouds; and the second maintains its sway[7] and its

[1] cf i 12 p 19*. [2] lit: "according to the operation of error."
[3] John viii 34. [4] cf John xiv 30.
[5] cf i 5. [6] cf Luke iv 6. [7] lit: "limit."

authority in all the space from the clouds up to the sun; and the third from the sun up to the firmament.

Know then, O my son, that each one of them has acquired place and position in accordance with the (degree of its) Fall from Nature. For I observe this Essence that is above the earth to be much darker than the Essence above it, and that in its turn also to be very much darker than that which is above it. The Essence that is above the sun I observe to be very much brighter and much purer than all the Essences of the demons; and also, I suppose, the fight which it makes with Minds is less (strenuous) than that of the others;[1] just as the war that is waged against Minds by the Essence which is upon the earth is (the) most hard and bitter, and the struggle that is made against them by the second Essence is less (severe) than (that made by the first).

ELEVENTH CHAPTER

Of the Law that is in Accordance with Nature.

Now when the Mind is guided by the law (of its nature?), it is then "in accordance with nature", and (only) the demons p 30*
of the Essence that is above the sun contend with it, since their malignity is least. But when it acquires the motion that is "after nature", war is stirred up against it by two Essences of demons; and when the Mind is accounted worthy of Ascent, then it is assailed and overwhelmed by (all) those three Essences which have been mentioned. For they desire that the whole Nature of Goodness should turn to their likeness; and another (reason for their hostility is) because it is not

[1] lit: "it makes a war that is less than that of its fellows."

their wish or pleasure[1] that anyone should escape from their authority, but (rather) that he should be veiled with their veil; for they know that if he turn unto the Lord, the veil is taken away from him.[2]

TWELFTH CHAPTER

THAT THE LORD HAS NO PLEASURE IN THE DESTRUCTION OF THE WICKED, BUT CALLS AND TURNS THEM BACK UNTO HIM.

⟨Come, now, O my son, and let us speak of the glorious Ascent⟩[3] of the divine Mind, (and) of the War of Opposition which is stirred up against it by the "Opposing Nature", and of the Overwhelming of the stubborn Nature of the adverse Essences.

We declare therefore that the fulfilment of the service of (divine) Minds and the completion of their labour[4] is their glorious Ascent; and (that) God, the Good and the Giver of life both of rational (beings) and of irrational, does not
p 31* leave the Mind to fall, but calls (it) and brings (it) back and presents (it) and receives (it). And they who have received within them (this) glorious benefit, have (already) consented to follow after the Good. They leave therefore the labour in which they were (engaged), and purely and holily run the glorious and divine race to be united, so far as is

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[1] lit: "they do not rejoice or have pleasure", cf 93* 19.

[2] cf 2 Corinthians iii 16, Exodus xxxiv 34.

[3] Some such phrase appears to have fallen out of the text, which, as it stands, does not make sense.

[4] Probably the tasks of the solitary ascetic, fasting, prayer, recitation of the scriptures: in short, repentance and purification from every trace of worldly interests (cf Bar Hebraeus, The Book of the Dove, iii 1 p 564 f).

possible, with the Supreme Good which (was) from of old, and press forward eagerly without hindrance to be with it and in it.

THIRTEENTH CHAPTER

OF THE UNIFICATION OF THE NATURE IN IT (*I. E.* THE MIND?).

But those who desire to ascend above our world, must (first) unify the Good Nature that is in them with itself; for unless they remove Opposition from its dwelling place, it may be found to be still persisting .....[1] in the Region where there (can) be no Opposition.[2]

Know, then, that the Body is the house of the Soul, and the Soul is the garment of the Mind;[3] for it is right that the Soul should beautify its house and the Mind its (dwelling) place; for thus (only) can it enter into the heavens where Christ has already entered for our sake:[4] but if anything of the Archon be found in us,[5] how then can we be accounted worthy to see the Father?[6] Now I myself have seen many (ascending) Minds, which ascended as far as the Cross, but

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[1] AC add "with", which cannot be correct, cf p 177*.

[2] "Opposition" is the principle which is represented by the world and the flesh, the passions and affections and interest in this life. The danger of seeking unification without being completely purged from these things is emphasized by Isaac of Nineveh: "This is what has been said by the ancient saints: If the mind desires to ascend the cross before the senses have become silent through weakness the anger of God will strike it &c." (Bedjan p 16. 17 cf p 522).

[3] A marg. adds: "and the Mind is the house of God"; cf Proclus *Στοιχ. Θεολ.* 129. *Πᾶν μὲν σῶμα θεῖον διὰ ψυχῆς ἐστι θεῖον τῆς ἐκθεουμένης· πᾶσα δὲ ψυχὴ θεία διὰ τὸν θεῖον νοῦν· πᾶς δὲ νοῦς θεῖος κατὰ μέθεξιν τῆς θείας ἑνάδος* and Plato, Timaeus 30 B.

[4] cf Hebrews iv 14 vi 20. [5] cf John xiv 30.

[6] cf John xiv 9.

p 32* fell because their garments were defiled—now I have called "defiled garments"[1] the body and soul that are not pure; but let us leave these matters for the discussion concerning Purification.[2]

But do thou, my son, keep silence concerning this Ascent, for "who will believe our report" except him upon whom "the arm of the Lord hath been revealed?"[3] For when the Ascent takes place, the Body is quiescent as if dead, and the Soul is merged in the Mind[4]—and (yet) in a real sense (the Mind takes the place of) the body, for it dies, as it is written, "that it may live again unto God."[5] But it leaves upon the earth the body which (came) from the earth, and divinely and holily is made simple;[6] for without movement it is caught up to the firmament, and forgets and is oblivious of everything that is on earth.

Now this, how he was caught up, the Apostle also tells us, saying that he was "caught up even to the third heaven"; and again "even unto Paradise":[7] "that he was caught up" he said, but, on the other hand, of the battle which is made with the Mind over against the firmament,[8] he whom that battle did not befall made no mention. (And this is not surprising) because I have seen many of the Minds (that ascend) against whom this battle was not stirred up, and others suffered very sorely and (only) then passed this firmament.

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[1] cf Matthew xxii 11 ff: quoted in the same connexion by Isaac of Nineveh (loc. cit.). [2] ii 20 ff.

[3] *i. e.* who has had mystical experience; cf Isaiah liii 1.

[4] cf Isaac of Nineveh (pp 164. 170).

[5] cf Galatians ii 19. [6] Emended text.

[7] 2 Corinthians xii 2. 4.

[8] The translation disregards four words which are probably a biblical reference originally written in the margin.

Now when the Mind is moved to ascend, the three Essences (of demons) are assembled together to overwhelm it; but it is filled with divine strength and wondrous might and "smites its enemies behind it, and delivers them to perpetual shame";[1] that is to say, it says "Then in my distress I will call unto p 33*
the Lord";[2] and again "Lord, thou wilt require me of my enemies";[3] and again "Thou wilt not give to destruction the soul that confesses thee." And (it is) as if now the response were made to it, "I the Lord will answer him";[4] and again, "In the time of affliction I will answer thee"; and, "When I have strengthened thee, thou shalt praise me"; and the Lord will stretch forth the hand of his loving-kindness and will draw the Mind up to the firmament; and then will be divinely and highly fulfilled unto it those things which were done unto our Lord, and it sees the heavens opened, and the angels[5] of the First Watch in the act of saying to it (?), "Lift up your heads, O ye gates"; and the response is made, "That the King of Honours may come in."[6]

FOURTEENTH CHAPTER

Of the Rending of the Firmament.

Now the firmament appears to the Mind as a kind of dim light; for, indeed, the Nature of (the material firmament)[7] was produced by condensation from the outpouring of light:

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1 Psalm lxxviii 66. 2 cf Psalm xviii 7.
3 cf Deuteronomy xxxii 43? 4 Ezekiel xiv 4. 5 cf John i 51.
6 Psalm xxiv 9: a similar use is made of this verse in the Gospel of Nicodemus v 1. 3 (Tischendorf, Evang. Apocr. 2nd ed. p 328).
7 lit: "its nature", or "its species", *i. e.* the species "firmament."

yet (? however that may be?) that firmament which was "the Barrier in the midst",[1] which Christ first rent asunder, is rent asunder before (ascending) Minds. And when the Mind has been accounted worthy to ascend above the firmament, it then becomes as a babe that has just been born, that has (just) arrived out of darkness into light; and it beholds that dim
p 34* and fluid light which is above the firmament which the prophetic Word has named "water",[2] namely, because the nature of that light is very thin and fluid, just as also water is very fluid if it be compared with other (solid) bodies, for let no one make the mistake of believing that the essence of water is in the heavens.

FIFTEENTH CHAPTER

Of the Keepers of the Charge of the House of God.

Now the angels that abide in that place are—as it seems to me—the Keepers of the first Charge of the House of God,[3] for they dwell as it were in the first Gate of knowledge.

But the divine Mind, when it sees those things which are in that place, is greatly moved and bewildered saying, "This is the House of God: here will I dwell for ever, and therein will I abide for generations of generations";[4] and it supposes concerning those angels that they are those who have reached the fulfilment of perfect contemplation,[5] and that in them, divinely and highly, the perfect all-fulfilling Fulness is (completely) contained. Then those angels are moved

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[1] Ephesians ii 14. [2] Genesis i 7. [3] cf Ezekiel xl 45 &c
[4] cf Genesis xxviii 17, Isaiah xxxiv 17.
[5] lit: "are fulfilled in perfect contemplation."

to impart to the Mind a mystery of spiritual contemplation, and (so) they explain to it, mystically and divinely, the secret of their charge and the function[1] of their hierarchy.

SIXTEENTH CHAPTER

Of Yearning.

But great weariness and toil (are in store) for Minds in the way of the Ascent, and (so) that natural yearning which p 35* desires to obtain fulfilment is strengthened in them, and they are aided and helped by the Essence which meets them, by means of the spiritual Bread that is given to them. All (the angels of that Essence) therefore are gloriously and holily gathered together to the Mind in a wonderful mystery.

SEVENTEENTH CHAPTER

Of (the) Worship (of the Mind by the Angels).

For that which is in them is holily and divinely moved to come to the Mind and to worship it; and the explanation[2] of (their) worship is this.

When those angels behold the Essence of the Mind, they understand, mystically and divinely, that (it is derived) from that Essence which is above them;[3] and they are fully persuaded and know that each one of the Essences is bound to render the honour of obedience to the Essence which is above it;[4] since by it, also, (the inferior Essence) is helped and purified and sanctified, mystically and divinely; and, likewise, by its

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[1] lit: "fulfilment." [2] lit: "mystery."

[3] cf Pistis Sophia 228. [4] cf Dion. Areop. CH xv 1.

agency is advanced to the "contemplation" that is above it and to the revelations of mysteries;[1] † and moreover (they know?) that they fulfil for the Essences above them the part of "divine ambassadors (?)". †[2] Their splendid and holy Hierarchy, therefore, assembles to rejoice with the Mind and to exult with it as (with) one who has been raised up from Sheol; for (it was) concerning this (that) our Lord
p 36* said, "Even the angels in heaven rejoice greatly over one sinner who repents",[3]—and that is to say mystically and divinely—"over the Mind that ascends."

EIGHTEENTH CHAPTER

Of the Hierarchy of the Angels that it is exalted.

Now thou art persuaded and knowest, that the work of hierarchy is the advancement of those who are brought near, and the purification of those that are purified;[4] for there can be no unification without one who sanctifies and purifies and cleanses and unites. So the Mind, after it is purified and ascends, acquires also (the power?) to receive and to purify.[5] The divine Hierarch of the first Hierarchy is moved, therefore, to make the Mind partaker in his perfect fulness, so that now it may be sanctifying and purifying those Essences

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[1] cf Dion. Areop. CH x 2.

[2] cf Dion. Areop. CH v, viii 2: the obelised passage might also be translated, "and of the usages of intercourse which are observed between God and the Essences above them." This is less difficult grammatically, but 44* 14, 86* 2 f support the rendering given above. In any case the argument is obscure.

[3] Luke xv 10. [4] cf Dion. Areop. EH V i 3, iii 8.

[5] cf Dion. Areop. EH I i 2.

that are united with it; and the divine Mind also approaches and bows its head, mystically and divinely, for that holy and glorious Laying-on-of-hands [because in that first region above the firmament the first communion is given to the divine Mind, from the time when the Mind is accounted worthy of the glorious Laying-on-of-hands].[1] Then it is wonderfully and divinely strengthened, and summons those angels, in glorious and divine mystery, to perform with them another[2] mystery (namely the mystery?) of Communion, p 37*
and distributes to them the living and holy Eucharist; and from the time when it receives the divine Laying-on-of-hands, it becomes no longer one who receives from them, but one who gives to them. Concerning the secret of that Bread, we are about to speak in the another discussion.[3]

These things, then, the divine Mind fulfils in the place that is above the firmament; and now begins with gladness "rejoicing mightily to run its course";[4] and it bids them farewell with a holy kiss, and by them is conducted, highly and divinely, as far as the next Mansion above them.

And when the Mind has reached that (Mansion) also, it will see a clear and dazzling splendour, and light pure and divine; and it wonders very greatly at the glorious radiance of the second Mansion, and perhaps it forms the same opinion concerning this (as it formed concerning the first Mansion).[5] And a second time there meet it the angels that sanctify in that place, and they too pour upon it of

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[1] These words, or at least the first half of them, appear to be either (a) a gloss on the word "another" (l 9), or (b) a section-heading which has strayed into the text.

[2] The first mystery is the laying-on-of-hands.

[3] cf iii 7. [4] Psalm xix 6. [5] cf. ii 15.

the wonderful splendours of their goodness; and doubtless[1] also a certain adoration is offered to it by them, and there also it receives the same glorious Eucharist; for it yields itself willingly (to them)[2] and receives from them the "contemplation" of mysteries[3] through that spiritual Bread whose rank is exalted and whose fame[4] is glorious—but they who receive it must have felt its virtue; and it bids them farewell
p 38* in love, with a kiss, and now is divinely drawn on and highly uplifted to cleave in a wonderful way to that Good for which it is longing.

Now concerning the plurality of the Mansions, it is easy for us to learn from our Lord; for he said, "Many are the Mansions of my Father's house";[5] but concerning their superiority one to the other, (only) the Mind that sees (?)[6] can know. For God, the Good and the Giver of life, excellently and gloriously has made the light of each one of the Mansions far more glorious and excellent than that of the last; so that when the Mind arrives at any one of the Mansions, the glorious vision of radiant beauty, flashing from the Mansion that is before it, excites in it a kind of burning desire; and it may no longer be persuaded to remain at its distance,[7] but labours mightily with great eagerness to stretch out to it and to be with it.

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[1] In many passages it is not quite certain whether ܒܟܒܪ means (a) "perhaps"; *i. e.* this happens in some cases and not in others, or (b) "doubtless", "I suppose"; *i. e.* this *ought* to happen according to the rules. [2] lit: "it gives the consent of its thought."

[3] *i. e.* mystical understanding and insight.

[4] lit: "word." [5] John xiv 2. [6] cf p 100* 19.

[7] A*C read "in its affection." If this is original the meaning must be "it cannot be satisfied with love which falls short of possession." For the general idea of graduated "mansions" cf Isaac of Nineveh, p 180.

NINETEENTH CHAPTER

OF THE CALM (?)[1] OF DISCERNMENT.

When, therefore, the Mind passes a multitude of Heavenly Places (?),[2] it lights, highly and divinely, upon the place which is called "(the place) of Discernment";[3] and to that same place belongs a surpassing radiance that gleams more gloriously and divinely than all the places; [and concerning that place we say, that it is a kind of boundary that separates and limits the world that is above our world].[4] And when the Mind reaches this (place), it finds therein a pleasant p 39* and refreshing calm, so that it forgets its weariness and all its toil; and, divinely and holily, it delights in that delightful and gladdening delight; and so, I suppose, it spends[5] some

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1 The MSS have "garment": the emendation "calm" or "rest" is suggested by H com (cf p 177*).

2 The plural form [illegible], otherwise unknown, is repeated on p 39* 7. It appears to be synonymous with [illegible].

3 The Place of "Discernment" (or "Distinction"), which is a place of surpassing radiance, seems to mean the stage at which the Mind first understands the meaning of its journey. Perhaps we may compare the description of a certain stage of mystical progress given by Isaac of Nineveh: "At the end of the period of tears, thou wilt reach peace of deliberations; and by this peace of deliberations thou wilt find the rest of which Paul speaks..... as soon as thou hast entered the place where deliberations are set at peace, then the violence of weeping is again taken from thee and thou reachest the state of moderation" (Wensinck p 86).

4 Probably a gloss based on a misunderstanding of the word ܦܘܪܫܢܐ, cf the Gnostic "Horos" (Iren. adv. Haer. I ii 2).

5 This use of ܥܒܕ occurs again p 54* 8: otherwise one would be empted to alter the text to ܥܒܪ.

time in the Place of Discernment. And then it begins eagerly and mightily to travel the way of its Mansion;[1] and so it is gloriously and highly uplifted to pass the Heavenly Places (?) that are in front of it, since (now) it knows, as one who has received mystic initiation,[2] that its way is prepared unto the Lord.

TWENTIETH CHAPTER

Secret concerning the Cross.

Now the divine Mind enters the place, of the sufferings of which I am not able to tell; and the Watch that ministers in that holy place is moved to come to it and to worship it; and when it sees them, the Good Nature that is in it is divinely and highly moved, and it understands marvellously and divinely the suffering that is destined for it; and this is what it says, "Now am I prepared for suffering and my pain is ever before me";[3] and—as though it were (actually) asked by the angels that minister in that holy place "Why
p 40* art thou prepared for suffering?"—it says "That I may be purified from my sins."[4]

And then it sees divinely the three wonderful and divine and mystic Crosses of marvel; and then it asks "For what purpose are these?" and the response is made to it "These are on account of thee." And when it sees these things, it is disturbed and grieved, and draws near to the Hierarch who is in that place, and learns from him, mystically and holily, the mysteries[5] that are (now to be) accomplished.

[1] cf 80* 18. [2] lit: "mystically and gnostically."
[3] cf Psalm li 5. [4] cf Psalm li 4. [5] lit: θεωρίας.

TWENTY-FIRST CHAPTER

Of the Fulfilment of the Cross.

Come, now, let us expound, mystically and divinely, the secret[1] concerning Crucifixion. And (first) we say that those who are being divinely made perfect and sublimely sanctified, must in everything acquire the likeness of Christ, and become as he was; for (only) then (are?) we obedient[2] to the Apostle who said to us, "Let us go forth unto him outside the city, bearing his reproach."[3] And let us hearken unto Christ himself who said, "If any man wills to become disciple to me, let him renounce himself and take up his Cross and come after me."[4] And to the Rich Man he said, "If thou willest to be perfect, take thy Cross and come after me."[5] And we see, that Christ himself left the condition[6] of human life by way of the Cross of passions.[7] And to Simon he called the secret concerning the Cross "glorifying"; when he said, "The Son of man is about to p 41*
be glorified",[8] he called the Cross "glory" and the shame "honour." It is right, therefore, for those divine Minds that wish to become as Christ, that in everything they should be made like him, and in everything become as he was. Else how shall they come to fulfilment? [for our Lord himself

[1] or "theory."

[2] The text is in some disorder; perhaps ܗܘ should be omitted.

[3] Hebrews xiii 13.

[4] Matthew xvi 24.

[5] cf Matthew xix 21.

[6] or "discipline."

[7] Throughout this section there seems to be a play on the double meaning of the word "passions" which may mean either "sufferings" or "sinful affections" (cf Isaac of Nineveh, p 18 ff).

[8] cf John xii 23.

accounted the fulfilment of his commandments (to be) love of him;[1] for if we love our Lord we shall keep his commandments].[2] And do not let the significance of (the story of?)[3] the sons of Zebedee escape thee, O my son: when their mother asked of him "that these my two sons may sit one on thy right hand and one on thy left", and he gave to her and to them the complete answer, "Are ye able to drink the cup that I am about to drink?"[4] can he have spoken (merely) of the human Cross?—when this the sons of Zebedee did not bear, neither, indeed, did this passion come to many of those who loved him. (But if he was not speaking of the human Cross), then it is evident to us that he spoke of that Intelligible Cross which divine Minds receive;[5] for they cannot be divinely perfected and mystically sanctified, unless they reach and endure that Cross of passions. And thou, my son, I know that thou hast reached, divinely and highly, even to the place of which I am speaking; nay, truth to tell, thou hast also passed beyond,[6] and I know that all the secrets in that holy place are revealed to thee.

And (secondly we say that) it is right also "to slay the
p 42* old man";[7] and this Christ slew by the Cross. Let no one mistakenly suppose that it can be slain without the Cross; for the Apostle said of Christ, "We know that our old man was crucified with him, and he did away the body of sin, that we might serve it no more."[8] So it is meet for

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[1] cf John xiv 21.

[2] Probably a marginal comment; observe the change from "Christ to "our Lord."

[3] lit: "the ϑεωρία of the sons of Zebedee."

[4] Matthew xx 21. 22.

[5] ABH add "that is, 'accomplish.'"

[6] cf ii 22.

[7] cf Ephesians iv 22, Colossians iii 9.

[8] cf Romans vi 6.

divine Minds, that they also should slay the body of sin by the holy and mystic Cross.

And should it still be asked why the Mind is crucified, (the answer may be given) "because they who die not, neither can come to (fulness of?) life[1]"; for the Apostle says of Christ, "If we suffer with him, we shall also be glorified with him";[2] for how can we suffer with him, if we suffer not with his sufferings, and how can we suffer with his sufferings, if we endure not the Cross? for the divine Bartholomew has written[3] "I glorify the mystic Cross of passions[4] and I know it, that it is the first Gate of the House of God."[5] Do not thou then, my son, when thou reachest the Cross, suppose and believe that this is already the limit of the House of God, for lo, the divine Bartholomew called it (only) the gate; but who shall enter the city if he reach not the gate, or who shall reach the limit of Goodness (if he take not the first step thereto), or attain to Unification without the Cross? The Cross then, I say, is a kind of purifying and cleansing power, which through passion[6] that causes passion brings passions to an end. Yet know, that if (there had been) no Fall, neither (would there be) passion; and if (there were) no passion, neither (would

[1] The MSS read "live"; Theodosios reads "suffer" (corrected in the margin to "live"). Either reading would give sense, (a) the death of the Cross is a necessary step towards fulness of life (*i. e.* unification), (b) one who has not endured the death of the Cross cannot truly be said to have suffered *all* the experiences of Christ.

[2] Romans viii 17.

[3] The source of this quotation is not known: cf Dion. Areop. MT i and Journal of Theol. St. xxii p 400.

[4] A reads "the Cross of passions of mysteries": C "the Cross of mysteries": H "the Cross of passions."

[5] cf Isaac of Nineveh, p 544. [6] lit: "passions."

p 43* there be) the Cross. For if the Mind had preserved its Essence,[1] it would not have incurred the Coming (into this life?); and where there is no Coming, neither is there Going. And so it has been made known to us, that the Cross is something necessary not to the Essence of the Mind, but to its purification: and *three* Crosses are seen by divine Minds—(exactly) what happened also to Christ—because, (since) man is of three Essences, and (must) be purified in (all) three of them, it is right therefore for him that he should be purified by three Crosses. Yet know, O my son, that three are crucified, but not three live (again); but Christ only lived (again) and with him Titus[2] who (was) on his right hand, but he who (was) on his left hand is destroyed.[3]

When therefore the Mind sees those Crosses, it is terrified and afraid; and perhaps also its sweat may congeal like drops of blood, that in everything it may be made like Him who was made like us; and the Chief of the Angels of that place draws near and presents to it that comforting assurance which was also presented to Christ, and these are the (words) he says to it, "The time is swift and very

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[1] *i. e.* remained in its original state of purity.

[2] The names of the two thieves are given as Titus and Dumachus in the Arabic "Gospel of the Infancy" xxiii (cf Tischendorf Evang. Apocr. 2nd ed. p 193) in "the Book of the Bee" (ed. Budge p ܥܗ), and in the order of preparing the Eucharistic loaves (cf Brightman, Liturgies Eastern and Western, vol i p 249). I owe the last two references to Professor F. C. Burkitt.

[3] The text is in some confusion: A(C) read "and with him Titus, and the Mind comes to life which is on his right hand &c.": B reads "and with him Titus, and the Soul lives which is on its right hand like Titus, but the Body which is on its left hand dies and is destroyed like Dumachos." The whole sentence may be scribal amplification.

short, and then thou shalt be glorified: despise death that thou mayest live."[1] And the divine Mind now turns itself to prayer, and makes supplication to God and says, "My Father, if it be possible, let this cup pass me by; but if it be not possible that it should pass except I drink it, thy p 44*
will be done";[2] and it becomes gloomy and weighed down with grief.[3] And it returns from its prayer, and sees the Watchers that are in that place sleeping, and says to them, "Could ye not keep vigil with me one hour?" In great sorrow, therefore, it draws near to them and wakes them. But when they have been aroused, they are transformed before it, and instead of (shewing) their (former) love they appear to it (as) full of anger, and instead of their (former) friendship (they shew) hatred; and they transform their (former) brightness into darkness, and their friendliness into wrath against it; that is to say, they desire to slay it. Then it says "All they that hate me have whispered together, and have devised evil against me."[4]

But know, O my son, that it is the angels who rise up in that place against the divine Mind and crucify it; and do not suppose or believe that perhaps this glorious service may be accomplished by the Essence of demons: (it is not demons) but (angels who,) changing their likeness, play to it the part of Crucifiers.

Now, therefore, that divine Mind draws near to effect the dissolution of its unity, and relinquishes its Soul, and lets go its Body, with sufferings and groanings unutterable: [And it is filled with divine might and wondrous power

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[1] This may be a quotation from a lost apocryphal gospel.
[2] cf Matthew xxvi 39, 42. [3] Mark xiv 33. [4] Psalm xli 8.

against those Crucifiers who have appeared to it; and, like our Lord, it says to them, "Whom seek ye?" and they say, "Thee"; and they also are thrown down, like the Jews before our Lord;[1] that is to say, it proves to them that,
p 45* (compared) to it, they are most feeble and contemptible, and (that) by its own will it is crucified, and not by necessity.] and [the divine Mind] draws near, nakedly, without soul and without body, while Soul and Body remain alone, and surrenders itself in holiness and humility to the Cross of passions. And it too is "led as a lamb to the slaughter, and, like a sheep before the shearer, it is dumb";[2] and there is no complaining (?) against its death (?);[3] but painfully,[4] with contrite and humble heart, it prays to God concerning the things that are done unto it.[5] And then it is crucified on the middle Cross, and it sees the Soul too, on its right hand, crucified like Titus, and the Body, like Zumachus, on its left hand [—because it is Christ it is meet that it should be crucified (?) in the middle;][6] and perhaps also the Mind may have a kind of passionate desire[7] at the time of the Cross, and vinegar in a sponge be offered to it by those who crucify, as also Christ ...[8] Then will come the hour of death which is inseparable from the Cross; [that is; the

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[1] cf John xviii 4–6; this section is probably a later addition; note the use of "our Lord" instead of "Christ."
[2] cf Isaiah liii 7.
[3] lit: "and concerning its death it is not spoken": the text is probably corrupt. [4] or perhaps "penitently." [5] cf Luke xxiii 34.
[6] MSS "it is meet that it should be adorned with the middle (position)."
[7] The writer avoids the word "thirst" because of its physical associations.
[8] cf John xix 29: the sentence appears to be incomplete.

Soul, like Titus, will utter to the Mind a kind of cry begging for Unification; and also, I suppose, a promise will be made to it by (the Mind), concerning that holy and divine purification that is destined for it through the Mind.][1] and the divine Mind will cry out and say, "O God, O God, why hast thou forsaken me?"[2] and will bow its head in great humiliation, and will endure the mystical Death, by which, in Christ, it is appointed[3] that we should die[4]—for no one p 46*
can become Christ whosoever dies not by this death—and the Body also and the Soul die with it. But do thou, my son, understand the word "body."[5]

Now some of the angels possess the sign, as it were, of Attendants, and some perform the work of the Soldiers; and one of them draws near, mystically and divinely, and seems to pierce the Mind, in its side, with the sign, as it were, of a spear which is in his hand, and, mystically and holily, causes to flow the sign (as it were) of blood and of water;[6] and (one) like Joseph the Councillor seems to take down the divine Mind from the all-holy and mystical Cross.

TWENTY-SECOND CHAPTER

Of the Distinction of Crosses.

Let not, then, the secret concerning the Cross escape thee, O my son. But I myself have seen many Minds, which have drawn near to this suffering of the Cross not once

[1] Apparently a later amplification, based on Luke xxiii 39—43.

[2] Matthew xxvii 46.

[3] C has "by which Christ has appointed": BH "by which Christ is appointed ('destined' B)."

[4] or "that it should die", or "to die."

[5] cf ii 13 (p 32* 5-8).

[6] cf John xix 34.

only or twice but—it is right to tell the truth—ten times and twenty, and perhaps also times innumerable; and many I have seen, who, through the whole time of human life, never escaped from the Cross, and (only) achieved this after (leaving) the body; and I know that thou thyself, O my son, hast twice ascended to the Cross.[1] Do not, then, my son,
p 47* hold this opinion concerning the Minds that are purified, (namely) that all of them say the same thing with respect to the Cross.

My son, do not expose the glorious mystery of the Cross before Minds that are not pure, for "the word of the Cross is foolishness to them that are perishing, but to us" who have had experience therein "it is the power of God."[2]

TWENTY-THIRD CHAPTER

THAT ALL MINDS ARE NOT FROM THE SAME ESSENCE.

But since the glorious secret concerning the Minds which are not equal in suffering[3] has been revealed to us, it is right, perhaps, as it seems to me, to reveal the mystery of this secret. Be thou aware, then, that all Minds did not descend into (their) bodies from one and the same Essence;[4]

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[1] cf p 41*. [2] 1 Corinthians i 18.

[3] so H: AC have "equal in aims."

[4] This doctrine may be an echo of Plato's suggestion that the divine Artificer, having first set a portion of soul, the raw material of mankind, in each of the stars (cf Hier. i 7), entrusted the making of men to the subordinate gods (Timaeus 41 ff). "The apportionment to diverse stars is thus a fanciful way of accounting for innate diversity of character and disposition; each individual being influenced by the star to which the division was assigned of which what was afterwards his soul formed a part" (Archer Hinde, comm. in loc.). With the Platonic

and know, further, that all the Essences of Minds are graduated one above another (in a) very greatly (ascending scale),[1] and in proportion to the greatness of an Essence, so it is also far brighter and more mobile than another. Those Minds, then, which descended from the more excellent Essences, need only a certain small purification; for those which descended from the Essence of the Father, need the Cross once only; and those which (descended) from the Essence of the Son are crucified only twice; and those which came from the Essence of the Holy Spirit need the Cross three times; and in the same way also each one of the Essences must p 48*
come to the Cross as many times as the number of all the Essences that are above it. But these things happen thus (only) if the Mind remains "according to its nature" while it is in the body; for I myself have seen many of the Minds which descended from the superior Essences tormented along with demons; and many others, even from the Essences of demons, I have seen, which all this (life) so abounded in labour as to pass beyond even the Essences-without-name. For know that even from the Essence of demons Minds come into bodies. This, then, as it seems to me, is the cause on account of which the suffering[2] of (all) Minds is not the same.

myth may be compared the doctrine of "divine henads" found in the writings of Proclus. "This doctrine is pure deductive metaphysics... Proclus seeks the cause of plurality in things at a higher stage than the intelligible world, in which Plotinus had been content to find its beginning. Before being and mind are produced, the One acts as it were through many points of origin, from each of which start many minds." (Whittaker, op. cit. p 173.)

[1] lit: "are very greatly exalted one above the other"; on the graduated order of the divine henads cf Proclus Στοιχ. Θεολ. 126 (Whittaker, op. cit. p 174).

[2] MSS, "aim": read ܫܘܢܩܗܘܢ.

And let us mention also another mystery,[1] which I have seen in Minds when (they were?) crucified; for I have seen many Minds which were not accounted worthy to be crucified in an upright position. But this mystery[1] was not uniform; for to some of them the great love that was in them caused this, for (when) Simon said these (words) to the crucifiers of the body "I am not worthy that I should be crucified as my Master (was crucified)",[2] he said them (because he was) divinely aglow and holily inflamed with the love which he bore unto Christ; but to others this (inversion) happened on account of the Evil Nature that was in them, which did not consent to be in the Good.[3]

p 49* But (now) let us return to our former theme, and see the things which are done to the Mind after the glorious and mystic Death. It is taken from the Cross, and then they bring it, mystically and divinely, to the Tomb of divine mystery.

TWENTY-FOURTH CHAPTER

Of Burial.

Perhaps (at this point?) it is fitting, as it seems to me, to hearken to the divine Scripture (which speaks of) this

[1] lit: θεωρία.

[2] How and why St Peter was crucified head downwards is told in the Acts of Peter xxxvii f (cf M. R. James, The Apocryphal New Testament, p 334 f).

[3] Plato suggests that man walks in an upright position because of the natural attraction which draws the best and dominant part of him—which is located in the head—towards its source which is above all (Timaeus 90 B). Here, apparently, the reverse of this is stated. The Mind in which the worst part is dominant has become inverted, sees top as bottom, right as left &c., and therefore, when it is crucified is crucified head downwards (cf Acts of Peter xxxviii).

secret of Death and of Burial:[1] for the Apostle, our Teacher, has said, "He who is dead has been set free from sin."[2]

Could he have said (this) concerning the death of the body? (Certainly not, for) then sin would not exist—every one dies to it. How then shall we understand this secret? (In the light of another of his sayings concerning liberation caused by death), for (just as) he said, "A woman, when her husband dies, has been set free from the law of the husband",[3] (so) again he said, "He who is dead, he also has been set free from sin"; that is to say, he is the slave of sin so long as he is living in this world. Do thou, then, my son, understand this glorious mystery, (namely,) that the Apostle was speaking of the mystical Death of Minds, for thereby we are set free also from sin.[4]

And let us understand the mystical meaning of Christ, who revealed the divine secret of the Death of Minds by the homely[5] illustration of wheat; "unless it die", said he, "it remains alone."[6]

And, again, the Apostle says, "They who have died, their lives are hid in God";[7] and concerning those divine p 50*

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[1] The grammatical construction is very awkward, but, since it is repeated on p 50* 6, not quite impossible. Professor Bevan has suggested to me that ܠܡܟܪܙܟ may be a scribe's blunder for ܠܡܟܪܙܗ. If so, the translation should read "it is fitting ... that the divine Scripture should declare this secret &c." [2] Romans vi 7. [3] Romans vii 2.

[4] The argument seems to be: just as the death which sets the wife free is not her own death but the death of the husband, so the death which sets the sinner free from sin is not his own physical death but the death of sin which is accomplished by the mystical Cross (p 42* f). It is evident therefore that when the Apostle speaks of a death which sets free from sin he must mean *mystical* death not physical death. [5] lit: "small."

[6] John xii 24. [7] Colossians iii 3.

Minds who have already died once he said, "Ye have died to sin in the body of Christ."[1] Know, then, divinely and highly, that the Mind is Christ, and Christ is bound to die to sin once;[2] but they who have died to sin, how shall they once more live in it?[3] And do thou, when thou hearest the Apostle, our Teacher, (say) death, think of that divine Death which divine Minds undergo at the time of the Cross; and if thou hearest (him say) burial, (think) of that wondrous and divine and intelligible Burial, which the Apostle, our Teacher, named "the Tomb of Continence",[4] when[5] he commands us, highly and divinely, to be in the Tomb of Continence. [Now if Minds fulfil the whole glorious mystery, the sign as it were of a stone has been set at the mouth of the Tomb.] Divinely and holily therefore the Mind enters into the Tomb in the sign of Christ.

Concerning the Essence of that Tomb and whence it is, perhaps it is right to say (a word); and, for my own part, I say that it is a definite and distinct position prepared in the place of the Cross, which undergoes as it were a certain change at the time when the Mind has been laid in it. And concerning those who bury (the Mind), I say that they are of the same glorious Rank of angels who minister in the place of the Cross; perhaps, also, they display some token of mourning at the time when the Mind is buried;
p 51* that is to say, they fulfil for it as it were the part of the Disciples.

Now that Tomb appears as a dark and narrow (thing), when one considers the glorious place (in which it is situated),

[1] cf Romans vii 4. [2] cf Romans vi 10. [3] cf Romans vi 2.
[4] Possibly a quotation of a lost apocryphon: cf the praise of monastic celibacy Dion. Areop. EH VI i 3. [5] lit: "and."

and the question (may be) asked, "How can death be found in the realm of life, or darkness be known in the region of light? for if the (place) of the Cross is a place of light, so that the Mind may see it and be moved (to admiration) by the sight of it, whence[1] then is the Essence of darkness? in that place that is above our world, (how) can there be found anything that is from our world?"[1]

Now, as for me, I say "These things are done to Minds in appearances and not actually[2]"; for neither do we say concerning the Cross and the Spear that they are any corporeal nature; nor again, likewise, do we say, concerning all the glorious and holy mysteries which appear to divine Minds, that it is, so to speak, the crude nature of things (that is seen); but we say that it is divine and spiritual mystery, which is presented to our divine Mind[3] in a kind of bodily shape.

Three days, therefore, must the divine Mind fulfil in the Tomb, that in everything it may become in the likeness of Christ, (who) was three days "in the heart of the earth."[4]

We cannot say of that holy Mind[5] that it was consenting to be in the earth; [but[6] to me (?) it seems[6] that (the words) p 52*
"was in the heart of the earth" were said of his nature which was from the earth;[7] for to that it would be possible to be in the earth, seeing that it came from the earth;] for everything, from whatsoever Essence it came, also loves

[1] BH "whence is the Essence of darkness in that place? How, above our world, is anything that is from our world found?"

[2] lit: "in likenesses and not according to Essence."

[3] or, with C, "to divine Minds."

[4] Matthew xii 40.
[5] *i. e.* of Christ.

[6] MSS "and it does not seem."
[7] *i. e.* his human body.

(that Essence) and is destined to be in it;[1] therefore it is not possible for divine Minds, when[2] they are buried, to be[2] in the Essence of Earth. For lo, (if) even the living force[3] of seeds, when it is hidden in the earth, is not quiescent or consenting to be in the Essence which is not its own; but struggles by the natural motion that is in it, and leaves behind the nature that envelopes it like a garment, and comes up from the depth, and appears above the ground, and brings up with it that pure part (of the earth) which has been united with it,[4] how then shall we suppose, concerning that Good Nature,[5] that, when it has been divinely set free and wonderfully cleansed, it can be in an Essence which is not its own? And if it is so with respect to these things, how shall we say concerning Christ that he was in the heart of the earth?

Yet, (for) three days he served Death—this (at least) is evident, but "how?" only the Mind which has experienced (the same death) can know, for in everything it[6] must be made like him.

And in the same way also it must be buried with his burial. But (since) even animals and every natural species[7] may be given to the burial of the body (Christ's burial

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[1] cf i 2, iii 1, 7; Plato Timaeus 81 A &c.; Proclus Στοιχ. Θεολ.: πᾶν τὸ προϊὸν ἀπό τινος κατ' οὐσίαν ἐπιστρέφεται πρὸς ἐκεῖνο, ἀφ' οὗ πρόεισιν (31: cf 35); Dion. Areop. DN ix 6.

[2] or, "to be buried." [3] reading ܘܚܝܠܐ.

[4] MSS: "has appeared in it": so far from being held captive by the earth in which it is planted, the seed rescues from the earth, by assimilating them, those parts of the earth which are akin to itself.

[5] cf 31* 9 39* 13 55* 14 58* 7, 12 &c.

[6] or "we", and so throughout the rest of the chapter.

[7] lit: "the whole nature of Nature"; the writer uses first the Syriac word and then its Greek equivalent, cf p 56* 1 f 113* 5 117* 13.

means something more than the burial of the body), and how, then, or in what way can (the Mind) be buried with Christ's burial if it reach not the place of the Cross and p 53* be not buried where He was buried? for there Christ was for the three days where all pure Minds also are destined to be, and not in the earth.

Now Christ was crucified on Friday,[1] and rose on the first (day) of the week; but for the divine Minds that are buried (there is) neither Friday nor week.

Now, O my son, I have unstintingly displayed to thy love all the glorious and mystic secrets from the beginning of the Ascent of the Mind as far as the Burial: do thou therefore keep my words in hidden and mystic secrecy.

[1] cf John xix 14.

Here ends the Second Discourse of the Holy Hierotheos.

p 54* # THE THIRD DISCOURSE OF THE HOLY HIEROTHEOS

The Opening and Beginning of the Third Discourse The Word of the Holy Hierotheos Concerning the Resurrection.

Rightly, as it seems to me, O my son, have the secret and hidden mysteries, from the beginning of the Ascent of the Mind as far as its Burial, been highly and divinely expounded.

When the Mind, therefore, has spent three days in the Tomb, it must next fulfil the mystery of the Resurrection. Now therefore it awakes in power and in might, [and perhaps also it will see angels, in white garments,[1] proclaiming its glorious resurrection; and others, again, holily and divinely rolling the stone from the door (of the tomb)[2],] and when it has awakened, it sees divinely, and understands highly, that it is no longer living the life of the body, but that wonderful and marvellous life that is not liable to variation;[3] and it sees itself without body and without soul, and this is what[4] it says, "It is right for me now to bring a resurrection to pass for the Essences that were with me and in me."
p 55* And so it stretches out the bountiful hand of its goodness, to bring to life the Body and the Soul. And when it does

[1] cf Matthew xxviii 2 ff. [2] cf Mark xvi 3 ff &c.
[3] lit: "does not receive change." [4] lit: "and namely."

this, it still remains separate from them (?)[1], and therefore it begins to make that unification with them, which, before the Cross, it dissolved; and to the Soul, which formerly denied it[2], it shews some token of affection at this time of its Resurrection; and then, gloriously and divinely, it summons the Essence of the Soul and of the Body to unification with it; and thenceforward the divine Mind is able to have authority over them, and to be king over them.[3] For until the holy Burial, it may be that the Soul and the Body have authority in some (degree) over the Mind; but when they are accounted worthy of the glorious Resurrection, they look towards it, and (are able?) to be purified with it and be made one with it. And then the Mind remembers the Word which says, "Thou shalt not recompense evil with evil";[4] and, further, it is prompted[5] by the Good Nature that is in it to become loving and merciful in the likeness of the Father;[6] and so the Mind puts on its Soul and its Body, since it sees that they have become bright and even beautiful in comparison with what they were before the Cross. And then it begins to purify and to cleanse the Soul and the Body that have been made one with it; and, I suppose, it is not possible, O my son, that anything, once separated[7], should regain the order of its Essence except it first be purified.

[Now perhaps it would not be (considered) contemptible p 56*
and unworthy, if we were to add to our divine discussion

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[1] lit: "it stands with them as one of three."

[2] No reference is made to the Soul's denial in the narrative of the Mind's crucifixion.

[3] A reads, "to reign with them."

[4] Romans xii 17.

[5] cf pp 64* 3 101* 9.

[6] cf iv 14.

[7] lit: "from separation onwards."

an analogy from the natural species[1]. The Bird-Species, then, is so constituted as to produce an offspring which is not living and sentient, (and) in which is seen no resemblance whatever to the Essence which produced it. Yet, by contact (with the parent) which broods over it, the power which is secretly hidden in it is roused and stirred and set in motion; and then, by (its) natural force it turns to acquire the likeness of its parent, and the shape and power and motion of the Essence that produced it; and it stirs and is moved and shews a sign of its life within the solid nature that surrounds it; and (behaves) as if it were asking that a little attention should be (paid) to it by the Essence that produced it, so that it may remove the solid material covering, which hinders movement and prevents the operation of its life; then, when (the mother) has received some perception of its movement, she is breaking the vessel which contains it, and then the prisoner begins to come from darkness to light.

So also (with) Infant-Kind—for though in the (very) first motion (of conception) the power of life[2] is implicit, for a long time it is moving and awakening, and the image of its parent is being impressed on it; and surrounding it are many substances and a quantity of liquids, (placed there) because they assist the need of its life; but when it has reached full growth, then the solid nature that surrounds it is moved, and that which was formerly closed gives free and easy room (for the passage of the child); though (even
p 57* then?) it has been the fate of many to be miscarried, and

[1] see note 7 p 58.
[2] or, "the potentiality of the living creature."

never to acquire the name of baby.[1] Now, at that (first) time, it is called "seed", and in the womb "foetus", and outside "infant", and now (at last) "full-grown man."[2]

So also (with) all Minds: there is (a stage) when they are without reason;[3] and when they came into bodies, they acquired as it were the sign of "foetus"; and when they came forth to the place of the living, they were called "those who ascend"; but when they have reached the fulness of divine growth and holy perfection,[4] they then acquire the designation of Godhead—nay, to speak mystically, they become the Essence of God[5].]

But because the stains are many, very many also are the purifications; for the Mind achieves purification not once or twice, perhaps, but also myriads (of times); for it is not possible to see the beauty that is within, except one remove the covering that is without: thus (for example) those who desire to carve an image and to make a statue are diligent first to remove that which is the covering;[6] neither is it possible to make fine gold, if one purge not first away its dross; but the beauty that is in everything (must) be collected from the ugliness of everything, since the beauty is concealed in the ugliness and the good is bound up with the evil; and the greater the evil the more purification it needs.

The divine Mind, also, takes very great care to perform a multitude of purifications; and to slay the Evil Nature

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[1] cf Dion. Areop. EH III iii 6.

[2] cf v 4: Theodosios adds another stage "the child."

[3] cf i 7.

[4] lit: "have been fulfilled divinely and holily made perfect."

[5] cf EH I 3.

[6] *i. e.* the image was always present in the marble; the sculptor only removes the superfluous material which hid it, cf Dion. Areop. MT ii.

that is in it, which in the morning springs up and flourishes,[1]
p 58* and in the evening yields its fruits; and further, it casts out from it, gloriously and divinely, the "fruits of Opposition" that are in it, namely, any trace of darkness or ugliness it possesses—that which is cast from it by purgation (?);[2] and (it behaves) as one who is destined to acquire, as it were, the nature of Goodness, and struggles most divinely with great diligence to purge from it the foul defilement;[3] for it greatly desires to be found bright and pure. For, as if the Good Nature that is in it were moved, it is (?)[4] not acquiescing or consenting to see itself an ugly thing (?); for (the Mind?) itself becomes to itself a burning fire, and through the glorious flame of its divine ardour refines, wonderfully and holily, the Supreme Good of the Essence that is in it (?); and then that Good Nature begins to burst forth, and highly and divinely appears as a glorious and flashing fiery fierceness, which flames divinely and is holily enkindled; and therein is fulfilled the Word which says, "We shall become in the likeness of the glorious body of Christ";[5] and it is transfigured in the sight of the angels that are in that place, as also Christ (was transfigured) in the sight of the Disciples on the mountain. For, highly and divinely, they see that its face is ten thousand times more radiant than the sun,[6] and its garments whiter than snow; and perhaps thereby is fulfilled the Word which says, "In thy light do we see light,[7] and are enabled to be enlightened";

[1] cf Psalm xc 6.
[2] or, with a few textual changes, "any trace . . . which it possesses when the impurity has been cast from it."
[3] lit: "rust."
[4] or, "and not."
[5] Philippians iii 21.
[6] cf Pistis Sophia 183.
[7] Psalm xxxvi 10.

and the light which is in that place appears as an inferior p 59*
thing, in comparison with the more exceeding light (of the Mind). And now (the Mind) is transformed,[1] when its mortality is swallowed up in life, and its darkness in light; and perhaps it wonders at its own self, insomuch that it says "Lo I will praise the Lord, who has done great things unto me, who is mighty, and holy is his name";[2] and is divinely moved (to gratitude) and says, "What return shall I give unto the Lord, for all his benefits unto me?"[3]

But the Impurity (that was formerly in it) it will see cast into the Abyss below, and, as it were, becoming food for fire,[4] that the Word may be fulfilled which says, "He will take all our sins, and will cast them into the depths of the sea":[5] and then the Mind begins sublimely to experience[6] divine Unification (?),[7] and cries out therefore with boldness and says, "Make us glad, for our iniquity is dead, and the years wherein we have seen evil things";[8] and then, (as I said,) that which a little while before was buried, begins to acquire the motion of Unification.[7]

But, do thou, my son, consider with enlightened wisdom[9] the glorious and divine mystery above, (and observe) how it is represented below in inferior material things. For lo, the offspring of the locust is sown in the dead lap of the earth; and, when it comes up from the earth, this (offspring) cannot become the full-grown insect,[10] unless it first strip

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[1] lit: "becomes something different": on the use of ܗܘ ܠܗ ܗܘ cf Mitchell, S. Ephraim's Refutations, vol ii p xx n 1. I owe this reference to Professor Bevan.

[2] Luke i 49.

[3] Psalm cxvi 12.

[4] cf Pistis Sophia 300.

[5] cf Micah vii 19.

[6] lit: "to acquire."

[7] or, "joy."

[8] Psalm xc 15.

[9] lit: "wisely and gnostically", cf p 39* 7.

[10] lit: "animal" or "living creature."

off the evil substance in which it is (imprisoned); and observe that it is raised up from two tombs, from the earth and from its case. Now at the time when it sloughs off (its case), it is acquiring,[1] as it were, the sign of that which is dead;
p 60* but when it puts away the Nature-that-opposes, then the insect[2] which has (hitherto) been dormant awakes in it and is aroused; for up till then it was a creeping thing, but now (becomes) winged. And (in much the same way) Minds cannot see, if they acquire not first the sign of those who are dead; nor again can they become winged and mobile, if they put not away the Nature-that-opposes. Many times, therefore, they strip off and cast from them the weight which held them down; and then, mystically and holily, will the Mind see (?).

But when (the Mind) turns (and looks) behind it and considers the light that is below it, it will wonder divinely and say, "Who hath done these things for me?"[3] namely, that those lights which are praised by us, appear to it less than itself, and as not even worthy to be praised, in comparison with the exceeding and divine brightness of That-which-has-been-purified.[4] And (the Mind will act) as if authority were given to it over the Impurity which (came) from it, to sink it in the lower Regions; and (will behave) as one who displays no sign of compassion towards that Evil Thing which came forth from it; but it wonders greatly and marvels when, divinely and holily, it looks upon the quantity of foulness which was hidden away in it, for (the foulness appears) as if it would fill the whole world,

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[1] or, reading ܩܢܐ, "it possesses."
[2] lit: "animal" or "living creature."
[3] cf Isaiah xlix 21.
[4] cf Pistis Sophia 184 ff.

at the time when it is purged away from it (*i. e.* from the Mind); and it hastens to its (own) Essence that it may be with it, and be commingled with it, since it can no longer endure to be with the Good Nature; for every Nature loves its own place, and every Substance that which is like itself.[1]

Then that divine Mind supposes that it has been delivered from hardships and says, "There is neither adversary nor evil occurrent";[2] and it rejoices also, highly and divinely, at the wonderful unity[3] of its glorious light; and its rays are extended even to the Abyss, and it looks upon this (world's?) sun (and perceives) it to be in no respect superior in comparison with its own exceeding light. p 61*

SECOND CHAPTER

Of the Tree of Evil.

But the divine Mind does not, I suppose, look upon and consider the unity of its light, (to discover) whether there may not still be something of the Nature of Evil alive in it.[4]

Then the remnant of Opposition gathers itself together[5] to its.....[6] (?), and, within a short time, springs up powerfully and fiercely, and becomes a great and mighty Tree, in the branches of which birds might even build their nests;

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[1] cf ii 24 p 58 n 1. [2] 1 Kings v 4.

[3] *i. e.* freedom from all admixture; singleness or purity: the words might also be translated "with the wonderful joy."

[4] or, possibly, the sentence may be a question: "But does not the divine Mind perhaps look &c.?"

[5] Constr. ad sensum. The fem. verbs agree with the word "opposition."

[6] "to its forest" ACH: "to its work" B: the word is probably a corruption.

for it casts its roots as far as the sea, and throws its boughs over the rivers, and also hurls mightily the shoots of its malignity against the chosen cedars of God, which are all divine Minds;[1] and in a (short) time it will sprout forth and grow; and in an hour it will display its fruits; and it will include the ends of the Creation; for concerning it the Word of Life gave the admonition, "lest a root of bitterness spring up and choke you."[2] For it appears to divine Minds, as a thing of darkness,[3] whose fruits are foul and its
p 62* leaves hideous; and it casts its shadow over the divine Mind, and holds back from it the glorious beams of Goodness, which were shining upon it from the Perfect Light; and darkens with its dark hideousness the divine brightness of the Mind. (I cannot describe it more exactly?) for its appearance is not (to be seen) in our place, nor its likeness amongst our kin; and perhaps, concerning it, the Living Word gives Adam the warning, "In the day that thou shalt eat of it, thou shalt surely die."[4] And the same Law-giver appears to the divine Mind, and a second time gives it the law "Neither touch nor taste,[5] for in the day that thou eatest of it, thou shalt surely die."

When the Mind sees these things, it will wonder greatly and be perplexed, and will cry out passionately and say, "Wretched man that I am! Who will deliver me from this?"[6] and again, "I know and it is evident to me that good cannot dwell in me";[6] and then it will say, "As a heavy burden they are heavy to me";[7] and then the Mind begins to

[1] cf Ezekiel xxxi 3 ff, Daniel iv 10 ff, Psalm lxxx 11, 12.
[2] Hebrews xii 15.
[3] lit: "in a kind of dark sign."
[4] Genesis iii 3 f.
[5] cf Colossians ii 21.
[6] cf Romans vii 18, 24.
[7] Psalm xxxviii 5.

make a second struggle with the Tree of passions:[1] for it will hear, as it were, one that advises it saying, "Hew down the tree and destroy it; but set the stump of its roots in the earth";[2] and further they will say to it, "Circumcise the children of Israel again a second time";[3] and further it will hear them saying, "Circumcise, and remove to the p 63* Lord, the foreskin of thy heart";[4] and then, with painful supplication, it will weep and say, "Create in me a pure heart, O God."[5] In that day, a shoot shall go forth from the stock of Arnon, and a sprout shall spring up from its root;[6] and to the divine Mind they will say, "Burn its branches with fire."

Then (the Mind) will see the glorious Angel whose sword is drawn and held in his hand;[7] and it will ask for that sword, and (the sword) will be given to it; and it begins first to shake off the leaves (of the Tree), then it cuts off its branches also, and mightily and divinely it will be made strong to hew down the whole Tree, and will cast it also to the Abysses below, and will give its fruits to the fire and its leaves to burning.

But once more the Evil will spring up and grow, and will hold its former position; and (the Mind) will say to itself, "Lo, it is planted, but it will not prosper: if, when it was unscathed, it did not prosper in me, how shall it be strong in me now that the fire has devoured it and it has been laid waste?"[8] and then it will return, with heroic

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1 The first struggle is, apparently, the Crucifixion.

2 Daniel iv 14, 23. The MSS read "uproot it, but its roots &c."

3 Joshua v 2. 4 cf Jeremiah iv 4. 5 Psalm li 12.

6 cf Isaiah xi 1. Jeremiah xlviii 17.

7 cf Numbers xxii 23. 8 Ezekiel xvii 10, xv 5.

and mighty force, to uproot the Tree again; and it will prosper in all that it desires, and will give that Tree afresh as food to the fire.

Then the Evil will spring up afresh, and (the Mind) will slay it again; and (the Evil) will return to its position, and (the Mind) will resume its task (?); for many times will the Evil which has sprung up in the Mind sprout forth, and many times will (the Mind) slay it; but (the Evil)
p 64* will remain undiminished.[1] Then the divine Mind will grow weary in the struggle with it, and perhaps even despair of its battle; and therefore it reflects, and reasons why the Evil is not exterminated. Then it will be prompted[2] divinely and highly; and will return below, and examine the earth. Then it will see the Tree from the lower Regions (and know) that its roots are (still) firmly planted; and it will fall into great doubt, therefore, as to what it shall do to the Tree; and, I suppose, it argues that the Evil cannot be destroyed so long as it has a root, and (that) it is impossible to uproot the root, unless one goes down to the place thereof.[3]

THIRD CHAPTER

Of the Journey Back.

The divine Mind begins to make the journey back, and leaves the bright way that leads up, divinely and highly, to the Essential and Primal Good: but these things it does with great pain and with tears, for it is very greatly and grievously depressed, because it has left the way that (lay)

[1] lit: "will stand upon its limit." [2] cf p 55*14 101*9.

[3] We may compare the Manichaean story of creation, according to which the Primal Man descends to the Abyss and cuts the roots of the Five dark Elements: cf Burkitt, "The Religion of the Manichees", p 26.

before it, (even) though (?) it is most exceedingly and divinely encouraged by the angel Watchers who are in the way of its descent. But it too recognises (what lies before it?), and is grieved and sick (at heart) also, because it is descending to the place of the Adversary;[1] and, like David, it too says, "They have driven me away that I should not be joined to the inheritance of the Lord,[2] and if these things befall me, why am I yet alive?" And again, when it reaches the firmament,[3] it will weep passionately, and will say, "How lovely are thy dwellings O Lord! my soul hath hoped and longed for the courts of the Lord";[4] and there will arise in its thoughts the wonderful and divine memory (of) the sweet goodness of the places that are above, and it will weep passionately, and will say, "By the waters of Babylon we sat and wept, for the memory of Zion, the city of the great King";[5] and when it comes to our world, then it will say, "When shall I come (and) see thy face?"[6] Then it begins to descend to the places that are beneath the earth, and this is what it says, "I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?"[7] And when it passes beyond the earth, it then begins to come from the East; concerning which, perhaps, the Word (of Scripture) says, "From the rising of the sun shall he begin";[8] and it sees a great herd of the Demons which have authority over that place; and then it is mightily and powerfully moved to slay those Demons.

p 65*

[1] or, "the Opposite Place." [2] 1 Samuel xxvi 19.

[3] A has "the Cross." [4] Psalm lxxxiv 1.

[5] Psalm cxxxvii 1, xlviii 1: C reads "I will sit and weep &c."

[6] Psalm xlii 3. [7] Canticles v 3.

[8] Apparently not an exact quotation: cf Isaiah xli 2, xlvi 11, Ezekiel xliii 2, Orac. Sib. iii 652.

Now it finds that the Demons which are in the region of the East are very easy to destroy, and the Demons which are in the Southern quarter very easy indeed, and much fewer[1] than all the Essences of Demons. But do thou, my son, be very strictly on thy guard against the Demons that are in the Northern quarter—I know that that Essence is very hard indeed, and not to be subdued, and it is very
p 66* difficult for divine Minds to do battle with it; for (those Demons) are moved against the divine Mind and smite it and overwhelm it; and, for my own part, I offer my constant prayer to God for all divine Minds when they reach that quarter. And the Demons of the Western quarter are also very hard, though very much weaker in their malignity, than those that are in the Northern quarter.

But the divine Mind comes with mighty pomp from the East to the South; and (the reason why) it also lays waste the Eastern quarter (is) that it is commanded, "Let not thine eye spare them";[2] and, when it comes to the Western quarter, (it is) very sorely and maliciously (handled?)[3] by the Demons which dwell in that place; but, with the (same) mighty motion, it will come as far as the Northern quarter; and (there?) it will do great deeds, and (yet) it will not prevail and its might will fall. For then (the Demons of the Northern quarter) will be moved against it, as one man, and "will tread down its life into the earth, and will lay its glory in the dust";[4] and "they that are mean will have dominion over him that is glorious, and they that are vile over him that is honourable";[5] and they

[1] or, "easier."
[2] cf Deuteronomy vii 16 &c., Ezekiel ix 5.
[3] A word appears to have dropped out of the text.
[4] Psalm vii 6.
[5] Apocalypse of Baruch lxx 3, cf Isaiah iii 5.

will all strengthen themselves as one, and will cast it down; and when they have cast it down, they will say, "Aha! Aha! our eye hath looked upon him; come, therefore, let us exult and rejoice over him who laid waste our lands and multiplied our slain."[1] These things, then, the divine Mind endures at the hands of the Demons that are in the Northern quarter, at the time of the first Descent.

Then Christ, the Great Mind,[2] will appear to the Mind that has fallen. Then those Demons will fear and be terrified, and will flee from before him; and perhaps concerning them it was said, "They that hate him shall flee from before him, and like the smoke of a window they shall vanish away."[3] Then he will open the gates of the Abyss, to go down to the Mind that is slain; and that (Mind), in sorrow, will say, "The earth hath closed its bars upon me: answer me, Lord, for thy loving-kindness is good,[4] because I have departed from thy Essence"; and further it will say, "Even from the Abyss of the earth thou wilt bring me up again";[5] and again, "Bring up my life from destruction, O Lord my God, for I have gone down to the lower parts of the earth, and my eyes have seen my reward";[6] and Christ will take hold of the hand of that Mind, and, highly and divinely, will draw it up from those depths that are below the earth; and it will then become like a dead man that has come to life, and as a buried man that is raised up—for indeed

p 67*

[1] Psalm xxxv 21, Judges xvi 23, 24.
[2] cf Dion. Areop. EH I 1. Ἰησοῦς ὁ θεαρχικώτατος νοῦς...
[3] cf Psalm lxviii 1, 2, Hosea xiii 3.
[4] Jonah ii 6, Psalm lxix 16.
[5] cf Psalm lxxi 20.
[6] cf Jonah ii 6, Psalm ciii 4.

(the condition of the Mind which is overcome by its lower nature?) is (what) Sheol really (means).[1]

And when the Mind does these things thus, it will then begin with joy to take its former way, and to ascend to the place of the heavens; and then it rests in peace in its place—for it reaches as far as the place in which it wrought purification; for it examines itself (and sees) that the Tree on account of which it descended is no longer in it; and then it enjoys that divine Delight which puts an end to (?) its former weariness; namely, because it bears as it were the token of love: and it is most gloriously and divinely helped by the Angels who minister in the place of the Cross.

p 68*

FOURTH CHAPTER

Of the Baptism of our Lord.

Now concerning Holy Baptism, my son, for my own part, I say that no man can be saved[2] if he be not accounted worthy of Holy Baptism;[3] but it is easy for us to learn from our Lord that there is a Second Baptism, for, when he wished to teach[4] the band of the Apostles the secret of this Baptism, he spoke thus, "For I have a Baptism to be baptized with, which ye know not."[5] (Now if there were no other Baptism than Baptism with water) would not the

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1 lit: "*i. e.* for verily it is Sheol."

2 ܠܡܐܚܐ must be Pe'al not Aphel.

3 Whether the initiated still need the ordinary sacraments of the Church is a question which has frequently been asked by mystics. The author of this book answers "Yes", cf p 74*.

4 lit: "was teaching."

5 A fusion of Luke xii 50 with John iv 32.

Apostles have said, "We ourselves, Lord, saw thee baptized?" So it is evident that he spoke of the Second Baptism of which divine Minds are accounted worthy in the regions which are above the heavens; for therein Minds are accounted worthy to be baptized with Spirit and with Fire and not with water.

FIFTH CHAPTER

OF BAPTISM AND BAPTISM.

Do thou, then, understand, highly and divinely, the secret concerning the Baptism with water; and give heed to John, who, when he wished to teach[1] this secret, said, "I baptize you with water, but Christ (will baptize you) with Spirit and with Fire."[2] It is evident to us, therefore, O my son, that the Baptism with water is the Baptism of the body, and (that) it is only a symbol and type of the glorious and p 69*
real Baptism, of which all divine Minds are accounted worthy in the place that is above the heavens; and let us therefore hope to be baptized in the heavens, inasmuch as it is known to us that this, verily and holily, is the great and divine Baptism. Now the former (baptism) gives repentance, but that which is above unites (us) with the Good.[3]

Do thou, then, O my son, "set thy mind on that which is above, and not on that which is on the earth."[4] Leave, therefore, the type, and cleave to the reality. Let go the Nature which is poured out and destroyed,[5] and (desist?)[6]

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[1] lit: "was teaching." [2] cf Matthew iii 11, Luke iii 16.
[3] cf Dion. Areop. EH II iii 8. [4] cf Colossians iii 2.
[5] *i. e.* the water of baptism.
[6] A word seems to have fallen out of the text.

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[6] A word seems to have fallen out of the text.

from the species (that is) dissolved, and be thou drawn up, highly and divinely, to that pure and holy Baptism, in which there is nothing of the nature of Matter. When, therefore, thou hearest (the words of) our Lord, who said to the sons of Zebedee, "My cup ye shall drink, and with the Baptism that I am baptized shall ye be baptized",[1] then understand, mystically and divinely, the glorious secret of the Baptism wherewith Minds are baptized and sanctified.

After the second Ascent, therefore, the divine Mind is mystically and divinely moved to come to that holy Baptism. For it sees the divine Hierarch who performs this ministry displaying to it the sign, as it were, of Baptism; namely, he stretches out the hand of his goodness towards it[2] in the sign, as it were, of Christ;[3] and then the Mind also consents to draw near to that holy Baptism, and is divinely and holily baptized with that holy and glorious Baptism; and then is revealed to it, divinely and holily, that mystery[4]
p 70* which was revealed to the Baptist in Him-who-was-baptized; and it sees again the Holy Spirit coming upon it in the bodily likeness of a dove;[5] and now it has nothing at all to prevent it from becoming in everything like Christ, and so it puts away the designation of "Mind", and is called "Christ"; and when it ascends from that holy Baptism, the whole glorious and holy band (of those) who minister in that place is gathered together; and they come and worship

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[1] cf Matthew xx 23 Mark x 39.

[2] lit: "to approach it", or, "to touch it."

[3] *i. e.* the hierarch stretches out his hand and makes the sign of the cross (?).

[4] lit: θεωρία.

[5] Luke iii 22.

before it, and now they say to it, "Let all the angels of God worship thee";[1] and it stretches forth its hand, and gives the Peace[2] to that blessed and holy band.

SIXTH CHAPTER

Of the Going up from the Baptism.

Straightway, therefore, when it comes up from the Baptism,[3] the holy Mind now receives, divinely and holily, the authority of the divine Hierarchy; and then it is accounted worthy, divinely and holily, to effect unification with the Good;[4] and likewise to accomplish purification for the Essences that are united with itself; and so it holds the full authority of the divine Hierarchy, and is able, therefore, by its wonderful authority to cause resurrection and life; and so it is the Son,[5] and executes all (things) as it wills; and also enjoins torment and judgement upon all the Essences of Demons; and creates, and gives life, and visits, and establishes; and p 71*
so every knee shall turn to it, and every tongue confess it;[6] and it receives the prostrate adoration of love[7] even from all the Minds that are (still) in the body.

Know, therefore, my son, that Christ is now no longer worshipped, but those Minds are worshipped which are accounted worthy of Unification; and Christ is no longer their Head, because Christ is the "Head of them that sleep",[8]

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[1] cf Hebrews i 6.

[2] Probably a reference to the Liturgy; cf Brightman, Liturgies Eastern and Western, vol i p 281.

[3] cf Mark i 10. [4] *i. e.* to unite others to the Good.

[5] or perhaps we should emend to ܒܪܘܝܐ, "Creator."

[6] cf Isaiah xlv 23, Romans xiv 11, Philippians ii 10, 11.

[7] lit: "in love." [8] cf 1 Corinthians xv 20.

but of those that have been awakened Christ is no longer Head. Christ, therefore, is nothing else than the Mind that is purified; for it can (truly) say, "All authority has been given unto me in heaven and in earth";[1] and again, it can say, "Moses as a servant was faithful, but I as a master over his house";[2] and again, "Me hath the Father glorified, with the glory that I had with him from of old";[3] and, "There is no other God apart from me: I slay and I make alive."[4]

And then, the divine Mind which has become Christ[5] is brought near to perform the mystery[6] that is appropriate (to Christ?),[7] and to give the glorious Fragment of the spiritual Eucharist to the Host that is above the heavens; in order that, in everything, the Nature that is akin to it may divinely and holily be made partaker with it; and also, in order that it may divinely help the Essences by which
p 72* it was helped and strengthened and supported at the time of its Ascent; and the Powers that help (Minds) to ascend are gathered together and look towards it.

SEVENTH CHAPTER

Of the Holy of Holies.

Then the Mind enters into the mystic and glorious Holy of Holies not made with hands,[8] that it may accomplish,

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[1] Matthew xxviii 18. [2] cf Hebrews iii 5, 6.
[3] cf John xvii 5. [4] cf Deuteronomy xxxii 39.
[5] cf Pistis Sophia 230, 231, where Jesus, speaking of the rank of the soul that receives the one and only mystery and ascends, says, "That man is I, and I am that man", and a little later, "Those men are I, and I am they." [6] lit: *θεωρία*.
[7] This seems to be the meaning of the reading in the MSS: perhaps the original writer wrote ܕܠܚܡܐ "of the Bread."
[8] cf Hebrews ix 24.

mystically and divinely, the glorious and holy mystery[1] of the holy and hallowing Sacrament; which is a kind of simple and unlimited Power which is extended so as to include[2] divinely the Essences that are united with it: and those glorious angels[3] display a kind of yearning of desire to receive the Eucharist and to be made partakers in the mystery[1] thereof; and (the Mind) approaches divinely the spiritual Altar, and sacrifices itself, holily and divinely, in most wonderful and ineffable mystery; and is raised again, divinely and holily, in (?) the secret of holy mystery; and the glorious Chief of the Essence of those angels is moved with mystic and holy desire towards it; and (the angels) stretch out to it the hand, as it were, of affection—which is their natural yearning for it; and cry out to it and say, "Thou art the King of Praise."[4] And the Mind that has become Christ bestows upon them, purely and holily, the glorious Mysteries that have been consecrated by it; and fulfils—most sweet and p 73*
abundant satisfaction!—the yearning that is moved towards it; for this is what it says to them, "This is my Body which is (given) for your sakes, and my glorious Blood which is (shed) on your account."[5]

Do thou, then, my son, understand with wonderful and divine intelligence the exalted secret concerning that Spiritual Bread; for it did not ascend from earth to heaven, but came down from heaven;[6] and it pertains to the Mind which has become Christ to give that Living Bread; and that Bread which is above the Cross, my son, is the perfect

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[1] lit: θεωρία. [2] lit: "and includes."

[3] lit: "the glorious nature of those angels display (sic)."

[4] cf Psalm xxiv 8, 10. [5] cf Luke xxii 19, 1 Corinthians xi 24.

[6] cf John vi 51.

and full kind of Knowledge of which the Mind (itself) is first accounted worthy, and (of which it then) accounts worthy those who are below it.

Christ is no longer Christ, my son, when the Mind attains to these things, because the Mind is Christ: for to Christ it pertains to consecrate, but if the Mind also consecrates, then it also is Christ, and must become Perfecter and Consecrator of those who need to be perfected and consecrated. Then it is able to say, "I will proclaim thy name to my brethren, and in the midst of the congregation will I praise thee."[1]

Know, O my son, that this material and bodily bread which is set upon the material altar is a kind of perceptible sign—and, to tell the truth, a small and unworthy shadow—of that glorious Bread which is above the heavens; and the cup of mixture also that is in our world—it too, is (only) a material sign of that glorious and holy Drink of which the Mind is accounted worthy in the place that is above.

p 74* But as for thee, O my friend, I know that thou hast reached the glorious place of which I now am telling; and hast been accounted worthy to receive the Eucharist and likewise to give (it);[2] and hast therefore filled the part[3] of Christ, and hast obtained the same peace and status (as I have?); and (so) I say before thee not the mere appearance of things but the Secret concerning them.[4] A material and bodily sacrament, then, is right for those who walk according to the body;[5] and (when) the question is asked, whether those Minds which have been accounted worthy to receive

[1] Psalm xxii 23. [2] cf pp 46*, 78*. [3] lit: "order."
[4] *i. e.* "I will tell you the whole truth without concealment."
[5] *i. e.* whether they have made the mystical Ascent or not.

and to give the spiritual Sacrament (still) need the bodily sacrament, I, for my own part, (would) say that those who have been initiated by water have yet to be made perfect (?),[1] and those who are in the body[2] must also receive bodily nourishment: Nature in everything loves its own.[3]

But (to resume our story) the Mind sets out to pass beyond the place of Sacraments, being divinely and highly exalted to see the Essences that are above these: [and perhaps it also sees Christ preparing the way before it;[4] and other Essences also, which say to it "Come up on high and take thy seat."[5]]

I have explained to thee, correctly, as it seems to me, O my son, the superiority which each one of the Essences has over that which is below it; and how each one of the Essences is bound to pay honour to that which is above it.[6] Now it may happen that the Mind which has been purified is from an inferior Essence, though (when I say) "inferior", my son, (remember that?) that (inferiority comes?) not from p 75*
the Good,[7] but from that cause which I have explained above (?)[8]..... for the Mind must render a certain worship

[1] or "shall still be made perfect."

[2] *i. e.* "mystics in the intervals between their 'Ascents.'"

[3] cf i 2, ii 24, iii 1 &c.

[4] cf John xiv 2: this can scarcely be from the hand which wrote "Christ is no longer Christ &c." (p 73*).

[5] cf Luke xiv 10.

[6] cf ii 17, 23 (pp 35*, 47*).

[7] cf i 4, 5.

[8] cf ii 23? I am not sure what the writer is trying to explain, nor how his explanation should be translated: possibly something may have been omitted from the text, but the whole discussion seems out of place here. Theodosios says: "now the Mind which has been purified came from an Essence inferior to the angels, *i. e.* from the Essence of humanity; and when it has been purified, it has been exalted above the angels": cf Hebrews ii 5–9.

to the Essences which are above it, for it also was worshipped,[1] at the time of its Ascent, by all the Essences below it.

With wondrous pomp, then, the divine Mind is exalted as far as (the place) where it finds "appearance"[2] no more; and it also says, "There is no appearance before my eyes";[3] and it burns, holily and divinely, in spiritual contemplation, to come to the Tree of Life, and to be united with it. These things it does with divine comprehension and mystical understanding of the significance of its journey;[4] and so, in glory (most) glorified, it arrives at the Essence which is called "Universal."

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[1] MSS: "was done" or "was visited."
[2] or "vision." [3] Job iv 16 (LXX and Pesh).
[4] lit: "understanding divinely and comprehending mystically the secret concerning its journey", cf p 64* 13 ff.

Here ends the Third Discourse of the Holy Hierotheos.

THE FOURTH DISCOURSE OF THE HOLY HIEROTHEOS p 76*

THE OPENING AND BEGINNING OF THE FOURTH DISCOURSE
THE WORD OF THE HOLY HIEROTHEOS
CONCERNING THE UNIVERSAL ESSENCE.

I have already given, O my son, the wonderful and divine explanation of the Universal Essence, and why it has been called "Universal":[1] here, then, we will mention (only) the things which are mystically and divinely done by it to the Mind.

When, therefore, the Mind reaches this Essence, they (*sic*) assemble with a kind of mystical motion and in glorious silence to give it divine greeting; and it is received most excellently and holily by the Hierarch of their divine Hierarchy, and is embraced affectionately by them in the love of their perfection;[2] and the Mind itself, I suppose, will have a kind of yearning of love to be united with them, and to rest in their tranquillity; and, perhaps, it performs with them the glorious mystery of the wonderful and divine Eucharist, in order that it may be worthily united (with them);[3] and then the members[4] of the Universal

[1] cf i 8. [2] or "their perfect love."
[3] lit: "that it may worthily make unification." [4] lit: "sons."

p 77* Essence begin wonderfully to declare to that divine Mind the glorious mystery of their divine ministry; nor, indeed, thenceforward, O my son, would they be able to withhold from the Mind their high and divine knowledge, seeing that now it has been divinely united with them (so that it and they are) one.[1]

Now three Secrets are imparted to the divine Mind by that Essence; (secrets) which speech, perhaps, has not even power to express,[2] and concerning which the Apostle said, "I heard words unspeakable which it is not lawful for a man to speak";[3] the First of which is the glorious and mystic Secret of the Distinction of Minds: this (is that), the secret concerning which we have taught as explicitly as is possible[4] in the first Discourse of our Book;[5] and I know, O my son, that I have been greatly blamed by my soul because I have revealed that glorious mystery: and the Second is the hidden and mystic Secret concerning the coming of the Mind into the body:[6] and the Third Secret, concerning which I also am about to speak, is "what will become of the Nature-of-Everything." In these three Secrets, therefore, the Mind is instructed (?)[7] by the Chief Hierarch of the Hierarchy of the Universal Essence; and then the Mind rejoices divinely, and is glad, over the perfect knowledge[8] of these holy Secrets.

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[1] lit: "to become one."

[2] lit: "which neither perhaps has speech authority to use."

[3] 2 Corinthians xii 4.

[4] lit: "mystically so far as is possible."

[5] lit: "word." [6] cf ii 23.

[7] reading ܡܬܪܒܝܢ.

[8] The plural ܝ̈ܕܥܬܐ (γνώσεις) occurs again on p 121*17, but both instances are probably due to the scribe's bad spelling.

SECOND CHAPTER

p 78*

Of the Secret Silence.

When, therefore, the Mind is accounted worthy of these Secrets, the divine Hierarch of the holy and divine Hierarchy (of the Universal Essence) is divinely and mystically moved to lay upon the divine Mind a most stringent[1]—nay imperative—ban; and this is what is said to it, "Keep, gloriously and divinely, within (the veil of) mystic silence, the knowledge of these Secrets."

But, as for me, my son, do not account me a transgressor of the law, because I have attempted to put into words, and to express in writing, secret and holy knowledge, (to wit?) one of these glorious Secrets; for from the same wise Counsellor I received an exhortation to reveal the hidden mystery.[2] Yet, do thou, my son, keep completely the Silence of mysteries,[3] the glorious and divine power of these holy Secrets; for I know, and am persuaded, that to thy divine soul has been disclosed their wonderful and all-holy revelation. Now I was watching thee, when thou wast accounted worthy of them; and, for thee, seeing[4] was not easy, for the Higher know the Lower but the Lower know not the Higher,[5] and the Nature that is above limits and bounds and knows the secrets that are below it; and this, perhaps, is not concealed from thee, that thou possessest

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[1] lit: "admonitory." [2] cf p 5* 4 ff.

[3] or, "keep . . . (within) the silence of mysteries."

[4] or perhaps "it was not easy to see thee." I am not quite sure what the writer means in this passage (cf pp 46*, 74*).

[5] cf i 1; Dion. Areop. CH v 1; Proclus Στοιχ. Θεολ. 150.

within thee, highly and gloriously, the measure of those (things) that are below thee.[1]

p 79* These things, therefore, are done to the Mind, in mystery, by the Essence which is called "Universal", and then it begins, divinely and holily, to travel the way that is above it; for that Nature which has been united to it accompanies it, and it brings up with it, gloriously and holily, the histories (?) of all the Essences, seeing that (those Essences) are made one with it.....[2]

Now, perhaps, O my son, I am telling things which are too high for speech, the secret concerning which Minds that are in subjection to the body cannot acquire[3]—but, for my own part, I say that no man can become "according to nature" if (?) he see not Paradise; for the Minds which are being fulfilled are bound in every respect to take divinely all the forms (which are) on this side of the Good, and to pass through all the places through which (their) descent was made[4]—and who, on the other hand, is able to ascend through Mansions through which he did not (first) descend?

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[1] cf p 16* f.

[2] The Ascent of the Mind seems to be represented here as something like the progress of a snowball. At each stage the Mind absorbs something of the Essences which it meets: consequently, since they are in it and it is in them, the Mind knows their "histories" (cf p 77*1–3). The text of line 6 seems to have been expanded by the automatic addition of words which are frequently associated with the word "united" but are inappropriate here: possibly something may have been displaced.

[3] The MSS add what seems to be a gloss on line 16 ff: "but the word of Moses only called (it) Paradise, and made no further comment on it."

[4] cf Proclus *Στοιχ. Θεολ.* 39: *ὡς γὰρ προῆλθεν, οὕτως ἐπέστραπται, καὶ τὰ μέτρα τῆς ἐπιστροφῆς ὥρισται τοῖς κατὰ τὴν πρόοδον μέτροις.*

But the question is (sometimes) asked, whether Paradise is some place on this side of Unification; or whether, as others have wrongly said[1] concerning Paradise, it may not be some material species. These (notions are) such as (arise) by the influence of the power of error; but, for my own part, I say with boldness that I have seen with my own eyes the things which I am telling; for I have seen Paradise and the Tree of Life, and have mystically and divinely been made partaker in its living and life-giving vitality .....:[2] and Paradise, I say, is that glorious and holy place above —hard by[3] (?) Unification-with-the-Good—to which Adam, p 80*

[1] ܛܥܘ with infin. is awkward: Professor Bevan suggests ܡܪܚܘ "have dared (to say)."

[2] The MSS add: "at that time when I was the likeness of Adam, this which indeed I was (?), but as for me, I know myself (?) that perhaps to tell the truth I am (?) above that stage which I have (or 'thou hast'?) said." Probably these words are the remains of a gloss suggested by the mention of Adam just below.

[3] This translation ignores the punctuation of the Syriac, which suggests that ܕܠܥܠ ܡܢ ܠܘܬ ܚܘܝܕܘܬܐ should be taken together as one phrase. Taken so, the words might mean "above the region of Unification"; but the phrase is curious and might conceivably be a conflation of two rival readings ܕܠܥܠ ܡܢ ܚܘܝܕܘܬܐ and ܡܢ ܠܘܬ ܚܘܝܕܘܬܐ. Unfortunately, it is not quite certain when, in the writer's opinion, the Mind attains to "Unification with the Good." In iii 5 (p 69*5, cf p 70*14), it seems to be quite clearly stated that the Mind is made one with the Good by the mystical Baptism; from which it would be natural to infer that Paradise is "above Unification." On the other hand, the words "if the tasting of the Tree of Life &c." (p 80*8 ff), whether they mean that the "eating of the Tree of Life" is the process by which Unification is achieved, or merely that eating of the Tree is a step towards Unification, equally clearly indicate that Paradise is not "above Unification." The statement that Adam *fell* into Paradise throws no light on the relation of Paradise to Unification, for, in the writer's view, neither Paradise nor Unification is that original condition which is the summit of the Mind's ascent.

by the first Separation, was brought down, and into which, in mystery, the (penitent) Robber entered;[1] and if the tasting of the Tree of Life is the way of the Unification of Minds, it behoves us, then, to reach the Tree of Life, if we ourselves are destined to be united with the Good.

The divine Mind, therefore, is accounted worthy to enter glorious Paradise, and the Watch that dwells in that place will appear to the divine Mind by some sign of yearning; and when the Mind sees them, it will be asking them and learning from them the way to the Tree of Life; for it displays to them a sign of need, and they, since they understand these (signs), will then perform for the holy Mind the work of guides; and it then begins, with great joy, to travel the way of its Mansion;[2] for (it hastens) as if it were possessing a most urgent desire to see the Tree of Life; for it is persuaded and knows that (the Tree) is the Fulfilment of vision and the End of mysteries; and that it can no longer lack anything when it shall have (made) the journey beyond the Tree of Life.

p 81*

THIRD CHAPTER

Of the Archon who comes in the Last Contest.

Now it is not meet, as it seems to me, to omit this mystery[3] which I have seen in that holy place, and everyone who, like me, has been accounted worthy; but I wonder greatly and marvel how the Nature of Opposition dared to ascend even to that glorified place, and set a perverting and deceiving sign[4] before the divine Mind. Yet do thou

[1] cf Luke xxiii 43.
[2] cf p 39*5.
[3] lit: θεωρία.
[4] cf Psalm lxxiv 4.

recall to mind (the words which were spoken by) our great and divine Teacher when he desired to teach us the secret of this mystery; for he said, "It were no great thing if Satan be made like unto an angel of light, and his ministers unto ministers of holiness";[1] (which is) to say, "It were no great thing, if Satan be made like unto the Tree of Life."

With great zeal, then, the divine Mind will be eager to be united with the Tree of Life; namely, because they will say to it "Thou shalt eat of it, and live for ever."

But the Opposing Nature knows these things, and displays itself to the divine Mind in the sign of the Tree of Life; for its appearance becomes most brilliant and shining and resplendent, in order that it may invite the divine Mind to unification with it; for then (is the moment when) the "apostasy will come; and the Man of Sin, the son of perdition, will be revealed, and sit as God in the temple of p 82* God",[2] which is that glorious place; and will say concerning himself, "I am. Come unto me. I am the Bread which came down from heaven:[3] for (it was) of me (that) the prophet David said, 'A glorious Tree that is planted by streams of water!'[4] Come ye therefore and take shelter under my branches;[5] for he that eateth me shall live for ever;[6] for my fruits are for life, and my leaves for healing."[7]

But, for my own part, my son, I marvel very greatly and wonder at the way in which[8] he transforms his evil into good, and conceals his foulness with beauty, (and) even his darkness with glorious light.

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[1] cf 2 Corinthians xi 14, 15. [2] cf 2 Thessalonians ii 3, 4.
[3] cf Matthew xi 28, John vi 48, 50. [4] cf Psalm i 3.
[5] lit: "wings." [6] cf John vi 51.
[7] cf Ezekiel xlvii 12. [8] lit: "how."

And when the divine Mind sees this (counterfeit Tree), it hastens with wonderful and mighty gladness to come to it; and then it says, "This day is the day of salvation.[1] Lo, I waited expectantly and I have found and I have seen. Now I will eat of my good things;[2] for I am not commanded, as Adam (was commanded), 'Thou shalt not eat of it[3] and live for ever.'" And then it runs with might and main to be united with it and to be in it; and it draws near, with pure unsullied love, and greets it with a holy kiss; and then it approaches it, and unites itself in love and in affection with the Tree that has appeared to it, and so becomes one with it; and then (the divine Mind) says, "This is the Lord, for whom I waited";[4] and doubtless also it will be offering prostrate adoration to the evil Essence that has appeared to it.

p 83* But, when these things happen, then Christ the Great Mind will be revealed, to wreak vengeance on that deceiving Nature; and this very thing the Apostle said, "Our Lord will destroy him with the breath of his mouth."[5] For He will come in pomp, with the holy angels,[6] and will blot out the evil and deceiving likeness that has appeared to the divine Mind, and will cast it with the sword[7] to its (own) land (?); for, as smoke, before Him it will vanish, and, as wax before the fire, it will melt;[8] for its strength will become tow, and its works sparks;[9] and the Good

[1] cf 2 Corinthians vi 2.
[2] cf Canticles iii 1, 2, Ecclesiasticus xi 19.
[3] cf Genesis iii 3.
[4] Isaiah xxv 9.
[5] 2 Thessalonians ii 8.
[6] cf Matthew xvi 27.
[7] cf 91* 19.
[8] or, "as wax melts before the fire"; Psalm lxviii 3.
[9] cf Isaiah i 31.

Nature of the divine Mind will be separated from that which has been united with it; for they say to it "Be thou separated from them, and call ye them unclean";[1] and concerning its adoration (of the evil Tree) they will say to it, "There is no peace for the wicked";[2] and concerning its unification (with the evil Tree) they will say to it, "Sit not with the evil man, and enter not in with the scorner."[3]

And when these things come to pass in this way, then the Mind will cry out passionately and say, "O God, thou art good unto Israel, and unto them that are simple of heart. But as for me, my feet tottered;[4] thy lovingkindness, O Lord, held me up"; and, further it will say, "Deliver me from the hand of the Impious, and from the hand of the evil Wicked One; for he turned aside to ensnare the soul of the righteous, and I had almost come into all (kinds of) evil things."[5] And then it will begin, with pure and holy prayer, to seek the way of the Tree; and then it says, "Make firm my goings in thy paths, that the Impious may not have dominion over me, make straight my way before thee, for that do I seek; wherewith doth a young man cleanse his way to see thy Mansion?"[6] And Christ will say p 84*
to it, "Follow me and I will shew thee";[7] for then that Mind will say "Call me and I will answer thee."[8]

And it will pass from that place, and will be divinely drawn up, in love, to arrive at the Tree of Life. And then

[1] cf Lamentations iv 15.

[2] Isaiah lvii 21. There seems to be a play on the double meaning "peace" or "greeting."

[3] BH "sinner"; Psalm i 1.

[4] cf Psalms lxxiii 1, xciv 18.

[5] cf Psalms xliii 1, xciv 21, Proverbs v 14.

[6] cf Psalms v 9, cxix 9, 133.

[7] cf John i 39.

[8] Jeremiah xxxiii 3.

it will see the Tree, and will say, "Can this also be that (counterfeit)?" And they will say to it "Now at last (thou art) face to face (with the object of thy desire)." Then it will approach, in glorious and divine love, unto the Tree of Life; and will offer prostrate and holy worship to that living and life-giving Tree;[1] for they will say to it, "Simon, son of Jona, lovest thou me?" and it will say, "Thou knowest";[2] and then it will mystically unite itself, in love, with the Life which has been united[3] to it. For, when it does these things, it will then be fulfilled[4] in the glorious and holy secret of that Tree whereof it has been accounted worthy; for thenceforward it says, "The Tree of Passions[5] I have left behind; now I will draw near to this Tree of Life (?)."

But with regard to that Tree, my son,—perhaps it is not possible to reveal in speech the secret of its mystery; for it appears to divine Minds in a kind of glorious and holy light that is glorified above all lights; for its leaves are fair and its fruits beloved, but its mystery is concealed, and its word[6] is hidden; and only pure Minds can discern the secret of its mystery, for it is greatly esteemed and
p 85* beloved by them. For, when the divine Mind is accounted

[1] The pointing of the MSS gives the reading "the Tree of Life, and life-giving (Tree)."

[2] cf John xxi 17.

[3] or, with C, "has appeared."

[4] or, "fully initiated."

[5] C (and perhaps A), "of life." It is quite possible that this is the correct reading (cf p 80*21 f). If so, the words "I will draw near to this Tree of Life" should probably be deleted, as being the alternative suggestion of a scribe who could not understand why the Mind should rejoice to *leave* the Tree of Life.

[6] *i. e.* the word which adequately describes it; almost "its name" or "its character."

worthy of these things, it then understands, in glorious and holy mystery, the perfect and holy Secret[1] that is above all glorified secrets; for it will become perfect and complete, and will be accounted worthy of Quiet and of Rest, and will then enjoy the glorious benefits which (spring) from the glorious and delectable fruits of the Tree.

Now, concerning the Tree, O my son, some have said that it is Christ; but, for my own part, I say that it is above (all) measure. And when the divine Mind is accounted worthy of these things, its faith will be based no longer on "appearance" but on (immediate) knowledge, no longer on "mystery" but on "Reality", and in (mere) symbol it will put its trust no more.[2] And it will wish to pass that place, but they will say to it, "Remain in thy place."

FOURTH CHAPTER

Of the Sword.

Now, therefore, the Mind sees, in glorious and holy mystery, the mystic and wonderful Sword concerning which our divine Teacher said, "Take the sword of the spirit, which is the word of God";[3] and (concerning which,) to the blessed Band (of the Apostles), Christ also gave the command, "Whoso hath no sword, let him sell his clothes and buy him a sword."[4] Now this (sword) the Mind will see, laid, in intelligible[5] mystery, upon the holy and glorified

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[1] or, "it is then instructed in the glorious and holy mystery of the perfect and holy Secret &c."

[2] lit: "it will believe no longer sight but knowledge ... and will trust likeness no more."

[3] Ephesians vi 17.

[4] Luke xxii 36.

[5] *i. e.* νοητός as opposed to αἰσθητός.

Altar; and it will hear the voice of those who say, "Whoso hath no sword, behold a sword! Let him sell his clothes
p 86* and take it"; and it will answer and say, "Lo, I have no sword"; and one who fulfils the part of Buyer will buy its clothes, in glorious and holy mystery; then will be given to it that intelligible Sword concerning which the Word of Life gave (its) admonition.

Then it will reason (within itself) and say, "For what purpose is this sword?" And it will be brought near, in glorious and holy mystery, to learn the secret of the Sword; and they will say to it, "Go (and) lay waste the sinner Amalek, and leave him no survivor, but thou shalt destroy the enemies of the Lord from the earth:[1] yea, smite the earth with the rod of thy mouth, and with the breath of thy lips shalt thou make an end of its wicked ones;[2] thine eye shall not spare them,[3] and thou shalt not desire their peace and their welfare;[4] against a wrathful people shalt thou go, and against a family that is disobedient."[5]—Do thou, then, my son, when thou hearest the Scripture giving commands to the children of Israel concerning the sword, understand (that it is really speaking of) the glorious mystery of the Descent of Minds beneath the earth, and the things that are done there.—And they will say to the divine Mind, "As a mighty shoot will the Lord send thee[6] forth from Zion, and thou shalt have dominion over thine enemies;[7] for a people thou didst not know shall serve thee, and

[1] cf 1 Samuel xv 3, 18. [2] cf Isaiah xi 4.
[3] Deuteronomy vii 16, xiii 8, xix 13, 21 &c., Ezekiel ix 5.
[4] Deuteronomy xxiii 6. [5] cf Isaiah x 6.
[6] so CH: A has "a shoot . . . will the Lord send . . . and thou &c."
[7] Psalm cx 2.

with the hearing of the ear shall they hearken to thee; the children of strangers shall be subjected to thee."[1] And (the Mind) itself will then understand the secret of the Authority of the Son, and (the Mind) itself will say, "It behoves me, therefore, to descend to the places that are below, and to inflict torments on the demons; for the Father judgeth no man, but hath given all judgement to the Son."[2]

FIFTH CHAPTER p 87*

Of the Second Descent of the Mind.

And then the divine Mind begins to descend the way of its Ascent; but (now) it does these things with joy unspeakable,[3] and it knows thenceforth that the Opposing Nature cannot, as formerly, wage war with it; for it has ascended to its (own) place and has been made strong: for concerning it the Prophet also has said, "Thou hast gone up on high and hast led captivity captive."[4]

SIXTH CHAPTER

Of the Throne at the Right Hand.

And further, the divine Mind sees, in glorious and holy mystery, the glorious and holy Throne of which, in mystery, Minds are accounted worthy; and hears the Word which says, "The Lord said to my lord, sit thou on my right hand, until I place thine enemies (as) a footstool under thy feet."[5]

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[1] Psalm xviii 44, 45. [2] John v 22. [3] Contrast iii 3.
[4] Psalm lxviii 19; "captivity" is the cognate accusative, *i. e.* "captives" not "captors." [5] Psalm cx 1.

And then it begins to descend (through) all the Mansions to the place which is above the firmament; and the angel Keepers of the Charge that are in the way of its descent will say to it, "The Lord answer thee in the day of affliction, the name of the God of Jacob help thee; send thee help from his sanctuary, and aid thee from Zion. The Lord give thee according to thy heart,[1] and perform according to all thy mind upon thine enemies."[2]

p 88*

SEVENTH CHAPTER

Of the Dominion (of the Mind).

And when the Mind descends to the world that is below the firmament, it will then see, in glorious and holy mystery, all the Essences that are above and that are below; for thenceforth it will see, in glorious and holy mystery,[3] all the Orders of each one of the Essences, both of men and of beasts and of animals and of creeping things and of fishes, and, severally (?),[4] all the Demons that are below the earth.[5] And then it hears also the Word which says, "Lo, man has become as one of us, to know everything that is good and that is evil";[6] and they will cry out to it and say, "Having dominion[7] over the fishes of the sea, and over the fowls of the heavens, and over the cattle, and over the animals, and over every creeping thing that creepeth

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1 *i. e.* "plan" or "intention."

2 cf Psalm xx 2, 3, 5.

3 so CB*: AB**H "place."

4 The reading varies: A*(H) "and (it will look?) upon all the varieties of the demons [the varieties of all the demons H]."

5 With the whole passage cf Pistis Sophia 210.

6 Genesis iii 22.

7 or, "O thou that hast dominion &c."

upon the earth."[1] And it will be astonished and say, "O Lord, what is man that thou didst remember him? and the son of man that thou didst visit him? that thou didst give him dominion over the work of thy hands, and didst put all (things) under his feet; all sheep and cattle, the beast of the field also, and the birds of the heavens, and the fishes of the sea; in short, everything that is seen and that is not seen."[2] And then it will begin, with wonderful joy, to descend to the worlds that are below.

But, when it has descended, the gates of the Abysses will be shut in its face,[3] and all the Demons that are hurled down into that place—those which are imprisoned in the p 89*
Abyss below for the sake of their correction, and for the purpose of keeping them quiet (?)[4]—will be moved (to war) against it, as one (man); and perhaps they suppose, concerning the divine Mind, that they can wrestle with it and kill it.

But it will begin from "the rising of the sun"; whereof the Word of Life said, "A man, and his name (is) Sunrise,[5] and from the rising of the sun shall he come";[6] and whereof, perhaps, our Lord also said, "As the lightning goeth forth from the East and is seen even unto the West, so shall be the coming of the Son of Man."[7]

And, perhaps, when it sees those Demons, (the Mind) itself will cry out divinely and say, "Thou wilt gird me

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[1] cf Genesis i 26. [2] cf Psalm viii 5—9.

[3] cf Gospel of Bartholomew, i 18 (Greek, *Revue Biblique*, 1913, p 187); Gospel of Nicodemus, 2nd pt, v 1.

[4] lit: "as for their correction and for the need of their quiet (nature BH)." [5] Zechariah vi 12 (LXX and Pesh.).

[6] cf p 71 n 8. [7] Matthew xxiv 27.

with strength in the battle, and wilt subdue under me them that rise up against me; and them that hate me thou wilt put to silence. They will cry out unto me,[1] and I will not be a deliverer unto them; I will crush them (small) as dust before the wind, and as the mud of the streets I will tread them down."[2]

And it will begin with the "Children of the East",[3] and will prevail against them mightily and valiantly, and will destroy the multitude of their hosts; and so, in glorious and holy mystery, it will conquer[4] the place of the Rising of the Sun; and it will say to them, "O people that sittest in darkness, behold the light."[5] And it will pass also to the place of the South, and them also, like their comrades, it will destroy; for they are accounted even as nothing unto it at the time of its Second Descent; for they will become before it "as a wheel, and as chaff before the wind."[6]
p 90* But I myself know those demons; they are very easy for divine Minds (to destroy), when they come to battle with them.[7]

And the divine Mind will strengthen itself (?)[8] and will come, in glorious and mighty pomp, as far as the place of the West; and the Demons that (are in that place) will be moved in the sign, as it were, of war; and it will say to them, "Now is the time of recompense, and the day of your destruction";[9] and it will prevail against them; and their might will be brought low, and their power, and will

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[1] C adds "but I will not answer them, they will beg of me."
[2] cf Psalm xviii 40–43. [3] cf Judges vi 3.
[4] or perhaps, as C, "purify."
[5] cf Isaiah ix 2, and Gospel of Nicodemus, 2nd pt, ii 1 (Tischendorf, Evang. Apocr. p 324). [6] cf Psalm lxxxiii 14. [7] cf p 72.
[8] reading ܬܬܚܣܠ for ܬܬܚܣܪ. I owe this emendation to Professor Bevan. [9] cf Isaiah lxi 2, lxiii 4, 2 Corinthians vi 2.

not stand.[1] And when it comes to the Northern place, all the Demons that dwell in that quarter will be moved with violence and with might; but it will answer and say, "O daughter of Babylon, the Spoiler, now has the time approached, and the hour is come, that I should pay (back) to thee the payment which thou hast paid to me;[2] that, once more, the Word may be fulfilled which says, 'Repay[3] mine enemies sevenfold into their bosom.'"[4] And then it will begin, with the Sword of holy mystery, to slay the enemies of the Lord; and will destroy also those Northern Demons. [For that place appears in its eyes to have been filled with slain. Now some Minds, O my son, cast the slain in the sign, as it were, of heaps; and some leave the corpses (where they fall?).][5] And when the Mind does these things, it will cry out with joy and say, "With the Sword of the Spirit I have heaped up heaps of them";[6] and it will walk through that place from the East even to the West; and it will seem to them (*i. e.* the inhabitants of that place) to be a kind of glorious and radiant Light, whose light exceeds all lights; and thereby, perhaps, is fulfilled the Word which p 91*
says, "They who dwell in darkness and in the shades of death—on them has the light dawned":[7] and all the Minds, that are being tormented in that place, will cry out passionately and say, "Light from Light has dawned upon us, and has enlightened the lowest Abysses: Death is extinguished and Darkness has fled."[8]

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[1] cf p 66* 12 f. [2] cf Psalm cxxxvii 8.
[3] C "I will repay." [4] Psalm lxxix 12.
[5] [..] probably a double gloss on the words which follow
[6] cf Judges xv 16. [7] Isaiah ix 2.
[8] This saying is almost in regular metrical form, and may be a quotation from an early Christian hymn.

EIGHTH CHAPTER

Of the Illumination of the Lower Worlds.

And when these things come to pass, then, in glorious and holy mystery, the whole region that is below the earth becomes bright; (to wit) when the divine Mind destroys all the demons that dwell therein,[1] so that it may become glorious and bright; and it will enlighten (?)[2] even the Place of Darkness; for, thenceforward, it will see that place (to be) no whit inferior in its brightness to all the Lights that are above the heavens. And the divine Mind will no longer look upon that place as on a place of enemies, because now it receives that Light which has dawned upon it from itself (*i. e.* from the Mind); and it will dwell therein in tranquillity, and will abide therein with joy; for it knows, and understands, that now it has been purified, in glorious and holy mystery,[3] from the demons which used to dwell in it.

And the divine Mind will then consider the corpses of its enemies and will say, "These has my hand cast down with the Sword of mystery which I took in my right hand, and with the
p 92* Blade which my left hand seized"; and it will have neither pity nor compassion on the slain which its hands have slain.

And, perhaps, there will appear to the divine Mind demons which sprang (?)[4] from the Rebel Band.[5] Do thou, then,

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[1] reading ܕܒܥܠܕܒܒܘ̈ܗܝ for ܕܒܥܠܕܒܒܝܗܘܢ (cf 91* 17).

[2] or, "there will be light even in the place of darkness."

[3] A reads "place."

[4] lit: "dawned"; a strange use of the word ܕܢܚܘ: perhaps we should read ܕܢܚܬܘ, and regard the sentence as incomplete.

[5] The Hebrew word "Rephaim" sometimes means "the giant aborigines of Canaan" (*e. g.* Deut. ii 11), and sometimes "the inhabitants of Sheol" (*e. g.* Isaiah xiv 9). The Syriac translator of the

my son, understand, in glorious mystery (?), the things which thou hast seen; for I know that thou hast been brought, mightily and valiantly to do battle with the Rebel Band; for it appears to divine Minds in the Northern Quarter, waging (?) fierce and mighty war with the divine Minds which reach it. And remember the fierce and mighty Whirlwind who held that Band in subjection, for he hurled it even to the heavens; whereof, perhaps, the Word says, "They go up to the heavens, and they go down to the Abyss, and their soul within them is exhausted."[1]

Now that Band appears to the Mind, in appearance foul and unclean; and the divine Mind will strengthen itself and will subdue it, and will cast its slain upon the earth, and will destroy and will not pity. Do thou, then, when thou hearest the book of the Acts of Joshua the son of Nun saying, "Bring in the rebels of Gibeon to their city",[2] understand, in glorious mystery, the secret of the Rebel Band.

Old Testament recognises one meaning only, and habitually calls the inhabitants of Sheol ܓܢܒܪ̈ܐ, (*i. e.* "Mighty Ones" or "Giants"). The "Rebel Band" seems to mean the "Giants" of Greek mythology, as distinct from the other "Giants" of the Underworld. "Whirlwind" —if H com. is right in supposing this to be the name of the rebel Leader —may, perhaps, be explained as a rendering of Typhoeus or Typhaon.

[1] Psalm cvii 26.

[2] The destruction of "Giants" (Pesh. ܓܢܒܪ̈ܐ) by Joshua is is mentioned in Joshua xi 21–23; the "Samaritan Chronicle", a late Arabic romance based partly on the LXX of Joshua, gives a long account of Joshua's war with "Giants", during which he sends them a letter, addressed (according to Juynboll's translation), "Ad Turbam nefariorum Rebellium" (xxvi–xxxviii); but neither of these narratives connects the Giants with Gibeon, nor contains the words quoted above. Is it possible that ܕܓܒܥܘܢ is a corruption of ܓܢܒܪ̈ܐ and that we have here a quotation from some earlier form of the legend contained in the Samaritan Chronicle?

And when the divine Mind does these things, it will walk hither and thither in the land,[1] and all the Nature of Opposition will pass away from its soul.

NINTH CHAPTER

Of the Head of Opposition.

For, along with the rest of the demons, the divine Mind
p 93* destroys the Rebel Band also; and it will strengthen itself, in divine mystery, to reach even to the Head thereof. When the Mind sees this (Head), it will then understand, in mystery, the spiritual secret that this is he who appeared to it above the heavens, in the likeness of the Tree of Life; and (the Mind) will say unto him, "If indeed thou (canst) speak the truth, (tell me),[2] how hast thou fallen from heaven?"[3] and it will lift up against him the intelligible Sword, which, in glorious mystery, it has received; and, when it has slain him, it will say, "The righteous will rejoice when he seeth vengeance, and will wash his hands in the blood of the Wicked One";[4] and further, it will say, "But the Evil-doer is rewarded according to the evil he has done, and there is no respect of persons."[5] And then that Mind will have rest and quiet; and concerning those slain ones it will say, "Their blood has been poured out like water, and there is none to bury";[6] and all the region that is below the earth is then filled with the glorious and bright beams which shine forth from the divine Mind.

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1 cf Zechariah i 10, 11.
2 lit: "if truly thou speakest righteousness."
3 cf Isaiah xiv 12.
4 Psalm lviii 11.
5 Colossians iii 25.
6 cf Psalm lxxix 3.

TENTH CHAPTER

That the Mind is God of those who are below.

And when the Minds that are held captive in perdition see these things, they will be moved (to longing) and yearn; seeking silently (the object of) their natural yearning, (to wit) to be with the Mind and to be made one with it;[1] for they are not willing[2] or consenting that it should take its departure from them; for they rejoice and love it and say to it, "We will eat our (own) bread, and will be clothed with our own garments; only let thy name by called upon us, and p 94* take away our reproach."[3] For they are like those captives, who, when they have seen a man from their own place, are (longing) to go with him; for they stretch out (their) hand to it in their abasement, and beg of it, with piteous and yearning supplication, that it will draw up their life from perdition; and this is what they say to it, "Bring us up from the pit of misery, and from the mud of perdition";[4] for they make urgent supplication (to be allowed) to take refuge with the divine Mind. For all the Hells that are below the earth are moved as one (man), and, in (their) distress, utter piteous cries, of which I am not able (adequately) to tell; for they implore[5] the divine Mind to shew mercy upon them; for it sees some of them tormented in fire, and

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[1] cf p 24* 3 ff.

[2] lit: "rejoicing", cf 30* 8.

[3] Isaiah iv 1.

[4] cf Jeremiah xxxviii 6—13, Odes of Solomon xlii 22 ff.

[5] or, "incline."

others in stench (?),[1] and others in nameless matter—for (their torment?) is fierce and hard,[2] and speech can scarcely say the things that are done in that place. For, when they see the Mind, those who are tormented in fire beseech it, in great anguish, to dip its little finger in water and stretch (it) out to them;[3] and those who are (tormented) in stench (?) make supplication passionately to it concerning some sweet savour, that it will give (such a savour) to them;[4] and some ask for knowledge, some for sight. And I myself, my son, have seen many of the Minds when they were being tormented in Hell; and some I have sometimes seen than whom the Demons (themselves) were brighter;[5] and others
p 95* I have seen in whom was no sign of light; and others, again, I have seen tormented in the place of the Archon.

[Nevertheless,[6] all these Hells, most passionately and with tears, make supplication to the Mind when it reaches their places; and they rejoice and love it, for, before it reaches

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[1] Here and in line 16 the context seems to require something more definite than "distress" which is the word in the MSS. Professor Bevan has suggested to me that ܟܪܝܘܬܐ may be a scribe's blunder for ܣܪܝܘܬܐ (stench); cf Apocalypse of Peter 26 (. . τόπον τεθλιμμένον ἐν ᾧ ὁ ἰχὼρ καὶ ἡ δυσωδία τῶν κολαζομένων κατέρρεε κτλ.), a passage which may well have been in the writer's mind.

[2] Possibly a word has fallen out of the text; or perhaps the clause is a gloss referring not to the condition of the damned but to the inexorability of the Mind.

[3] cf Luke xvi 24.

[4] The text is impossible: read ܡܬܒܥܝܢ ܠܗ ܒܒܣܡܐ. ܕܠܗܘܢ ܢܬܠ cf 95*2. 3 &c.

[5] BH read "who were brighter than the demons." H com. mentions the reading given in the text but only to reject it.

[6] The section which follows seems to have been worked up from three unconnected comments on earlier passages in this chapter (pp 93*20, 94*12, 94*18).

them, they are in agony, and in it they become radiant and glad; and this is what they say "In thy light we see light."[1] And do thou, my son, understand (the allusion to) "Essences-without-sight";[2] for, when the Mind reaches such (Essences) and makes them partakers of its knowledge, they rejoice and exult, but they do not see it. For terrible and harsh—and ear cannot hear the piteous and resounding cry that is uttered by the Hells to the Mind.]

But (the Mind) will understand, in glorious and holy mystery, the secret of the Sonship which it has received, and will say, "The Father judgeth no man, but hath given all judgement to the Son;[3] it is right, therefore, for him to do judgement"; and it will not spare, nor have compassion, nor save and deliver, but it will say to them, "Though ye multiply prayers I will not hear; begone, then, ye abominable, to the eternal fire which is prepared for the Devil and for his angels."[4]

And the Mind will pass through all those places; and will command fire, and decree flames, and renew the hells for the demons, and will add torment to the evil ones, and judgement to the workers of iniquity; and whomsoever the Father smites it also will pursue, and it will add to the wound of the slain;[5] and, valiantly and mightily, it will occupy as far as the place of the Archon, and to him also p 96*
it will add torment; and it will reach as far as the sun and the moon and will pass even beyond them.

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[1] Psalm xxxvi 10.

[2] Presumably those which ask for sight (p 94* 18).

[3] John v 22.

[4] cf Isaiah i 15, Matthew xxv 41.

[5] cf Psalm lxix 27.

ELEVENTH CHAPTER

OF THE SUN AND MOON, THAT (THEY) SHINE BELOW.[1]

But do thou, my son, understand concerning the nature of these Luminaries; and marvel how our West[2] is the East of those who are below the earth, and our East is their West; and, similarly, our North is their South, and our South their North. For, when the daylight of our world increases, the darkness grows greater in their place; and, on the other hand, when the darkness grows greater in our place, the light grows greater with them. Understand also the word which says, "The wind returns to its circuit."[3]

And when the Mind sees the sun and the moon in that place, it will be astonished and say, "Why is this?" And it understands by these things the secret of the Abundant Compassion of the Good; for it visits even those who are below the earth, and even on them sheds (something) of its light.[4]

But do thou understand this sun, that it is (only) the merest possible torch[5] which shines in the Place of Darkness;[6] but, perhaps, the rational Beings that are below the earth would cease to be, if they were never to see the sun in

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[1] or "below the firmament" (see note p 96*).
[2] or "sunset" and "sunrise." [3] Ecclesiastes i 6.
[4] cf Dion. Areop. DN iv 1; Proclus, In Parmenidem iv 34, In Cratylum pp 103, 107 (quoted by von Hügel, The Mystical Element in Religion, vol II p 93); Plato, Republic vi 508 c, Theaetetus 153 c.
[5] lit: "a small and simple torch."
[6] or "when it shines in the Place of Darkness"; cf Pistis Sophia, 184 "for the light of the sun in its shape in truth is not in this world, for its light pierceth through many veils and regions."

their place;[1] and it eases for them the multitude of ills, because it also cleanses. p 97*

And the divine Mind will descend to the (utmost) limit, and even to where there is no longer anything to be seen; and it will pass through Sheol and know it, and will walk through the Abyss and comprehend it, and will see, in glorious and holy mystery, all the sights that are below the earth; and "Sheol will not be provoked at its" descent, and "will not stir up against it the Mighty Ones" thereof,[2] but (Sheol) itself and "its hire will become holiness to the Lord";[3] and (the Mind) will overcome the stubborn strongholds, and will lead all Gates[4] captive to its obedience; and it will know all the Hells, and all the rational Beings which are tormented in them, and whose torments are more bitter than the rest; and when it reaches the Archon, then will be fulfilled the Word which says, "Death, the last enemy, is done away."[5] For these things the Mind will do, when it subdues every Head and every Authority and all Powers; for then will it be able to reign, when it shall put all enemies under its feet.[6] And thence-forth its name will be called "The-captor-hasteth,-the-spoiler-cometh-quickly;[7] Mighty-Man and Man of War;[8] his wrath is heavy[9] and his burden glorious and his lips are full of wrath";[10] for in it will be fulfilled the Word which says,

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[1] cf Pistis Sophia, 335 "were the sun to withdraw its rays, it would not be possible for the world to endure the darkness of the dragon in its true form, without being dissolved and perishing."

[2] cf Isaiah xiv 9 ff. [3] cf Isaiah xxiii 18.

[4] cf Matthew xvi 18. [5] 1 Corinthians xv 26.

[6] cf 1 Corinthians xv 24 f.

[7] *i. e.* Maher-shalal-hash-baz, Isaiah viii 3.

[8] cf Isaiah xlii 13. [9] BH read "kindled." [10] Isaiah xxx 27.

"Thou shalt shepherd them with a rod of iron":[1] and the Minds that are tormented in the Hells will say, "Let us kiss the Son lest he be angry",[2] and will perish[3] from his way.

Do thou, then, my son, understand how that Rebellious
p 98* One was saying to Christ, "Art thou come before the time to torment us?"[4] for if "here" (*i. e.* on earth) he said, "It is not the (appointed) time", it is evident that the (appointed) time is "below here."

TWELFTH CHAPTER

Of the Infernal Roots.

And then the divine Mind will reach the place that is below all places, since (?) the sign, as it were, of Roots[5] appear (sic); [for there is no species which grows upon the earth which is not represented in that place,] whereof the Word of Life gave the warning, "He will go in to the innermost limit of the forest of Carmel; and will cut down and destroy the strength of its trees, and will set fire to the thick forest."[6]

But know, my son, that when the Mind destroys the demons, it destroys them (only) from itself, and not from existence, for the demons are....;[7] for so also, when it

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[1] Psalm ii 9.
[2] Psalm ii 12.
[3] H reads "and we perish."
[4] Matthew viii 29.
[5] Presumably the roots of the Tree of Evil (p 64*) which, in the account of the first Descent, appear to be identified with the demons of the four quarters (pp 65*—67*).
[6] 2 Kings xix 23.
[7] Something must have fallen out of the text; unless we may translate the last three words "for they are demons", and regard them as a gloss on the word "roots" (cf 8* 19).

destroys the Roots, it destroys them from itself; for he who is purified is bound to be united with nothing (else) but with the Good alone.

And the divine Mind, when it sees those Roots, will make strenuous and successful efforts to uproot them; and it will purify that place also, (that is) to say mystically, it will purge (them?) from itself:[1] and when the Mind does these things, it understands, in glorious and holy mystery, that there is no longer any enemy to be done away. And p 99*
then it wishes to make rest and peace; and it will say regarding[2] itself, "My eyes have seen (their desire) upon my enemies";[3] and to its Sword it will say, "O Brand of the Lord, how long wilt thou not cease from blood? Be thou returned to thy sheath";[4] and the Angels which attend it inquire and say, "Who is this that cometh from Edom, and his garments are red?" and it will say, "It is I, who have slain peoples, and they have sprinkled me with their blood."[5]

THIRTEENTH CHAPTER

Of the Insensible Essence.

And when that divine Mind reaches all the Hells, and decrees judgement upon them, it is conducted, in glorious and holy mystery, to see the Rebellious Essence.

Do thou, then, my son, have understanding, to know the mystery of that Essence; and pray and make supplication to the Good that thou mayest also be accounted worthy of the sight of it. But even I myself, my son, am put to

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[1] or, with C, "it will be purified by itself."
[2] or, "unto."
[3] cf Psalms cxii 8, cxviii 7.
[4] Jeremiah xlvii 6.
[5] cf Isaiah lxiii 1, 3.

great trouble when I wish to describe[1] that Essence; for it has no designation in our place, nor amongst the Essences that are below us; it is more lost than the demons, and does not possess the designation of the devils; for in it there is nothing of "nature", and there is no resurrection and life for those that are imprisoned with it; for it has "broken the yoke, and rent the bonds asunder",[2] and has
p 100* become without speech, and without reason, and without life, and without sense, and has now obtained the designation "which-is-not." Because, for three years of mysteries,[3] fruit was sought in it and was not found; and once more they tended it, and manured it, and not even so did it thrive; and therefore they say "Cut it down; it shall not cumber the earth."[4]

For, at first, it was called "Mind", and afterwards "man", and later "animal", and thereafter "bestial"; and similarly it acquired also the designation of demons, and received the title of devils;[5] and now that it has not produced fruit in abundance, it has been called "insensible." All these descents from nature it has borne; for it has traversed the multitude of Hells, and has been tried with myriad trials, and has abandoned its Good (Part), and has extinguished its Nature, and become (utterly) obdurate.

And when the Mind reaches this Essence, it will wonder and will say, "Thou hast no healer; dost thou desire that I should heal thee?"[6] and (the Mind) will stretch out its hand to it, but it will not take hold; and therefore (the Mind) will say, "This is the Rebellious One that cannot be sub-

[1] lit: "to make a word concerning" cf p 16*3.
[2] cf Psalm ii 3.
[3] *i. e.* not literal years: cf 24*2 &c.
[4] cf Luke xiii 7—9.
[5] cf i 5, ii 6.
[6] cf Jeremiah xxx 13, 17.

dued, and the Serpent which cannot be charmed";[1] and will weep passionately and say, "How has its light been quenched and itself become dark!" but it will answer never a word.

Concerning the place of that Essence, know, O my son, that it is below all; only the Mind that sees (?)[2] can descend to that place.

FOURTEENTH CHAPTER

p 101*

Of Resurrection.

Then is fulfilled, in glorious and holy mystery, the whole of the task (which must be accomplished) beneath the earth, and so the divine Mind turns again, in great triumph, to ascend from those Abysses. And it is moved, in mystery, (to acquire?) the Secret of Life,[3] and so it says "All these things my eye has seen; what resurrection ought I then to bring to pass? and I have slain (my) slain."[4]

And it will observe the whole Nature that is beneath the earth, (and perceive) that (the Essences?) are cast before it in the sign, as it were, of corpses; and it is prompted also by the Good Nature that is in it[5] to shew compassion and pity; and then is fulfilled the Word which says, "Thy dead shall live, thy corpses shall rise."[6]

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[1] cf Jeremiah viii 17. [2] cf p 38* 5.

[3] *i. e.* to learn how to raise the dead: another possible translation would be "it is moved by the mystery of the secret of life."

[4] Something appears to have been omitted, and what remains cannot be in its original form. The sense required is "The day of vengeance is over, now is the time for restoration." [5] cf p 55* 14.

[6] Isaiah xxvi 19, quoted in a similar context in the Gospel of Nicodemus, 2nd pt, v 2.

And the divine Mind is drawn up, in glorious myst
to ascend into (?) its place and to acquire the Secret of Li
for it desires to give life, and not, as Son,[1] to destro
that is to say, it desires to take the designation[2] of the Fath
and they[3] say to it, "Yet a little while, and (thy desire
shall be fulfilled."[4]

And then it will descend, without descent, to the (utmos
limit of everything, and will let go wrath[5] and be clothe
with compassion, and instead of zeal (will put on) love;
and then it causes the wonderful sun of its goodness t
p 102* shine on all the Essences of the good and of the evil;[7] and
prays, and longs, and wills, and desires, that all may become
as it is,[8] and be made partaker of the glorious power
of its goodness.

FIFTEENTH CHAPTER

Of the Voice before the Resurrection.

And when the Mind does these things in this way, it is moved, with a glorious and divine impulse, to give the summons to Resurrection.[9]

Do thou, then, my son, understand the Word which says, "The hour cometh, and now is, when the dead shall hear the voice of the Son of God and shall live,"[10] and know that this is that voice.

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1 or, "like the Son."
2 or, "character": cf. p 55* 15 f.
3 MSS "we say."
4 lit: "thou shalt be fulfilled."
5 cf Psalm xxxvii 8.
6 cf Isaiah lix 17.
7 cf Matthew v 45.
8 cf i 4, ii 11; Plato, Timaeus, 29 E.
9 lit: "to make resurrection with a voice."
10 John v 25.

And the Mind will utter a cry which is not explained, and the mystery of which is not interpreted;[1] for this is what it says, "Come, wind from the four winds, and breathe upon these slain and they shall live";[2] and then is fulfilled the Word which says, "I kill and I make alive",[3] for all they who lie in the dust are aroused and give glory.[4] And the divine Mind will say, "Lo, for the dead thou doest wonders, and Mighty Ones[5] shall rise up and give thanks to thee; for they that are in the grave tell of thy loving-kindness, and relate thy faithfulness in Destruction;[6] for the glorious light of thy loving-kindness is (made) known in the darkness of the shades of death."[7] For herein is fulfilled the Word which says, "For in him we live and move and have our being",[8] inasmuch as (that word) made mystical allusion to[9] the secret of the resurrection (brought about by the divine Mind?); for those who have come to life are p 103*
gathered together to the Mind and worship it, for they know that through it they have come to life.

A Query concerning the Resurrection.[10]

Now the question (may) be asked, "How (can) there be (any) Minds (still left) in Sheol? for, lo, each one of

[1] *i. e.* not explained in John v 25.
[2] Ezekiel xxxvii 9.
[3] Deuteronomy xxxii 39.
[4] cf Isaiah xxvi 19.
[5] See p 100 n 5.
[6] or "Abaddon."
[7] cf Psalm lxxxviii 11—12.
[8] Acts xvii 28.
[9] lit: "revealed concerning."
[10] A** H make this the heading of a new chapter (see p 103* n 4); herein they are supported by the writer of "The Story of Hierotheos" (BM Add 7189 fol 10 a 2) but not by Theodosios (Introductory Essay, ibid. fol 3 b 1).

the Minds (which makes the second descent thither) bring to pass resurrection and life." Do thou, then, my son, understand the glorious secret concerning the Cross, and the mystical investigation[1] why not all Minds are crucified equally:[2] and remember what was said[3] ....[4] that all Minds did not descend into bodies from one and the same Essence; and when thou rememberest these things, then it is evident to thee why there are (still) Minds in Sheol. For, when the Mind brings to pass a general resurrection, it can bring to pass resurrection and ascent only for Minds which (are derived) from its (own) Essence. For when the divine Mind is purified and accounted worthy to bring resurrection to pass, then, in divine mystery, all the Minds which have descended from the (same?) Essence will be aroused; and it will approach them in love, and will say to them, "Do ye still survive? Ye are my brethren, and truly bones of my bones and flesh of my flesh (are) ye";[5]
p 104* and it will unite (them) with itself, in holy mystery, that they may share its Ascent;[6] and they will say to it, "We will rejoice with thy joy and will make our boast in thy inheritance; for we sinned and went astray and did wickedly, but now quicken thou us."[7]

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[1] reading ܥܘܩܒܐ for ܥܘܒܩܐ.
[2] or, "in the same way": cf ii 23.
[3] lit: "the word."
[4] The MSS add: "as well as the consent (?) of the mystical ban", which can scarcely be correct, cf iv 2.
[5] cf 1 Kings xx 32, Genesis ii 23.
[6] lit: "may have Ascent with it."
[7] MSS "me", cf Psalm cvi 5, 6.

SIXTEENTH CHAPTER

OF THE REPENTANCE OF THOSE THAT ARE BELOW.

And the whole species that is below the earth, when they see that holy Mind, with piteous prayer and strong crying will make supplication to God; and this is what they will say, "Remember, O Lord, what has been done to us, and disregard not our humiliation; for humiliation has come upon us, and we have been afflicted. Who knows the heat of thy wrath, and the fear of thy wrath, but we, (the) miserable, who have been afflicted?"[1] And they will pray passionately and will say, "Woe to us! for the sun has set and the shadow has declined, and who will comfort us? Incline, O Lord, thine ear and hear; open, O Lord, thine eyes and see, that our sojourning has been prolonged,[2] and we have dwelt in the tents of Kedar; for our soul has long had its abode with peoples that hate peace."[3] And they will remember the time (?)[4] of their good things, and will cry out passionately and will say, "How is the good gold rejected, and the fair colour changed! for the stones[5] of the sanctuary have been cast away, the beloved Minds[5] at the head of all the streets; the precious sons of Zion p 105*
thy city—lo, they have become despised: how has the Lord ..... (?)[6] and plunged into destruction Minds beloved and esteemed!"[7] And further they will say, "All the

[1] cf Lamentations v 1, Psalm xc 11 &c.

[2] or, "thou hast prolonged our sojourning."

[3] cf Jeremiah vi 4, Isaiah xxxvii 17, Psalm cxx 5—7.

[4] AC "our generations."

[5] MSS sing.; but the plural is required by the verb.

[6] MSS: "aroused."

[7] cf Lamentations iv 1 ff.

day long is our shame before thee, and the shame of our face has covered us; because of Sheol that is fierce and grievous, and because of the Archon who holds us in subjection.[1] And thou, O Lord, be not far distant (?);[2] how long (will) thy wrath burn like fire, and thy flame that is in us be not quenched?[3] Answer us, O Lord, for thy loving-kindness is good; that the peoples say not, 'Where is their God?' O God, our tears have become our food by day and by night; because our soul has been brought low upon the dust, and our belly has cleaved to the earth."[4]

For these (are the cries which) are uttered to the divine Mind by the Minds which are below the earth: and thou, my son, when thou hearest the Scripture that hath said these things, understand, in glorious and holy mystery, those things which are done in that place.

SEVENTEENTH CHAPTER

Of the Bright Essence that is below.

And the divine Mind, when it passes[5] these things, will descend below all the Essences. Then it will see, in holy mystery, one bright Essence, to the light of which there is
p 106* no equal (?);[6] for most beautiful is the divine light of that Essence which appears to it (?);[7] and it will wonder and be moved (to amazement),[8] and will begin to fall into doubt

[1] cf Psalm xliv 16, 17.
[2] MSS "wilt not have compassion."
[3] cf Psalm lxxxix 47.
[4] Psalms lxix 17, lxxix 10, xlii 4, xliv 26.
[5] or, "does."
[6] lit: "likeness."
[7] The text of this line appears to be in some disorder, cf 106* n 1.
[8] so H: AC read "be known."

concerning that which has appeared to it; for it recognises that Essence which it saw in the regions above. For it is very perplexed by the sight of it, when it sees it in that fashion; and perhaps it will say to itself, "Can this be heaven, and this Essence, as it seems to me, (be) that which[1] appeared to me above?" and when it looks above it sees itself < above, and when it looks below it sees itself >[2] below.

Then it will be instructed in the glorious and holy mystery of the secret of the Essence. Then it will cry out and say, "If I go up to the heavens, thou art there; and if I go down to Sheol, thou art there also; and if I lift up the wings of my mind like an eagle's, and dwell in the uttermost part of the sea, there also thy hand will hold me, and thy right hand will lead me; whither, then, shall I go from thy spirit, and where shall I hide from before thee?[3] for in heaven I have seen thee, and in Sheol I have found thee; and henceforth I shall know that heaven and earth are filled by thee."[4]

Then that Mind will approach that Essence, and will be united with It; and in It will become even as It is; and will see above and below and the length and the breadth; and will contain in itself, within (that Essence), whatsoever is above and below.[5]

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[1] so H: AC are untranslateable.

[2] <...> These words are not in the MSS, but seem to be necessary to the sentence. They would make exactly one line in AC, and might well have been omitted by "homoioteleuton." Unless the word "it" may be substituted for "itself" the whole sentence would stand more naturally in line 19 after the words "as it is."

[3] cf Psalm cxxxix 7–11. [4] cf Jeremiah xxiii 24.

[5] Perhaps we may compare Proclus, Comm. on the Timaeus, ii 286, 15–17: *ἡ δὲ ψυχὴ (στρέφεται) ζωτικῶς καὶ νοερῶς, νοοῦσα ἑαυτὴν καὶ ἑαυτὴν εὑρίσκουσα τὰ πάντα οὖσαν* (quoted by Whittaker op. cit. p 281)

EIGHTEENTH CHAPTER

Of the Infinity of the Mind.

For, when the Mind is accounted worthy of these things, p 107* it will not see by[1] vision, nor by "form"; and it will no longer ascend and descend, and will no more see above and below; for, then, the shape of the world passes away,[2] and (the Mind?) is no longer limited but limits all.[3] For it is expanded and not compact, it is hidden[4] and not perceived; and so it becomes the object not of knowledge but of faith,[5] which those who saw will see no more; it is henceforth exalted, in glorious and divine mystery, to become above "sight" and "form."

NINETEENTH CHAPTER

That the Mind abandons the great Name of Christ.

And henceforth it abandons even the name of Christ; and thenceforth, when it passes beyond speech and language, it is neither called nor named; since, now, in mystery, it attains to those things which are not (to be) reduced to speech:[6] for it puts away (every) distinctive designation,[7] and is no longer called "Son" or "Heir",[8] and they will no longer say, "This is my Son, my Beloved, in whom I am well-pleased";[9] and neither, perchance, will it now

1 or, "look upon" (?)
2 1 Corinthians vii 31.
3 cf i 1.
4 H: "revealed."
5 lit: "not intelligible but credible."
6 cf 2 Corinthians xii 4.
7 lit: "the designation of distinction."
8 cf Hebrews i 2.
9 Matthew iii 17, xvii 5.

say, "Father, glorify thy Son, that thy Son may glorify thee";[1] since, now, the order of distinction in which (some) are glorifiers and (some) glorified passes away, and so (the Mind) neither loves nor desires to be brought near.

TWENTIETH CHAPTER

p 108*

Of Love.

I (now) demonstrate concerning Love, and "what Love is", and "for whom, on the other hand, it is necessary." For Love is the pure and holy communion which binds divinely, and wondrously encircles, that which loves unification; but, for my own part, I know that those who are in this condition are also very far from unification. For lo, the very name of Love is a sign of distinction, for Love is not established by one but by two, by the lover and by that which he loves; therefore, of necessity, this name of Love is.....[2] of a certain distinction of two. If, then, we have demonstrated by sound argument that even love is a sign of distinction, let us, then, consider also those Minds which love, (and see) what name is fitting for them. And we say that before we attain to[3] the name of Unification (that name[4]) will be given to us, for it is the glorious title of Love.

Do thou, then, my son, not only abide (not) with Love, but also leave Affection, and pass beyond Unification, that

[1] John xvii 1; see above p 3* f.

[2] The word "sign" may have fallen out of the text by accident.

[3] lit: "on this side of."

[4] *i. e.* the name mentioned in the preceding sentence.

thou mayest attain,[1] in glorious mystery, to become even above Love[2] and Affection and Unification. And, for my own part, my son, neither do I glorify this which is called Affection; in it also I see something of distinction; for he who has affection, must be having affection for (something) other (than himself), and, of necessity, he also who receives affection must receive it from (something) other (than
p 109* himself).[3] Those Minds, therefore, that have been accounted worthy of Perfection no longer have either affection or love; for they leave behind them every name that is called and distinct and defining,[4] and now become nameless above name, and speechless above speech.

For lo, the very name of Christ[5] is a sign to us, as it were, of that=which=anoints and him=who=is=anointed, for, of necessity, anointer and anointed were not one but two; but if there is (a stage) when the Mind will not be counted with the Good (as) two, it is necessary for us, therefore, to abandon also the name of Christ.

For, if the Father is Father of the Son, and the Son, again, is Son of the Father, then the Father and he who is named the Son are, of necessity, two: but, for my own part, I know

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1 omit ܕܝܢ, or read, with BH, "and attain."

2 The word translated "love" and its cognates are those most often used to represent ἀγάπη &c. in the Syriac New Testament (*e. g.* 1 Cor. xiii); the word translated "affection" is used in the N. T. and elsewhere to represent Greek compounds of φίλος (*e. g.* Rom. xii 13, Hebr. xiii 2, 2 Pet. i 7), but the corresponding verb is used indis=criminately for ἀγαπᾶν and φιλεῖν (*e. g.* John xxi 15–18). Theodosios agrees with the writer of iv 20 that "affection" is a stronger term than "love", but in general use the words appear to have much the same meaning.

3 or, "he who loves . . . is loved &c."

4 lit: "indicating something."

5 *i. e.* "the Anointed."

that the Perfect Mind is no longer distinct, and he who is < not >[1] distinct, how is he Son? And therefore the Mind abandons the designation of Sonship when it becomes "without distinction": for it is not one-who-is-commanded, for by whom will it be commanded? for lo, it is not distinct from him-who-commands.

For, so long as distinction persists, all perfect and holy Minds are glorifiers[2] and glorified; for they are glorified by men and by angels and by the Essences that are above and that are below; and they themselves glorify only the Good that is above them: but when distinction has been removed, they are glorified (only) and not glorifiers; for whom will they glorify? for lo, the Good is in them and they in it—if it is right to say "in it" and "in them"; p 110*
for one now is the Nature and one the Person of them and of it—if it is right to say "of them" and "of it."

And neither, moreover, will they be entitled "heirs"; because distinction has been wiped out from them, and where there is no distinction, who is heir to whom?

Come, therefore, with wordless glory let us glorify that Mind which no longer glorifies but is glorified.[3]

TWENTY-FIRST CHAPTER

That the Mind abandons the Name of Godhead.

And now the Mind does not receive the name of "Godhead"; that (name) also is the title .....[4] of "that-

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[1] BCH "he who is distinct": A omits the clause.

[2] omit [illegible] in I 16. [3] cf ii 3.

[4] The MSS add: "of affections (?) and of the usage which discriminates and is indicative."

which=is=exalted=and=holy"; "I have made thee God to Pharaoh", says (the Scripture), and, "I said 'Ye are gods'."[1] This name, therefore, is not that which indicates "that=which=is=exalted=above=speech=and=above=language." But, with regard to the Perfect Mind, I know that it has now become "above speech and above language." It is evident, therefore, O my son, that the Perfect Mind does not long remain or continue in the title of "Godhead."

But, for my own part, my son, I do not know (how) to put into words what things belong to the Mind at that
p 111* time of Commingling, since all the glorious and holy Secrets of which the Mind is accounted worthy at the time when it becomes "without vision"[2] are, perhaps, beyond the power of speech.[3] Do thou, then, my son, remember the Word which says, "The vision of the prophets will come to an end,[4] and the Holy of Holies will belong to Christ";[5] and understand what is the significance[6] of "the Holy of Holies", and (what is) the meaning of "the vision of the prophets."

But the Mind will not regard "similitude", nor give heed to "vision",[7] when it is accounted worthy of this contemplation; and now it will begin by a new and holy brooding to create a New World; and will create a New Man in its own image without image, and in its own

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[1] Exodus vii 1, Psalm lxxxii 6, John x 34; cf Dion. Areop. CH xii 3.
[2] or "appearance"; cf 1 Corinthians ii 9.
[3] lit: "not subjected to speech."
[4] or, "be fulfilled."
[5] cf Daniel ix 24 (Pesh).
[6] lit: Θεωρία.
[7] or, "appearance."

likeness without likeness; and will mete out the heavens with its span, and will measure the dust of the earth in its measure, and will number the drops of the sea, and will weigh the hills in a balance;[1] and who now will say that which cannot be said, and who will name that which cannot be named? Perhaps, then, with the Apostle, we will marvel at the mystery and say, "O the depth and the riches and the wisdom and the intellect—(far) above the designation of 'Godhead'—of the Perfect Mind that has been fulfilled! for no man searches out its judgements and its ways cannot be traced; for who knows its thought, or who has become counsellor to it?"[2]

Such, then, O my friend, shortly and inadequately (stated), are the glorious praises of the glorified Mind when it fulfils and completes all and is commingled with the all-creating Goodness.

Keep, my son, within the veil of wise silence all the glorious and holy secrets which in this book I have committed to thy love, from the beginning of the Ascent of p 112*
the Mind as far as its Fulfilment; and concerning all the secrets of its Purification and its Sanctification; and concerning its Crucifixion and its Death and its Burial, and its Resurrection and its Descent below the earth and its Ascent (the second time); because "he that descended is the same that ascended above all heavens that he might complete all",[3] and he that ascended was fulfilled, in holy mystery, to become the Fulfilment of all; for he was sanctified and

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[1] cf Genesis i 2, 26, Isaiah xl 12.
[2] cf Romans xi 33, 34.
[3] Ephesians iv 10.

purified and made new—nay, to speak mystically, he was once more commingled.[1]

Let us, then, for our part, my son, put away Unification and speak of Commingling, of which divine Minds also are accounted worthy at that time when they become "above Unification"; and let us say what Commingling is, and what Unification (is), and whether (he who is) "Christ" and "Son" and "Beloved" is united or commingled. Now, for my own part, I know that Unification is very very close and near to that which is called "Commingling"; that is to say, that something distinct appears in it, (though) not (as) a very distinct thing, for those who have been united (only) cannot remove all distinction, there remains in them something distinct; but in those who have been commingled, we may say, nothing distinct and different is known or seen. Therefore, we glorify "Christ" and "Son" and "Offspring", the designation of our Unification, but the name of Commingling is far more sublime and exceeding than all the designations of Unification. Now those who have been united may possibly be separated, but those who have been commingled are no more torn asunder; and
p 113* I myself know many Minds which after Unification have been cast away: therefore the designation of "Commingling" is proper for Minds that have become "above Unification."[2]

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[1] Perhaps we may compare the words appointed in the Nestorian (Syriac) liturgy to be used by the priest at the joining of the two halves of the broken wafer: "These glorious and holy and life-giving and divine mysteries have been set apart and *consecrated and perfected and fulfilled and united and commingled* (ܘܐܬܚܠܛܘ) and attached and sealed one to the other &c.", Brightman, Liturgies Eastern and Western, vol i p 292.

[2] cf iv 20.

[for[1] even they who make investigations concerning Nature know that the name of "Commingling" is more akin and nearer to "Simplicity" than (is the name of) "Unification." Perhaps, then, it (will) not be (considered) contemptible or unworthy, O my son, if we introduce into our discussion an analogy from inanimate Nature.[2]

For if thou divide the simple species Water into diversity .....[3] into five portions or ten or however many, thou canst see the self-same[4] Essence of Water in all the distinct portions, but thou observest a matter (?) of one or of two or of many portions distinct from each other, for their number is just as great as the number of the vessels which receive them. If, then, thou desire to gather together that which[5] is scattered, and to unite that which[5] is divided, thou canst not do this unless thou first do away with the instruments of separation. But if thou incorporate the measures into each other, and empty the many vessels[6] into one vessel, then separation has passed away, and diversity is removed, and it is impossible in (the) one measure to see the number of the measures that were poured into it. And, in the same way, we cannot see the distinctions of Minds

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[1] I have bracketed the rest of this chapter as a later addition, chiefly because it begins with the same formula as was used on p 56* to introduce a passage which seems to break into the middle of a continuous argument. It must be admitted, however, that most of the illustrations which follow are quite relevant to the discussion to which they are attached.

[2] lit: "the bodily nature of Nature", cf p 58 n 1.

[3] A adds: "and from it separate, and from its diversity (?) divide a multitude."

[4] read ܗܘܝ for ܕܗܘܝ, cf 115* 17.

[5] lit: "those which are &c."

[6] "waters C."

p 114* when they have "commingling" with the Good; and they are no longer in subjection to numbers, for thenceforth they are not numbered or accounted one or two or many.

For .....[1] at the time of sunrise, there be found some wall facing the east, and therein, in turn, be many windows distinct from each other; in proportion to their multitude they also distribute the rays of the sun in separate beams, and the rays are numbered in proportion to the distinction of the windows. But if thou remove the Essence which causes distinctions, then all the separated rays return to be commingled in[2] each other and in the Essence that produced them; and they are no longer numbered or recognised, each one of them in that distinction which it was formerly possessing, because now the cause that made distinction passes and is done away. Know, then, that if the rays were numbered ten, they were numbered in accordance with the number of the windows, and not according to the nature of the sun, for the nature of the sun is one; and if the rays (were) many, (they were) many in (exact) proportion to the number of the windows. But when the material substance[3] has been removed, distinction has been removed; and when distinction has been removed, that which was different and distinct returns to be one with its Essence. [And know, my son, that when the day-time comes to an end, there is no distinction in the sun, because the cause that makes distinction does not
p 115* exist; distinctions are found therefore in the day-time but not in the evening.] Just as the ray of the window is not a ray when it is commingled with its Essence, so the

[1] The MSS have "Just as"; the context seems to require "if."
[2] or, "are again commingled." [3] lit: "body."

Mind is no longer the Mind when it is commingled with the Good. [And know, moreover, that not every ray which is distinct is bright, neither is every Mind bright that is distinct.] [And know that if the ray returns, it returns to its (own) Essence and to no other place; and if the Mind is made perfect, it returns to its (own) Essence, for it is commingled in the Good. Just as the body, when it is decomposed, returns to the Essences from which it (was made), so also the Mind, when it has been fulfilled, is commingled in its (own) Essence; for every Nature departs to its own (and) is commingled.]

For the Essence of Fire is one, and the same everywhere; but if thou distribute it in (many?) materials, and kindle it .....,[1] it may seem to thee, perhaps, to be as many different (fires) as it has undergone divisions:[2] and if it is divided, the division lies[3] (only) in the materials, and not in the Essence (of Fire); for the number of the flames[4] is (exactly) as great as (that of) the divisions[5] of the materials, but[6] in all the divisions thou canst see the self-same Fire.[7]

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[1] The MSS add, "in (or 'by') rays"; this might be an error for ܒܙ̈ܠܡܐ, "in (many?) flames" (cf crit. n. pp 58*9 115*4 116*3), but more probably the text is defective.

[2] lit: "now this, now that, in accordance with the many separations which it has received."

[3] lit: "it is divided."

[4] so C: ABH "rays."

[5] read as pl.

[6] so C.

[7] Theodosios explains thus: the fire which burns in (a) wax tapers, (b) the fuel of an oven, (c) a bundle of faggots, seems to be three different and distinct kinds of fire: yet the fact that all three may be lighted by the same torch proves that, in reality, there is only one fire, and its apparent differences are due to the differences of the materials in which the one fire is contained.

Know, then, that, according to the nature of the materials in which Fire is contained, differences of rays[1] .....,[2] for some are bright and some are dim and some stand in an p 116* intermediate position .....,[3] and one may see many materials which not only make .....[4] dim but also stifle and conceal it. From one and the same Essence, then, all the separate flames[5] were derived;[6] but they were made dim and darkened and swallowed up by the unification which they have undergone with the materials (in which they are contained).

And, perhaps, also, with regard to the materials, that they have been separated from one Essence ..... for all the materials alike depart to return to their Essence, and the many rays also return to be commingled in the Nature which produced them .....[7] For, so long as the material lasts, the ray exists also, but when the material has vanished, then the ray ..... also returns to cleave to its own Source[8] and to be in it.[9] For, so long as the material exists, thou

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[1] so MSS: read "flames"?

[2] The text is doubtful: perhaps the reading should be either, ܡܬܚܙܝܢܐ ... ܒܦܘܪ̈ܫܢܝܗܘܢ, or, ܡܬܚܙܝܢ ... ܒܦܘܪ̈ܫܢܝܗܘܢ.

[3] The MSS add: "for the divided (?) separation of the materials divides the sole perfection of Fire", cf Dion. Areop. CH xiii 3.

[4] The MSS add: "the rays"; read "Fire"?

[5] so C: ABH "rays."

[6] lit: "separated."

[7] The text seems to be incomplete.

[8] lit: "root."

[9] The writer appears to mean something of this kind: "all inflammable things are composed of fire and one other Essence (*i. e.* earth), mixed in various quantities or degrees of compactness. Combustion is the process by which these constituents are separated from each other. When this process is complete, all the fire has leapt upwards to join the Source of all fire (*i. e.* the sun?), and what remains (*i. e.* the ashes) is indistinguishable from the common earth."

canst see a distinction[1] of the rays; but when they have been commingled in their (own) Essence and have been mixed with the Universal Fire, thou canst no longer count one and two nor recognise the separate distinctions of the flames; for those that were scattered have been gathered together, and those that were separate have been united; and now they stand in the natural order, and that which p 117*
formerly was many becomes single (?).[2] Neither, I take it, is the distinction[1] of Minds known or counted when they are commingled with the Good. For into the Fire is absorbed again, after being separated, that which, after being separated,[3] comes forth from it; for Fire (was) one before being divided,[3] and one after being divided,[3] but was[4] greatly disintegrated at the time when there was division (in it); and, likewise, the Good was One before being divided,[3] and (will be) One after being divided,[3] but is greatly disintegrated at the time when distinction is found (in it). For distinction passes away, because there is (a time) when distinction is not..... for the Good returns to its Order, to become without distinction, even as it was before it was disintegrated.[3]

[And perhaps we may add to our discussion one or two further illustrations[5] from the natural world.[6]

For Air is one, and the same everywhere, but it differs in strength according to the places in which it is; for some of it is thick and some of it is thin. Yet these (variations) are

[1] or "separation."

[2] or, "and now that which formerly (was) many stands in a single order."

[3] lit: "after (before) separation (division)." [4] MSS, "is."

[5] The analogies which follow appear to be later amplifications due to the desire of some reader to complete the series water, light, fire, earth, air. [6] lit: "the thick nature of Nature" (cf pp 52*, 56*, 113*).

not according to (the?) nature .....[1] Air is said to be "thick" according to accident and not according to nature; and if it be answered..... Air is no longer called "thick" and "thin".....

For every (living) body and every species ..... breathes
p 118* and divides (?)[2] the air by its breathing and unites with it again that which has been separated and divided from it: but when the exhalations have been united, they would not be recognised in the air, which is of this and which is that. And if thou collect wind in wineskins, as the custom is, it is evident that a segregation of separate quantities[3] has been (artificially) made from that which was (naturally) single and undivided: but if thou release that wind, it then rushes, with might and main, to gain commingling with its Essence. And if thou fill five skins or ten with air, and release them again so that they are commingled with the air, thou canst no longer recognise separately that separate number which formerly (existed); for division has passed away, because the cause that made it has also passed away, and distinction is removed, since distinction is no longer .....] For when the Mind is commingled in the Good,[4] that distinction which it formerly possessed is no longer known or seen: and, further, when there is in it (but) One, no longer are there counted with it Two;[5] for the time is appointed and destined to be, when the number Two shall be no (more); for it is evident that whatsoever is divided, is divided from One, but if division be removed, of necessity All will become One.]

[1] The text is corrupt and impossible to translate; probably something has been omitted.

[2] text: "perceives."

[3] lit: "divided separation."

[4] The following words seem to be the continuation of p 117* 12.

[5] *i. e.* the Mind and the Good are now not two but one.

Here ends the Fourth Discourse.

NEXT THE FIFTH DISCOURSE OF THE HOLY HIEROTHEOS

Concerning Hidden Mysteries
The Beginning of this Fifth Discourse.

FIRST CHAPTER[1]

Now, my son, I have handed on to thee, without stint and in simplicity,[2] all (the) words of our divine discussion. But as for this secret whereof I am now to tell, it may be that not even to the angels of God are the mysteries which it discloses[3] revealed,[4] "but to us God has revealed (it) by his Spirit";[5] so now, my son, we are not receivers of revelations but givers of revelations. But speech, perhaps, has not power to utter the glorified mysteries of this secret;[6]

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[1] A has no further title: H adds, "of the divisions of the book, and that it is divided into three parts" (cf Theodosios, Introd. to Book V, Add 7189 fol 161 b 2, "in the first chapter he speaks of the divisions of this book, and into how many parts it is divided").

[2] cf Romans xii 8. [3] lit: "of its revelations."

[4] cf p 2*4 ff. [5] 1 Corinthians ii 10.

[6] In the Syriac text I have bracketed as later amplification parts of lines 12–15. For the following reasons, I should now prefer to include in the bracket at least everything between ܠܟܠܗ (l. 11) and ܕܬܠܬ (l. 15): (a) the sentences bracketed are very disconnected; (b) a general summary of the whole book seems out of place here: the rest of the chapter, except in the opening sentence, refers not to what has been revealed already but only to what is about to be revealed in chapter ii; (c) the word ܫܘܚܪܐ is not used elsewhere

[for who is able to know the Beginning and End of All and why and how Distinction.....?[1] that secret Moses the Scribe did not know.[2] And in the second secret we have handed on the whole glorious and holy mystery—purification and sanctification and unification. And as for this third secret—] I fear greatly and quake because of the demons and Minds that are not pure, lest I become to them a cause of
p 120* slackness. Do thou, then, my son, conceal this secret, not only from the Minds that are not pure, but also from all "unified" Minds.

SECOND CHAPTER

Cautions concerning the Third Secret.

The sin which is after knowledge, which is without expiation,[3] will be upon thee, my son, if thou expose this mystery. As for me, my son, henceforth I am prepared for suffering, and the time has arrived that I should be rejected, on account of these things which I have handed on; but this is the friendship of the friend, that he lay down his life for the sake of his friend;[4] (this is the proof) of my love towards thee, that for thy sake I should be rejected by everyone.

---

in the book though the idea occurs frequently; (d) the very loose attachment to their context of the words ܕܬܠܬ ... ܠܬܐܘܪܐ (l. 15) suggests that they are an interpolator's attempt to return to the original subject of discussion.

[1] The sentence is unfinished; if it were original we should naturally expect it to refer only to the end of all things, not to their origin.

[2] cf p 11*3 f.

[3] cf Hebrews x 26.

[4] cf John xv 13.

Do thou, then, my son, know that All Things[1] are
destined to be commingled in the Father; nothing perishes
and nothing is destroyed, nothing is annihilated; All returns,
All is sanctified, All is made One, All is commingled, and
the Word is fulfilled which was said, "God shall be all and
in all."[2] Hells shall pass, and torments shall be done away;
prisoners shall be released; for even reprobates are absolved,
and outcasts return, and those that are far off are brought
near; and chastisement ceases, my son, and the Scourger
scourges not, and the Judge shall judge no more, and the
Officer shall not condemn, and the last farthing is given,
and the prisoner who was bound is loosed[3] [but he who
has repented before the imprisonment has given the last
farthing];[4] for Demons receive grace, and men receive p 121*
mercy; and Angels minister not, and Seraphs consecrate
no more,[5] and Thrones keep not their primacy; for the
Orders that are above pass away, and the Distinctions that
are below are abolished, and Everything becomes One
Thing: for even God shall pass, and Christ shall be done
away, and the Spirit shall no more be called the Spirit,—
for names pass away and not Essence;[6] for if distinction
pass, who will call whom? and who, on the other hand,
will answer whom? for One neither names nor is named.
This is the limit of All and the end of Everything; and do
thou take heed.

---

[1] lit: "the species All"; the species which includes all species whatsoever, "the Universe", cf pp 20*7, 77*16, 121*14 f.

[2] 1 Corinthians xv 28. [3] cf Matthew v 25, 26.

[4] a gloss: BH read "has not given."

[5] or, "sing their sanctus no more", cf Isaiah vi 3, 6, 7.

[6] cf p 122*5 ff.

THIRD CHAPTER

Of Similitudes (?).[1]

ܐ. They who do not possess the First Intelligence[2] possess the likeness of animals; but they who are devoid of the Second possess the being of animals.

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[1] Chapter iii consists of twenty-two independent sayings, one for each letter of the Syriac alphabet: many of them are obscure, and some seem to have suffered serious accident in transmission. In Brit. Mus. Add. 7189 the form in which the chapter is given differs slightly from that of the other chapters. Each saying is given once only and is followed immediately by its commentary; the scribe distinguishes text from commentary by inserting "Hierotheos says", and, "Theodosios expounds."

The method of presenting religious or philosophical teaching in the form of short sayings was not unknown to the older Greek philosophers (*e. g.* Herakleitos cf p 126*8 ff), and became much more common in the Hellenistic age (cf Wensinck, Isaac of Nineveh, p xlvi) Similar collections of aphorisms appear amongst the writings of Isaac of Nineveh, Theodosios of Antioch (cf Journal Asiatique 1876, pp 425 ff), and Bar Hebraeus (Book of the Dove, ch. iv).

It may be remarked that this chapter is the only part of the Book of Hierotheos which really answers to the description of the writings of "Hierotheos" given by the Areopagite (*τὰς Θεολογικὰς στοιχειώσεις...; συνοπτικούς ... ὅρους ... ἐν ἑνὶ πολλὰ παρειληφότας;... τὰς συνοπτικὰς καὶ ἑνιαίας τῆς νοερωτάτης τἀνδρὸς ἐκείνου δυνάμεως συνελίξεις* DN iii 2).

[2] or, "Intuition", the word translated elsewhere "*Mind*." I do not know exactly what this saying means. According to Theodosios the "first intelligence" is "the law of intelligence *i. e.* knowledge"; the second is "the law of nature *i. e.* the (power of) discrimination by which Minds are governed": according to Bar Hebraeus the "first intelligence" is the sense of "common decency" with which a man is born; the second is that which a man needs to be taught, *e. g.* the practice of religion and monogamy.

ܟ. If the swallows that make their nest..... (?) in the ulcer (?) of the gangrene (?) twitter, be not afraid to enter into the Inner Chamber.[1]

ܠ. He that has dominion over All judges all things[2] and he that has dominion over nothing is judged by all things.

ܢ. Every rational species possesses the knowledge (of that) which is below it,[3] but the Perfect Mind knows[4] absolutely everything.[5]

ܣ. For if Ascent (leads?) to the Good, it is evident that p 122*
Descent (leads?) from the Good; and further, if Ascent..... "coming", then Descent is "departure."[6]

ܥ. If distinction[7] shall pass, distinction was not (originally?);[8] and if, on the other hand, the Essence remain, the Essence was (originally).[9]

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[1] "To enter the Inner Chamber" is the technical term used by mystics for that introversion which is the prelude to mystical Union (cf p 22* 5). The first half of this saying is very remarkable: Theodosios, however, accepts it and says that swallows, being black, symbolise "sins", and that "the gangrene" is the activity of sin which produces wounds in the soul. If he is right, the saying appears to mean "Do not let the memory (or consciousness?) of sins deter you from seeking mystical Union" (contrast p 31* f). The metaphor of a bird abiding in the heart occurs also in the "Book of the Dove" (iii 3).

[2] lit: "the Nature-of-All", cf p 133 note 1. The two halves of this saying appear separately amongst the 112 wise sayings collected by Theodosios. Zotenberg translates "Celui qui gouverne tout dispose de toute chose : celui qui n'est maître de rien subit la direction générale", (Journ. Asiat. loc. cit.).

[3] cf p 2 note 1. [4] reading ܝܕܥ for ܝܕ̈ܥܢ.

[5] lit: "the limit (or 'sum') of All." [6] cf p 43* 1 ff.

[7] or, "separation." [8] The MSS read "is not", cf p 122* n 5.

[9] cf Proclus, *Στοιχ. Θεολ.* 31: *πᾶν τὸ προϊὸν ἀπό τινος κατ' οὐσίαν ἐπιστρέφεται πρὸς ἐκεῖνο, ἀφ' οὗ πρόεισιν.*

ܙ. For if the Son was begotten and the Spirit "proceeded", the Son will not be "begotten" and the Spirit will not be "proceeding"; and if the Father is distinct from the Son, and the Son from the Father, and distinction pass away, then the Father will pass, and the Son will pass, but the Essence will remain.[1]

ܚ. And if all Number begins from One and ends in One, then when there is One, there will not be found Two, for there is no number which does not end..... and if Number ends in One, then All likewise ends by being One; and..... is One, Distinction does not exist.[2]

ܛ. If the name of "demons" be the name of "evil-doing", and evil-doing be corrected, then it is appointed that there shall be (a time) when demon is not demon.[3]

ܝ. For if Hell be for the sake of correction, and evil-doing
p 123* be not corrected (thereby), then Hell is in vain; but if Hell be not in vain, then evil-doing is corrected, and if evil-doing be corrected, demon is no longer demon.[4]

ܝܐ. For if the irrational species be on account of a cause, and the cause be the need of this..... and the need passes..... from service..... and not the Essence.[5]

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[1] cf pp 121*4 ff, 126*11.

[2] This saying seems to be based on those doctrines of the Neo-pythagoreans which are described by Inge, The Philosophy of Plotinus, vol i p 83 ff.

[3] cf Proclus, De Malorum Subsistentia, 214–215 (quoted by Whittaker, op. cit. p 240).

[4] The tenth saying appears to be either continuation of, commentary on, or corollary to the ninth saying; perhaps originally the two were one.

[5] The remains of a sentence apparently akin to the nineteenth and twentieth sayings.

ܠ. If Ten..... in proportion to the distance..... that which is from One (?)..... then Twenty also..... and if that which is intermediate be done away, Ten returns to One, and Twenty.....

ܡ. If the Good be not..... there would be nothing therein..... then degree is justly.....[1] and if the Good (was) first, then it (will be) last, for.....[2] is not in the beginning and not in the end but in the interval (between beginning and end?); but the interval passes away, and degrees therefore are abolished.

ܢ. For if Mind be more excellent than Soul, and Soul be more excellent than Body,[3] and degrees (of excellence) be abolished, then they are not more excellent one than another: and if, along with distinction, the names of distinctions cease, Mind is no longer Mind, and Soul is no longer Soul, and Body is no longer Body.

ܣ. For if distinction is (a matter) of perception, it is p 124*
evident that without perception distinction does not exist: and if perception pass, then distinction also is done away.

ܥ. And if every end is.....[4] of distinction, even as also the Word says, "All that came from earth returns to earth",[5]

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[1] The beginning of this saying appears to be hopelessly corrupt, and the end is obscure.

[2] The scribe of C first wrote "Ascent" and then corrected the word to "measure" (or "degree").

[3] cf Proclus, Στοιχ. Θεολ. 20: πάντων σωμάτων ἐπέκεινά ἐστιν ἡ ψυχῆς οὐσία, καὶ πασῶν ψυχῶν ἐπέκεινα ἡ νοερὰ φύσις, καὶ πασῶν τῶν νοερῶν ὑποστάσεων ἐπέκεινα τὸ ἕν.

[4] C reads "a maker of distinction"; H "an abolisher of distinction"; perhaps the original may have been ܥܒܘܪܐ "the passing away (of distinction)."

[5] Ecclesiasticus xl 11.

then..... returns to One, even as also it sprang from One; for the end..... the third..... returns to Two, and the second to the first.

ܦ. And if..... the first sphere..... the distorted sphere, and the second sphere.....[1] the sphere....., then beyond the first sphere and the second we shall find that which is simple: and if the distorted begins from the simple, and the deformed (?)[2] from the straight, it is evident that that which is distorted and deformed ends by being that which is simple and straight.

ܨ. For if Rest precedes Motion, then Rest also follows Motion; for he who is brought to rest after moving is at rest before moving.

ܩ. Some contrivances[3] are indispensable (?) and some are (merely) useful:[4] that thing which was devised for something (else) was devised inasmuch as... . is.....; but if the need be removed, the provision is removed, and when the provision has been removed, that which was devised is no longer devised;[5] for if..... simple according to essence, but

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[1] These two lines seem to be hopelessly corrupt. According to Theodosios the two spheres or circles are "this world" and "the world to come"; according to H com. "this world of birth and decay" and "the world of the heavenly (bodies)": B contains only the second half of this saying. [2] or, "bent."

[3] lit: "structures", which the commentators explain as meaning the limbs of the body, of which some (*e. g.* the heart) are absolutely necessary, and some (*e. g.* eye or ear) are useful but not indispensable.

[4] lit: "some structures are for need and some for use"; in themselves the words might equally well be translated "some contrivances (tend) to penury and some to profit."

[5] C has "from the number"; H has "from nature": neither reading makes sense. Read ܕܒܬܚܡ?

complex according to (final?) cause, it is no longer complex (?) when that cause is not cause.

ܪ. For[1] if light..... on account of sight..... for sight passes away, light is no longer light; and if..... (is.....) on account of the world, and the world cease, why is.....;[2] for if work is on account of rest and work ends (?) therein,..... that the latter (*i. e.* rest) was before work; for if the stage of desire..... on account of Ascent.....[3] then the ladder is taken away when there is nothing below (?)..... the ladder is on account of the fulfilment of those who are fulfilled,..... and when fulfilment is (achieved), the ladder is no longer ladder.

ܫ. For if any name (be) a universal name..... for the universal passes away, no longer is anything.....,[4] for if Angel let go its Angelhood, it is no longer Angel; and Cherub is not Cherub if it let go the name of Cherub.

ܬ. For if the devil is always .....,[5] for that which began on account of something non-essential (?)[6] comes to p 126*

[1] The twentieth saying looks like the remains of a piece of commentary on the nineteenth, consisting of a number of propositions in the form "if *a* be dependent on *b*, and *b* be abolished (or accomplished), then *a* also ceases."

[2] The MSS have the impossible reading: "and if the world (is world?) on account of the world and the world be abolished, why is the world still world?" Perhaps the original proposition contained the two words ܥܠܡܐ (world) and ܥܡܠܐ (labour), but emendation is too precarious to be worth attempting.

[3] Something must have been omitted.

[4] or, possibly; "the particular no longer exists."

[5] The original ending of this sentence is lost: C concludes with a repetition of the last four words, an obvious blunder of the scribe: BH have a different reading, which Bar Hebraeus takes to mean, "If the devil exists 'in all time', and 'time' is not eternal, then the devil will not exist when time has ceased"; but the words can scarcely be translated in this way, and are not likely to be original.

[6] lit: "which happened."

an end: for if "shapes" are altered and "bodies" remain, then "bodies" will be dissolved and "Essence" (alone) remain:[1] and if "shape" is "shape" on account of something (non-essential?), it is evident that "body" also is "body" on account of something (non-essential?), for the name of "shape" passes and the title ..... (?) of the name ..... (?) the composite is made simple, and "body" is dissolved.

"All from One and One from all":[2] that which began comes also to an end, and the first shall be the last, and that which (was) originally (shall be) the end; youth shall end in old age and old age in youth; before the first Beginning[3] God (was) not God, and, again, after (the consummation of?) All He is not God.

FOURTH CHAPTER

Of the Judgement of the Irrational (Species).

If[4] every rational species is judged by laws and condemned in accordance therewith, then the irrational species also is judged by the natural order whereby ..... (?)

For the words (?) of all rational beings ..... for they
p 127* have not power or ability each one of them to distinguish

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[1] This passage seems to rest on the notion that all substances are formed from one single original element (*e. g.* fire).

[2] This is a direct quotation of the saying of Herakleitos ἐκ πάντων ἓν καὶ ἐξ ἑνὸς πάντα (frag. 59: cf Ritter et Preller, Historia Philosophiae Graecae, ed. 9, p 29): the words which follow, concerning youth and old age, seem to contain a reminiscence of another saying of the same philosopher; ταὐτό τ' ἔνι ζῶν καὶ τεθνηκὸς καὶ τὸ ἐγρηγορὸς καὶ τὸ καθεῦδον καὶ νέον καὶ γηραιόν· τάδε γὰρ μεταπεσόντα ἐκεῖνά ἐστι κἀκεῖνα πάλιν μεταπεσόντα ταῦτα (frag. 78; ib. p 38).

[3] lit: "before All."

[4] The chapter opens with the remains of three independent sayings like those of chapter iii.

the language which is above him; but to the Perfect Mind it belongs[1] to know absolutely everything.[2]

For if the stages[3] are not fulfilled..... and seventh the child, and eighth the full growth: for if thou art in six (?), thou art still a foetus; and if (thou art) in the seventh, thou shalt be called a child; and if the eighth (?), full grown:[4] do thou, then, my son, "give a portion to seven and to eight"[5] and depart from them.

Now my instruction is ended, and I have rendered to thy love the things which I owed thee; and to thee one must say "Keep and do (them) and hasten and tarry not, lest the sun set before thou enter the city,[6] and thou fall into the hands of the destroyer." My son, keep my words and bind them on thy neck;[7] and let them be a sign between thine eyes;[8] expose (them) not, my son, lest thou be exposed; keep (them), lest thou (thyself) be rifled.

As for me, I now am being poured out as a libation, and the time has arrived that I should pass away;[9] do thou, then, my son, turn now and stablish thy brethren.[10] Lo, I have left for thee, out of my riches, my own platter and my cloak and the staff of my right hand. Come quickly[11] that I may see thee, for (it is) for thee I am waiting, my friend.

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1 cf pp 38* 5 52* 17 100* 19.

2 lit: "the limit (or 'sum') of All" cf p 121* 16 f.

3 The word ܐܢܦܘܣ̈ is otherwise unknown: Theodosios gives the meaning "measures"; H com. says "The blessed commentator says the word is interpreted 'measures', but I know not in what language or from what etymology."

4 cf p 56* f.

5 Ecclesiastes xi 2.

6 cf Journ. Asiat. 1876, p 470.

7 cf Proverbs i 9, iii 3.

8 cf Exodus xiii 9, Deuteronomy vi 8, xi 18.

9 2 Timothy iv 6.

10 Luke xxii 32.

11 cf 2 Timothy iv 9, 13.

Here ends the Book of the Holy Hierotheos.

p 128*

THE WORD OF THE TRANSLATOR

I greet thy saintly soul, O my friend Philios lover of God; for I have fulfilled thy command, and my only (remaining) duty is, with love, to offer humble obeisance to thy love. Do thou, then, pray for me, for along with thy request I send to thee my letter, that in the writing of my hands I may appear before thy holy eyes.

SOME EXTRACTS FROM

THE BOOK OF INTERPRETATIONS

OF THE

DIVINE SAINT HIEROTHEOS

INTERPRETED BY

THEODOSIOS ORTHODOX PATRIARCH

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I. First, the Letter[1] to........ who is Eleazar Bishop of Cyros p 131*

..... and lover of God, our honoured brother Mar Lazarus bishop..... Theodosios,[2] servant of Jesus Christ and of his Church, greets thee in Christ who perfects..... by the suffering for the salvation......................... the holy and mystical and symbolically-concealed Teaching of the holy Hierotheos thou thyself hast desired to interpret to me.

Since thou, of the goodness of thy soul, hast sought this holy and divine Teaching; while the labour and weariness of thy search after a copy of this Book have not discouraged thee, nor has the lack of it made thee despair;[3] and (since), also, thou hast had diligence in no small measure to remove the veil from the words of the Teacher; neither have I, for my part, desired to deprive thee of this advantage, whence,

[1] This letter appears in a mutilated state at the beginning of BM Add 7189.

[2] Romanos the physician, a monk of the monastery of Kartamin, took the name Theodosios when he was elected Jacobite patriarch of Antioch in 887 A. D. (cf p 176*, and Bar-Hebraeus, Chron. Eccles. i 391, ii 213, quoted by Wright, Syriac Literature, p 206). Apart from the present commentary, the most interesting of his extant works is a collection of one hundred and twelve gnomic sayings under the title "Symbolic Sayings of Wise Men, amongst which are some of those which occur in the Letter of Pythagoras" (text and translation by M. H. Zotenberg in "Journal Asiatique", 1876 pp 426—476). Three of these sayings appear to have been taken, without acknowledgement, from the Book of Hierotheos; namely, no. 92 (ܠܐ ܢܦܘܩ ܫܡܫܐ ܡܩܕܡ ܕܬܬܟܠ ܠܡܕܝܢܬܐ cf p 127* 10), no. 95 ܐܢܫܐ ܕܟܠ ܟܠ ܫܠܝܛ ܡܢܗ ܕܟܠ ܕܪ̈ܐ cf p 121* 14), no. 96 (ܐܢܫܐ ܕܟܠ ܡܕܡ ܠܐ ܫܠܝܛ ܡܢ ܡܢܗ ܕܟܠ ܡܬܬܕܪܡ cf p. 121* 15). Theodosios died in 896 A. D.

[3] lit: "been difficult for thee."

though the quest is laborious, we yet receive Light which is exceeding glorious; and though thou reckon us as (being) in the position of Master,[1] (whereas) the fact that we are small is known and manifest (to all men), yet, because, like the bee, we delight to gather such Food as this—spiritual and gathered from everywhere, so I delight to give also.
p 132* I will try, therefore, to be guided by this principle (?),[2] that the more I delight and desire to receive, the more right and lovely it is that I should give.

Now, if any man desires to walk wisely in the way of God, he will at all times regulate his conduct by[3] the law of God according to that which is said (therein), "That which is hateful to thee do not to thy neighbour."[4] For, (though) I have nothing which thou thyself hast not acquired; and (though) I am aware of these things, and am also conscious of my weakness; yet, because this Book was written as unto the Sons of the House of Faith and unto those who conceal the mystery, even such a one as I now (venture to) say unto thee, O Son of the House of God, that it behoves thee to consider, that, since it was hateful to the holy Hierotheos that a Mystery such as this should be revealed, it is imperative that neither by us should it be in any wise exposed; and (it is) on account of the impure and mixed quality of those Minds which are not pure, and in whom is not the power to bear the mystical words, (that) he gives this injunction. But if, on the other hand, all (Minds) were pure Minds, it would neither be meet that holy Mysteries should be concealed, nor yet that

[1] lit: "Great One."
[2] lit: "thus therefore intention judges me."
[3] lit: "make his judgement from."
[4] Tobit iv 15.

they should be called by this name of "mysteries"; but on account of the disparity of Minds he made the rule of concealment. For, to take an analogy, it is obvious that if every man were rich, but no poor man were (to be) found, so also, if all men were sick, and not a single whole man existed,[1] the need which places men under obligation to each other would pass away; and there would be found p 133*
a sameness lacking anything pre-eminent, and men would be deprived of the fruits of pre-eminence, since there would not be found one more eminent than another. But the end ..... (?)[2] that the need of the poor man should be supplied by the plenty of the rich man, and (the need) of the sick man by the knowledge of the physician; so also, the Minds that are not pure receive purity from the Minds that are purer and brighter (than they). Yea, we ourselves also need to receive of the health of thy Holiness—even as love itself hath (already) brought this to pass (?)—and, in addition, we need also the help of thy prayers, that by them we may be helped in the present labour.[3]

Thy Excellence knew that, (if) I did not wish to exercise myself in that which is far too high for me,[4] it was not because I hate the exercise of virtue,[5] but because I am very conscious of my weakness, (and know) that I am not sufficient to satisfy thy excellent hunger, which longs to be fed with the mysteries of the Holy Scriptures; and yet,

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[1] or, perhaps, "if every man were rich, then no poor man would be found..... if all men were sick, not a single whole man would exist."

[2] lit: "the end which equality indicates (is)."

[3] lit: "this struggle": either, "the struggle of human life", or, "the task of interpreting the book of Hierotheos."

[4] cf Psalm cxxxi 1. [5] or "excellence."

even if I desired to put aside thy request, obedience is greater and more excellent than disobedience, and therefore I have obeyed thy command and will interpret this holy Book—not worthily of the mysteries found therein can I (do) this, but so far as my weakness suffices. I draw near to this (task), setting over against (me) at all times thy prayer that the Lord will open the eye of my reason to his divine Teaching.

p 134*

II. The Story of the Holy Hierotheos[1]

This Hierotheos, then, was a Greek by race, of the city of Athens, and was very learned in all the wisdom of the Greeks; and he became a wise man and a philosopher (skilled) in the whole (field) of learning, until (at last) he became Chief of the Wise Men who were in Athens; and he was the Master of the holy Dionysius, and both of them were brought up in that place. And this same holy Hierotheos was converted by St. Paul, when Paul the Apostle was coming to Athens; before the conversion of the holy Dionysius, Hierotheos was converted; and Paul baptized him, and afterwards made him presbyter. And when, after him, the holy Dionysius had been converted, he asked Hierotheos, his Master, to write this Book for him; because both of them were subtle[2] (men), and were leaders in Athens, the City of Wise Men; Hierotheos was (one) of the leaders of the Wise Men, and Dionysius was Judge[3] in the heathen court (?) in Athens. And, when both of them had been filled with the Holy Spirit, Dionysius asked his Master for this Book;

[1] H fol 5a–6a, BM Add 7189 fol 9a 1.
[2] lit: "thin", "fine", the opposite of "thick" or "stupid."
[3] cf ܡܢ ܕܝܢ̈ܐ ܕܐܪܝܘܣ ܦܓܘܣ Acts xvii 34.

being confident concerning him, that the mystery of the Holy Spirit had been revealed to him by the revelation of God, and had shewed (him) the whole Mystery of the House of God. Moreover, the holy Dionysius approached p 135*
him (?) with many sighs and entreaties; and presented himself before the holy Hierotheos in the humility of discipleship; and, as a disciple, was asking that Hierotheos also would be to him as a Master who would give to him, to Dionysius, knowledge such as this. Now[1] the holy Hierotheos had received of the Holy Spirit, and of the teaching of (that) Pillar of Light the Apostle Paul; and for this reason the holy man wrote this Book of Hidden Mysteries for the holy Dionysius. Furthermore, this name of "Hierotheos" is interpreted "ministering as priest to God"; [for so it was, that (?) the holy Hierotheos offered himself to God as priest];[2] and on this account he became also the perfect Priest and Hierarch, and Master-of-revelations, and Shewer-of-Fair-Things; and because he was divinely enkindled by his purity, he was promoted as to priestly service and the Holy Spirit was moved in him, that he should write[3] this Book, which is all Symbol and hidden Mystery; teaching us therein the difficult and lofty Way of Perfection which leads up to heaven; so that in this[4] also he is worthy of praise, that he shewed us such a Way, and though his Book was (addressed)[5] to Dionysius, yet he composed it for all pure and holy and divine Minds. And when the holy Dionysius had read in this Book, it was as holy leaven in his heart; its mystery he concealed, (but) its p 136*

[1] lit: "and."
[2] only in H.
[3] or "to write."
[4] lit: "from this."
[5] or "he wrote it."

glory and its sublimity he revealed; and he[1] also sucked of its power, as of milk, and he[1] too composed a book (addressed) to Timothy, of which this Book was the power and the greatness, and he quoted[2] some of the divine words of the holy Hierotheos.[3]

p 137* III. Concerning the Eight Summaries which are written before every Book[4]

For thus have former Wise Men taught us, (namely,) that they have Eight Heads, *i. e.* (descriptive) summaries,[5] which they may place before every book, by way of test of the book, O our excellent brother Lazarus, in order that what is intended may be known thereby ..... those who read the book, whatever it may be; and they are thus—the Aim of the book—the Use of the book—Whose the book is—the Order of Reading of the book—the Title of the book—the Divisions of the book—for What the book is suitable—to Whom the book is addressed; but now it is right that we should explain each one of these, even as fitness demands.

The "Aim" then, as Wise Men teach, is the end which is premeditated; just as, for example, when a physician wishes to heal a sick man, his aim looks by means of imagination to health,[6] which is the first conception;[7] and when the physician sees that health is not (to be) gained

[1] lit: "who." [2] lit: "wrote."

[3] cf Dion. Areop. DN ii 9, 10 iii 2 iv 15–17 x 2 CH vi 1 EH ii 1 iii 1: The inferior literary style of the "Story of Hierotheos" suggests that it was not written by Theodosios. It is included here because it shews the Hierotheos legend fully developed.

[4] BM Add 7189 fol 9a 2–9b 2; H fol 6a f.

[5] lit: κεφάλαια. [6] or "healing." [7] or "imagination."

except through herbs,[1] he then forms the conception of herbs, *i. e.* the second conception; and, (since) herbs are p 138*
not gathered except by great diligence, he then forms the third conception, (namely,) that herbs be gathered; so that there is action..... the opposite of this contemplation (?)..... theoretical imagination began to seek health, and ended..... the physician gathers herbs. Here, then, action began where contemplation ended, so that this (state of things?) comes to pass (? namely,) that, where contemplation has begun, action has ended, and, where action has begun, contemplation has ended.[2] Now the "Aim" of this holy Book of Hierotheos (is) to lead us[3] up to Perfection, that we may become like God so far as it lies in the power of man to be made like (Him).[4]

Next, it is meet for the reader to know the "Use" (of the book), because it is an advantage (?) that one should know whose (?) is the profit which comes from the reading of the book; and if the "Aim" defines the intention, the "Use" sets forth[5] the profit..... knowledge is completed..... the book, whatever it is. But the "Use" of this Book (is) to be to us a guide to the Way of Life, and as a watchman to the path of those who contend, from whom we may learn the spiritual contest.[6]

And next, for the sake of the persuasion of those who accept the person (of) the Author of the book, this also is inquired, "*Whose* is the book?" For, frequently, because p 139*

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[1] or "drugs"; lit: "roots."

[2] Text and meaning are uncertain; cf Aristotle, Metaphysics 1032 b.

[3] lit: "which leads us up."

[4] cf Plato, Republic 613 B, Theaetetus 176 B.

[5] read ܡܚܘܝܐ.

[6] lit: "the contest of the intelligible (pl)."

glory and its sublimity he revealed; and he[1] also sucked of its power, as of milk, and he[1] too composed a book (addressed) to Timothy, of which this Book was the power and the greatness, and he quoted[2] some of the divine words of the holy Hierotheos.[3]

p 137* III. CONCERNING THE EIGHT SUMMARIES WHICH ARE WRITTEN BEFORE EVERY BOOK[4]

For thus have former Wise Men taught us, (namely,) that they have Eight Heads, *i. e.* (descriptive) summaries,[5] which they may place before every book, by way of test of the book, O our excellent brother Lazarus, in order that what is intended may be known thereby ..... those who read the book, whatever it may be; and they are thus—the Aim of the book—the Use of the book—Whose the book is—the Order of Reading of the book—the Title of the book—the Divisions of the book—for What the book is suitable—to Whom the book is addressed; but now it is right that we should explain each one of these, even as fitness demands.

The "Aim" then, as Wise Men teach, is the end which is premeditated; just as, for example, when a physician wishes to heal a sick man, his aim looks by means of imagination to health,[6] which is the first conception;[7] and when the physician sees that health is not (to be) gained

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1 lit: "who." 2 lit: "wrote."

3 cf Dion. Areop. DN ii 9, 10 iii 2 iv 15–17 x 2 CH vi 1 EH ii 1 iii 1: The inferior literary style of the "Story of Hierotheos" suggests that it was not written by Theodosios. It is included here because it shews the Hierotheos legend fully developed.

4 BM Add 7189 fol 9a 2–9b 2; H fol 6a f.

5 lit: κεφάλαια. 6 or "healing." 7 or "imagination."

except through herbs,[1] he then forms the conception of herbs, *i. e.* the second conception; and, (since) herbs are p 138*
not gathered except by great diligence, he then forms the third conception, (namely,) that herbs be gathered; so that there is action..... the opposite of this contemplation (?)..... theoretical imagination began to seek health, and ended..... the physician gathers herbs. Here, then, action began where contemplation ended, so that this (state of things?) comes to pass (? namely,) that, where contemplation has begun, action has ended, and, where action has begun, contemplation has ended.[2] Now the "Aim" of this holy Book of Hierotheos (is) to lead us[3] up to Perfection, that we may become like God so far as it lies in the power of man to be made like (Him).[4]

Next, it is meet for the reader to know the "Use" (of the book), because it is an advantage (?) that one should know whose (?) is the profit which comes from the reading of the book; and if the "Aim" defines the intention, the "Use" sets forth[5] the profit..... knowledge is completed..... the book, whatever it is. But the "Use" of this Book (is) to be to us a guide to the Way of Life, and as a watchman to the path of those who contend, from whom we may learn the spiritual contest.[6]

And next, for the sake of the persuasion of those who accept the person (of) the Author of the book, this also is inquired, "*Whose* is the book?" For, frequently, because p 139*

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[3] lit: "which leads us up."
[4] cf Plato, Republic 613 B, Theaetetus 176 B.
[5] read ܡܚܘܝܐ.
[6] lit: "the contest of the intelligible (pl)."

the Writer is not known, neither (can) readers be persuaded to read the book, whatever it may be, even though it teaches true things. Now this Book is (the book) of the holy Hierotheos; and him we know from the Book of the holy Dionysius, who mentions him many times, quoting from him many arguments; and Dionysius himself also sings the praises of this man.

And (next), the "Order of the Reading of the Book"; how the book is (to be) read, and before which book, and after which other; just as Genesis is read before Exodus, and Exodus before Numbers, and so on and so forth. Now Wise Men have made this arrangement, so that the order of the reading of the Books may not be destroyed, so that every Book may be read in its (own) order and in its (own) place. The Order of the Reading of this Book of the holy Hierotheos (is) that it is (to be) read after the Book of the Epistles of St. Paul the Apostle, and before the Book of Dionysius; after Paul, as if (Hierotheos) were (Paul's) pupil, because he quotes arguments from him; and before Dionysius, because for him he wrote it.

And, next, there is also needed an investigation of the "Title", because it is the reader's guide to the "Aim" of the book which is being examined; since (what) the "Aim" indicates in many (words), the Title (indicates) in few. Now the Title of this Book is "Of the Holy Hierotheos, concerning the Hidden Mysteries of the House of God."[1]

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[1] This Title of the Book of Hierotheos occurs here only (cf 119*2). It may have been derived, by an inaccurate translation, from the words of Dion. Areop. DN iii 2 *'Ιεροθέου τὰς θεολογικὰς στοιχειώσεις... συναγαγόντος.*

And the "Division into Subjects"[1]—< this also > is required, because, since it is not possible for the pupil to grasp p 140*
the whole book (at once), it is divided into parts, in order that the reader may not grow weary of reading; and so, just as roads are divided by milestones, books are divided by "Subjects"; and as those who travel by the roads are not overcome by fatigue when they see the milestones, so neither are those who read a book wearied when it is divided. And this Book is divided into three "Subjects": the first (is) "What is the Beginning and the End?"; and the second (is) "Concerning the whole glorious and holy Mystery of the House of God,[2] and Union unto the Good"; and the third, again, (is) "Warnings concerning the holy Mysteries of the House of God, that they be not revealed to Minds which are not pure."

And next, "For What Purpose the book is suitable?"—this also is inquired, that it may be known whether it is suitable for "contemplation" or for "action", so that when it is known for what purpose it is suitable..... (?).[3] But this Book of the holy Hierotheos is suitable for "Theology", and speaks in the manner of a seer[4] concerning heavenly and holy Minds.

And next, "To Whom the book is addressed"—this also is required to be known, so that it may be seen to what person the book was written, that, from him, the book may gain acceptance with those who accept that person. But this Book was written to the holy Dionysius who asked (Hierotheos) to write it.[5]

And these are the Eight Summaries which are written before a book, which also needed to be placed before this Book of the Holy Hierotheos.

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[1] lit: κεφάλαια. [2] cf John xiv 2.

[3] lit: "it (fem.) causes to pass the fact that it (masc.) is known in many (words?)."

[4] lit: "theoretically." [5] or "to write for him."

p 141* IV. THE WORD OF INTRODUCTION BEFORE THIS BOOK[1] OF THE HOLY HIEROTHEOS, BY THE SAME THEODOSIOS, PATRIARCH OF ANTIOCH OF SYRIA

..... but, since the (following) Introduction to this Book of the holy Hierotheos, who speaks symbolically of Divine Mysteries, (sufficiently) sets forth our theme, (we will not pursue the subject further), and at this point we will say: that *God* is the first Cause of all creatures, the Creator and Bringer of Everything out of Nothing. Next, *Essence* is that Nature (or, "Species") which subsists by itself and for itself, *i. e.* is self-existent.[2]—And *Nature* is the power (immanent in a thing?) which produces those things which are appointed by its nature (for it) to produce.[3]

And *Seraphs* (are) a fiery..... (?), which, by its violence, refines those species which approach it. And *Thrones* (are) they upon whom is set the Chariot of the Godhead, and the Throne (rests?) upon their loins[4] surely and wonderfully.

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[1] This long, probably composite, Introduction occupies more than twelve columns in the original MS (BM Add 7189 fol 10 B 1 to fol 13 B 17). The sections given here, (fol 11 A 2 19—fol 11 B 1 47 and fol 12 B 2 31—fol 13 B 1 7,) consist, in the main, of definitions of the terms used in the Titles of the chapters of the Book of Hierotheos. The parts omitted are:—(*a*) (fol 10 B 1—fol 11 A 2 19) a long introductory passage dealing with the following topics—the Need of Self-renunciation; the Broad Way and the Narrow; the Discipline of Suffering; the Mind enslaved to Passion and Desire; the Mind enthroned over the Lower Nature; the Chief End of Man; the Goodness, Power and Wisdom of God; Faith Hope and Love: the transitions from subject to subject are very awkward, both in logic and in syntax, and suggest patch-work. (*b*) (fol 11 B 1 48—fol 12 B 2 30) an expanded translation, with some omissions, of Dion. Areop. CH xv.

[2] lit: "stands by itself."

[3] cf Aristotle, Metaphysics 1014 b φύσις λέγεται ..... ἐξ οὗ φύεται πρώτου τὸ φυόμενον ἐνυπάρχοντος.

[4] cf Ezekiel i 18.

And *Cherubs* (are) a certain compassionate spiritual power which conceals the Godhead from the intelligible Eyes which are above, that they gaze not on the awful Splendours of the divine Purity (?);[1] and Solomon made a representation of them,[2] to conceal the Chief Sanctuary which he once built for God in Jerusalem. And *Powers* (are) the spiritual power of a large number of spiritual Beings to sanctify the name of the Lord; and they weary not of that labour who serve (?) before God continually and without intermission. *Lordships* p 142*
[that is to say, a kind of lordship][3] have control over the rest of the holy Spiritual Beings. Next, *Authorities* (are) they who control the provision of the divine Service; and they who are subject to them are most sublimely obedient[4] to them, while holding with (absolute) authority that degree of divine government which has been committed to them. Next, *Principalities* hold their holy principality as by the operation (of........);[5] and they are Principals over others, so as to regulate and to adjust in the divine Order those who are subject to them. Next, *Archangels* hold the principality over the holy Angels. Next, *Angels* are interpreted "Those who are sent"; and they have authority, when they are sent, to descend to this our place, and to bring revelations to prophets; and they shew divine visions to those who are worthy of revelations.[6]

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[1] or "pure Godhead"; both renderings are conjectural.

[2] lit: "made as by a copy"; cf 1 Kings vi 23 ff.

[3] Probably a gloss on ܡܕܒܪܢܘܬܐ.

[4] or "subject."

[5] Something seems to have been omitted.

[6] This account of the angelic ranks is based on Dion. Areop. CH vii–ix where they are discussed in the same order except that Cherubs come before Thrones.

These, then, are the nine divine and holy Ranks which are appointed in heaven for the divine service, and they are an Essence incorporeal, vigilant and revealing. Nevertheless, those Angels and spiritual Assemblies, since they are incorporeal, are far removed from (bodily) structure;[1] they do not change, therefore, because they neither beget nor are begotten; and they are altered[2] neither by increase nor by diminution, because they neither assimilate[3] nor digest. The whole of an Angel, therefore, is the (organ of) smell
p 143* and the whole of it (is) the (organ of) hearing; it does not, then, possess (separate) parts, that it may hear with one, and see with another; but, because it is incorporeal, it is not locally defined; because the whole of it is simple, the whole of it sees, since there is no (one) spot in it set apart for sight; where there is no (one) place in which hearing is located, the whole of it is hearing;[4] nay, but the whole of it has been created a Creature of Wonder[5] which has been yoked[6] to the.....[7] of God for all times (?). But, because the Prophets who..... angelic forms have seen many designations and holy visions, and have called (them) different names, the multitude whereof are (sic) used in the symbolism of[8] this Book, it is necessary that we should set them forth in this Introduction........................[9]

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1 or "complexity" (the opposite of simplicity); cf Plato, Timaeus 33.
2 lit: "are extended." 3 lit: "are nourished."
4 cf Xenophanes, fr 24, *οὖλος ὁρᾷ, οὖλος δὲ νοεῖ, οὖλος δέ τ' ἀκούει.*
5 or, "the whole creature of wonder has been created."
6 or, reading ܬܬܨܡܕܘܢ "to be yoked."
7 ܠܬܘܣ may be a corrupt abbreviation of ܠܬܫܡܫܬܐ "to the service", cf p 150*3.
8 lit: "are written symbolically in."
9 Here follows an amplified translation of Dion. Areop. CH xv.

And *Glorification*[1] is praise ascribed through gratitude by one who is small to one who is great. And *Affection* (is) yearning for the enjoyment which is found in the heart, which satisfies those who receive it. And *θεωρία* is a saying which shews the power of reasoning (?) concerning anything that is said, whether divinely or humanly.[2] The *Divine Mind* is the clearness (of intuition?) by which things are apprehended as they are in the fundamentals of their nature. Next, *the Distinction of Minds* is that some of them are heavenly, and some earthly, and some are without body, and some dwell in a body. And *the World of our World* (is) the World of the Angels. And *the Essence-without-reason* is the beginning of the being of Man. The *Universal Essence* p 144* is called God; and by the Universal Essence mysteries are revealed, since It is the Source and Maker of all things that are. And the Mind of man is *acceptable.* The *Knowledge of the Angels* is different according to their nearness to, or their remoteness from, God.

Fair Things[3] ought to be concealed from the Mind which is not pure. The *Preservation of Mysteries*[4] is honour. The *Fall* is the state of the Essence which has descended from honour. *Worship*[5] is the prostration of obedience to one who is worthy to be obeyed. Next, *Non-worship* (is) either on account of "unnecessity"—that, for example, of the Perfect; or on account of disobedience, as, for example,

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[1] cf Hierotheos i 2. From this point onwards the terms defined are taken in order from the chapter-headings of the Book of Hierotheos, except that ii 3, 6 are omitted, and i 4 follows ii 2.

[2] *i. e.* "in sacred or secular writings (?)."

[3] Here begin the Titles of Book ii.

[4] or "the keeping of secrets."

[5] cf i 4: the title of ii 3 is not explained.

(of) Demons. *Natural Motion* (is) that which relinquishes the name of childhood. Next, *Motion that is "after nature"* is that (whereby?) a man is able to be made like the angels. Next, *Motion that is "above nature"* is the place of the righteous. *Motion that is "beyond nature"* (is) disobedience to the Good. The *Three Essences of Demons* (mean) Satan who like lightning fell from heaven. The *First Essence*, since it suffered[1] the first Fall, achieved also a kind of primacy in disobedience which has not been brought into subjection to the Good. The *Law that is "in accordance with nature"* (is) that right conduct springs from intelligence (?).[2] And *God has no pleasure in the destruction of*
p 145* *the wicked*, as it is written, "I have no pleasure in the death of the sinner, until (?)[3] he turn from his iniquity and live." *The Unity of Nature therein* (?) (means) that in our nature which is exalted unto God there should not be aught of Evil, but the whole of it should be one Good. *The Rending of the Firmament* (is) the power of vision which becomes, intelligibly,[4] the Gate of Heaven. The *Keepers of the Charge of the House of God* (mean) the capacity for receiving the glorious secrets of God. *Yearning* (is) the longing of the will for the things which are loved. *Worship* (is) the gesture which ..... humbly to religion. The *Hierarchy of the Angels* is the swift advancement of those who are being brought near[5] to God. *The Garment* (?)[6] *of Distinction* (is) the boundary between the World of the Angels and our World. *The Secret of the Cross* (is) the great and wonderful demonstration

[1] lit: "received." [2] lit: "by the mind man is well governed."
[3] or read "saith the Lord, but that &c." Ezekiel xxxiii 11.
[4] or "the vision which is (seen) spiritually at (?) the gate"
[5] lit: "the swift progress of approach." [6] cf pp 38*, 177*.

of Perfection. *The Fulfilment of the Cross* (means) to receive joyfully death which is for Christ's sake. *The Difference of the Cross* means that they who ascend to the Cross differ from each other in proportion to the joy (with which they do so), whether less or more. And, if *all Minds are not from one Essence*—that is to say, some of them constitute the incorporeal Essences, and some the corporeal Essences.

Burial[1] (is) liberation from sin. Next, *Resurrection* (is) advancement from the fallen state,[2] and the New Garment which the righteous put on in Christ. *The Tree of Evil* (means) the testing of the Mind which ascends, (to see) whether there remain in it anything of Evil which has not been annihilated. And *the Journey Back* is the obstruction by p 146[r]
adversaries who do not allow further progress to be made. *The Baptism of our Lord* (is) the Way to Excellence, and the Communion which unites (?) us all with the Good. *Baptism and Baptism* (are) the baptism with spiritual water, and the baptism with the Holy Spirit and with Fire. *The Ascent from Baptism* (is) the bestowal[3] of Priesthood, and advancement (to the state) of Adoption. *The Holy of Holies* (is) a certain simple and infinite Power which is divinely extended.[4]

Union with the Universal Essence[5] (is) Perfection which has passed the regions of the House of Fear. *The Hidden Silence*..... of the great Mystery of Godhead which is concealed..... (?). *The Archon of the Last Struggle* (is) the Son of Perdition.[6] *The Sword* (is) the Destroyer of Sinners. The *Second Descent of the Mind* (is) the Second Coming of Christ

[1] Book iii begins.
[2] lit: "the Fall."
[3] lit: "coronation."
[4] cf p 72*7 f.
[5] Book iv begins.
[6] cf 2 Thessalonians ii 3.

from heaven. *The Throne at the Right Hand*—according to that which is written, "The Lord said to my lord, sit thou at my right hand."[1] And *the Authority of Christ*—according to that which is written, "He gave him authority to be executing judgement also."[2] *The Illumination of the Lower worlds* (means that), when the Demons are expelled, the worlds become light. *The Chief of the Adversaries*—the victory which the Mind gains over Demons and the opponents who..... with it (?). And *the God of those who are below* (is) the pure Mind which is freed from all admixture. *Sun and Moon*..... hymns of the light..... endless of night and
p 147* of day,..... Next, *the Lower Roots* (are) the places of the Demons which are visited by the Mind. *The Insensible Essence* (means) all those who are in (a state of) disobedience, who have been cast to the Lower Depths. *The Resurrection* (is) the Rising of the Dead. *The Voice before the Resurrection* (is) the voice of the Trumpet which wakes those who sleep in the dust.[3] *The Repentance of those who are below*, according to the word of the holy Hierotheos, (is) the Repentance of Sinners. *The Bright Essence that is below* (is) the Mind which has shone with divine light above and below. *The Incomprehensibility of the Mind*—because it comprehends[4] all and is comprehended by none. When the Mind which calls the name of Christ passes..... *Love* (is) the yearning of that which feels affection. When *that passes which gives the name of Godhead*, the name thereof, even the name of Godhead, passes.

[1] Psalm cx 1.
[2] John v 27.
[3] cf Daniel xii 2.
[4] or " limits " or " determines " &c.

The Nature of Everything returns[1] unto God. *The Preservation of the Mysteries* (is) the honour of God. *The Judgement of Irrational Things*..... (?) by their nature.

This is the whole Introduction and the Concise Statement which makes known the sense of this Book.

V. THE FOURTH DISCOURSE OF THE HOLY HIEROTHEOS INTERPRETED BY THEODOSIOS THE PATRIARCH FOR[2] THE SAINT OF GOD, LAZARUS, BISHOP OF CYROS p 148*

First the Introduction[3] *to the Discourse, which is written*[4] *as a preface to the Interpretation.* In the Discourse before this, which is the Third of this Writing, O Lazarus, our brother, we have interpreted the high and holy story of our Teacher, the holy Hierotheos, and his holy Secrets, from the Resurrection of the Mind which divinely ascended and was most gloriously made divine, as far as the holy

[1] Book v begins. Three times in BM Add 7189 some kind of summary of the Book of Hierotheos is given:—(*a*) a list of subjects in the introductory discourse of Theodosios (fol 3 B 1); (*b*) a later list of chapters appended to the "Eight Summaries" (fol 9 B 2—fol 10 A 2); (*c*) the present exposition of the chapter-headings. It is remarkable that, in dealing with Book v, none of these makes any reference to v 3. (*a*) ends thus: "and concerning..... what will become of the Nature of Everything..... then and cautions concerning..... these, that they be revealed to nobody. Then..... his time Hierotheos..... and concerning the judgement of the irrational. And as far as..... he ends his instruction." (The dots represent the loss of not more than two or three letters at the beginning of each line); (*b*) by dividing iv 15 into two, makes sixty-five chapters up to the end of Book iv, and ends with "(chapter) sixty-six: of what becomes of the Nature of all." This, however, is probably a deliberate compression, in order to make the total number of chapters an exact multiple of the number of letters in the Syriac alphabet (cf p 165* 20).

[2] lit: "to". [3] BM Add 7189 fol 122a 2—123a 1. [4] lit: "said."

Secret concerning the Holy of Holies in Heaven, which is sacerdotally appointed in the height of Heaven; and the Discourse was contained in seven chapters. And now, in this Fourth Discourse, this Teacher now proceeds to teach us about other holy Secrets which pertain to this matter; (secrets) whereby one may know[1] the utmost bounds of holy Perfection.

And he begins again, as from a new head, and speaks about the Universal Essence; and he calls God Himself the Universal Essence, who is, in truth, the Chief Essence, which is above description; and by It All was created in the beginning, and in It—in Its life and in Its mortality[2]—all (things) are. And next, herein, he teaches us the Hid-
p 149* den Silence; and that is, that, when the all-holy priestly act..... (?) he who performs it ought to observe great and hidden silence; and he, also, on whose account[3] the act is performed, ought to receive the act in silence. And next, (he teaches) about the Archon who comes at the End of Times, who says of himself "I am Christ", and sits in the Temple of God as God, whom the Lord will destroy with the breath of his mouth; and how he is overthrown and falls and perishes and is destroyed by Christ the Great Mind. And next, (he teaches) about the Qualities of the Sword of the Holy Spirit, which is divinely received and sacredly preserved, and wielded by Priests and Hierarchs; and how, when it smites, it slays, and, when it is sheathed, great honour is reserved for it. And next, he shews another Secret,

[1] lit: "wherein is the power to know."

[2] This may mean "all things animate and inanimate" but the words are difficult.

[3] read [Syriac] for [Syriac].

about the Descent of the Mind; quite distinctly he says that the Mind makes a Second Descent to the Depths below; and, there, it is given to it to do divine wonders and (to exercise) authority against those who are below. And next, he now declares to us that (the Mind) ascends, and sits on the Right Hand of the Majesty of God on high, and is exalted far above the Angels. And next, (he shews) the Secret about the Authority of Humanity over beast and creeping thing and bird and winged (creature); and the Authority of the Mind, which it receives from[1] God, inasmuch as[2] Adam is made having greater freedom of will and more authority over the wild beasts of the earth than (have) the Angels and spiritual Watchers. And next, he describes the Illumination of the Worlds, (to wit) the Lower Worlds; and how the Mind has authority, by the power p 150*
of God, to destroy the Chief Adversary; and how the Mind is God to those who are below. And next, he shews the Circuit of the Sun and Moon, which are yoked in the service of God, and in their place, without rest, remain[3] in their first movement. And next, (he shews) concerning the Lower Roots; and how the Mind destroys the Chief Adversary; and, further, how logical insight has power to shew that the root of the tree cannot be uprooted if one go not down to the place of the lowest suckers;[4] and also concerning the Essence which has been named "Insensible", which rebelled and fell and perished from its first nature and surpassed even Demons[5] in enmity. And next, (he teaches) about the Resurrection; and about the Voice before the

[1] lit: "from before."
[2] read ܒܓܗ̇ܝ ?
[3] lit: "are placed."
[4] cf p 64*8 f.
[5] lit: "passed the likenesses of Demons."

Resurrection, which is that news relating to (?) the life-to-come which was uttered in the Gospel, "The hour cometh, and now is, when the dead shall hear the voice of the Son of God and shall live."[1] And next, (he shews) how there shall be a Repentance of those who are below—not a repentance of Demons, as some have supposed, saying that this holy Hierotheos was so afflicted (in mind) as to say that Demons have repentance; it is not so in (the words of)[2] our Teacher, excepting that he said "A repentance of those who are below"; and that is a repentance of men. And he shews plainly how it is fitting that they should repent with supplications; and, because by sinning those men also have fallen, he called them "those who are below." And next, (he shews) how a Bright Essence is seen by pure Minds in the Lower Regions; and that is (to say), he gives the name "the Bright Essence" to God Himself,
p 151* who is above, and below, and in all quarters that are in heaven and in earth; and, as He extends his light over all men, good and bad alike, so also (He sheds it) in (all) places, in dark (places), I mean, and in light. And (next, he shews) how the Mind that is purified is unlimited. And next, how the Mind leaves the name of Christ; and how is the great Place[3] in which there is no distinction. And next, he shews about Love, which is the Fulfilment of the Gospel Law, and the Performer of the holy Commandments of the Lord Christ. And next, how the Mind leaves the name of Godhead; and this the Mind does because it has been made most perfect and exalted. The name of Godhead, then, is

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[1] John v 25. [2] lit: "apud."
[3] or "how there is a great Place."

a great and most exalted name, and while the Mind abides on earth, it needs to name the name of God, because its aspiration is directed[1] towards him; but when the Mind is made perfect and attains unto God, it already attains to the place in which there is no longer any name that is named, because "Yonder" the distinction of names passes away—a conclusion this teacher reached[2] theoretically by reasoning; and here he concludes what he has to say[3] about these Secrets in this Discourse.

Here ends the Introduction which is before the Fourth Discourse of the Interpretation of the words of the holy Hierotheos.

VI. (*a*) The First Discourse of the Holy Hierotheos interpreted by Theodosios; Second Chapter p 152*

Introduction (to) the Second (Chapter) which is "Of Praise and of Affection."[4] In this Second Chapter, the holy Hierotheos teaches us about the Praise wherewith God is glorified by the rational (Orders), and about (God's?) Affection towards the rational (Orders);[5] for (Hierotheos) was of the opinion[6] that Praise ought to be combined with Affection in a single treatment.[7] *Praise*—we glorify because we are sinners:[8] *Affection*—..... because, since we have glorified, we (must)

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1 lit: "its aim looks."
2 lit: "as this teacher concluded."
3 lit: "seals the word."
4 BM Add 7189 fol 18b 1–19a 1.
5 or "about Affection amongst the rational Orders."
6 lit: "for thus he said."
7 The rest of the Introduction consists of definitions of the terms used in the chapter.
8 cf p 3* 20 f.

have been loved[1]—is that (affection?) wherewith we have been loved, *i.e.* have been pitied; for so it is fitting, that those who are loved should be "glorifiers", since Compasssion itself has pitied them: *Glorifiers* are those who have needed the compassion of His Loving-kindness: what is (the meaning of) "*Rational*"?—discerning..... (?): what is (the meaning of) φύσις?—the Elements; everything which sprang from the Elements yearns for the Elements to return to them; but the rational (Orders), because their rationality sprang from heaven, yearn for heaven, fleeing from things earthly and which abide below.

p 153° *The Text with the Interpretation*: > For, if the rational
> Orders (of angels) have been named "glorifiers" by
> the divine Word which says, "(Glorify him all ye)
> his angels and all his hosts", it is evident that they
> glorify by reason of some yearning which is inspired
> by affection.

i. e. from this point the Teacher passes on from the first chapter as to another theme, shewing to us by his holy Teaching that if the angelic Orders have been (truly) named "glorifiers", it is evident that they obtain this (title and function) from the compassion of God, and through (their own) affection for and close affinity (?)[2] with God. Thus, if praise springs up from the rational (Orders)—as testimonies to this the holy Hierotheos brings that which was said of old by David, "Glorify the Lord from heaven, glorify him in the heights; glorify him all his angels, glorify him all his hosts"—it is clear that this species of "glorifiers" are

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[1] The text seems to be corrupt.
[2] lit: "their nearness to."

(sic) moved to the praise of (God) by the love of God;[1] for, if these rational Orders were already "glorifiers", it is clear that yearning moves them to give glory[2] and they glorify because of their affection for God; and now (they also glorify) because of Adam who has received grace.

> For they feel affection and love towards that Essence
> from which they have been derived (or "separated").

i. e. those rational (Orders) and divine Minds feel affection for that Essence which was their Root, that is to say, from p 154
which they sprang when they came into being. For in this way, as by instinct, we understand this (fact, namely) that even the baby which is just newly born—and when it is a child, and when it grows up to the next stage—yearns for her who bore it and for her who nourishes it, since from her it had its being. Even so, also, all the rational (Orders) feel affection and love for the Divine Essence and desire to glorify it.

> And even the speech of Nature teaches that the
> working of affection is (simply) the yearning for
> (each other of) those things which have been derived
> one from the other.[3] Rational Beings, therefore, do
> not yearn or feel affection for that from which
> they have not been derived (or "separated").

i. e. the Teacher now brings before us a very illuminating illustration from the natural species; *i. e.* the Elements

[1] The genitive is probably "objective", but the phrase si ambiguous.

[2] lit: "to that (praise?) wherewith they glorify."

[3] or, "the yearning (for each other) of those things..... is the result of Affection (or "natural affinity").

and also compounds from the Elements, which in the same way, through affection, yearn towards their (own) species,[1] that is to say, the species from which they sprang. Thus, for example, though the water which has ascended (as sap?) into trees (has been drawn up) by means of the natural attraction which trees possess by their nature, yet, that water (is only enabled to ascend) through the affinity which trees themselves have (with water) by reason of the innate humidity of their nature, (humidity) originally derived from water; so that, when the fruit (of the tree) rots, it is irresistibly attracted as to the species of water by the habit of the (two) species of yearning towards
p 155* each other. But rational affection..... (?) while the soul is rational and has been created along with a body formed from the Elements, and has grown and increased along with the Elements, it does not yearn for those Elements which have been mingled with it through the body; but, through the affinity (with them) which it has in its nature, (it yearns) for that great species of spiritual Beings from which it has been derived (or "separated"). Hence, also, (the truth of) the saying will be evident, that rational (Beings) have no affection for stones and wood and dust which are alien to them in nature, but have affection for those things which are akin to them, or from which they have been derived; *i. e.* the bright and holy Essence from which all rational Beings have been derived—the spiritual Orders, I mean, and rational Souls.

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[1] or "nature."

(*b*) The Fourth Discourse of the Holy Hierotheos interpreted by Theodosios; Nineteenth Chapter; that the Mind abandons the Great Name of Christ[1] p 156

First the actual words[2] *of our Teacher the holy Hierotheos.* "And henceforth it abandons..... to be brought near."[3]

Here ends the word of Hierotheos.

Next, the Introduction before the Interpretation: Next, in this Nineteenth Chapter, O Lazarus our brother, this Teacher teaches us the mystical and glorious doctrine, "How the Mind abandons the Name of Christ"—for, a little while ago, this Teacher told us that the Mind which is purified is itself also called "Christ"; but it is (only) so called where there are stages and degrees, (and here it is no longer so called), for it has passed beyond those who, being separated, use speech;[4] and where there is no distinction (of persons), neither is (a personal) name required. What is *Christ*?—He who from Two (natures) has been gathered into One Unity. What is *Name*?—that which, by general consent, permits (a thing) to be called (such and such) in distinction (from other things). What is *Distinction*?—a kind of boundary set between divisions. What is (the meaning of) p 157•
"*Name passes away*"? Where there is no "naming-subject", the "named-object" is not called (anything); since, in this (passage), Hierotheos teaches us that he is not called "Son",

[1] BM Add 7189 fol 151b 2–152a 2.
[2] lit: "the seal of the word."
[3] see p 118.
[4] lit: "make use of speech in (a state of) distinction"; cf Plotinus, Enn. iv iii 18 [*οὐδὲ δὴ φωναῖς, οἶμαι, χρῆσθαι νομιστέον, ἐν μὲν τῷ νοητῷ οὔσας* (sc. *ψύχας*) *καὶ πάμπαν, σώματα δ' ἐχούσας ἐν οὐρανῷ κτλ.*].

nor "Heir", nor "Beloved", nor (any of) the other things whereby names are named.

Here ends the Introduction before the Interpretation: next (comes) the Interpretation of the Chapter "that the Mind abandons the Name of Christ"; first the Text:

> And henceforth (the Mind) abandons also the name
> of Christ; and thenceforth it is neither called nor
> named, since it passes beyond word and beyond
> speech, because now, in mystery, it reaches those
> things which are not (to be) reduced to speech;
> for it puts away (every) distinctive designation,[1]
> and is no longer called "Son" and "Heir", and
> no longer will they say, "This is my Son, my
> Beloved, in whom I am well-pleased."

Interpretation. The Teacher has just said, about the Mind, that when it arrives as far as this Bright Essence, and is accounted worthy to behold It above and below, as he wrote in the last chapter, it is able to see on the right hand and on the left, and, to..... boldly, is able to be with It in that familiar communion wherein it has been brought near to It. (The Mind) now abandons the name of Christ;
p 158* because, when it ascended, as Christ, to the Cross, as Christ, it filled the place of honour, and now that it has been justified and has become Christ, when it has been exalted to the Height by that all-holy Rite, it there receives the second honour, (namely,) that it be no longer called "Christ"; because the Mind has passed beyond the speech which was (hitherto) used (concerning it, namely,) that it is "Christ", and "Brother of Christ", and "as Christ"; and has arrived, in mystery, at the place wherein there is

[1] lit: "designation of separation."

no longer any to call the Mind "Christ"; for "Yonder", in the place where there is no distinction, name also passes away; and where there is no distinction between Things, neither are Things found; and the Son is no longer called "Son", nor the Heir "Heir." "Yonder" there is none to name these (names); (the Mind) has ascended beyond the "Essence-without-name", and never again, concerning Christ or concerning the Mind, is that said which was said by the Father, "This is my Son, the Beloved in whom I am well-pleased"; that (relation of Father and Son) has passed away and received its consummation,[1] because Manhood has been joined with Godhead in royal dignity.

Text. > And neither, I suppose, will (the Mind) now
> say, "Father, glorify thy Son, that thy Son may
> glorify thee"; because, now, the order of dis-
> tinction, wherein (some) are glorifiers and (some)
> glorified, passes away, and henceforth (the Mind)
> neither loves nor desires to be brought near.

Interpretation. No more is (said), "Yonder", that which was formerly said, "Father, glorify thy Son, that thy Son may glorify thee." Now this was said formerly, where the need existed, concerning the dispensation[2] of the Manhood;[3] but now that the Manhood has been made perfect and has ascended to its Bride-chamber, the language which is necessary p 159*
for this to be said again no longer exists; because, "Yonder", the separated order of things wherein "glorifiers" and "glorified" are found has passed away; for (that which is) glorified is the Mind which has become (one) with God, and (that which) glorifies (is) the (same) Mind which has

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[1] or, "come to an end." [2] lit: *πραγματεία.*

[3] or, "where the dispensation of the Manhood was necessary."

been accounted worthy of all this greatness. For, when it comes to this Consummation,[1] the Mind glorifies no more, because it has arrived where is the great Consummation[1] of praise; and "Yonder" it loves no more, because it has attained to that for which it was formerly yearning; where the Consummation[1] is, Rest from movement also is found (?); and that no longer desires which has (already) been brought near to God, because the desire which brings near no longer exists; where complete Identity[2] is found, there is no longer a search for access.

Here ends the Nineteenth Chapter:
"that the Mind abandons the Name of Christ."

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[1] lit: "limit" or "end."
[2] lit: "the end (or "consummation") of nearness."

SOME EXTRACTS

FROM THE WORKS OF OUR FATHER

MAR GREGORIOS MAPHRIAN

OF THE EAST

WHO IS COMMONLY KNOWN AS

BAR-HEBRÆUS

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I. Extract from "The Ecclesiastical Chronicle" p 163*

..... and, at that time, Stephen bar Sudhaile also suddenly arose in Edessa in the guise of a monk, and put his own interpretation on the Scriptures, and declared an end to Torment, and (said) that sinners—including even Demons—are (ultimately) justified; laying the foundation of his teaching upon (the belief) that "God shall be all in all" as Paul said.

II. Extract from "The Book of Directions concerning Ecclesiastical Canons and Secular Laws"

The Patriarch Kyriakos[1] (says): that book which is entitled "Of Hierotheos" is not his, but is probably (the work) of Stephen bar Sudhaile the heretic.

III. Extract from "The Lamp of the Sanctuary; concerning the Ecclesiastical Foundations"

(The heresy) of Stephen bar Sudhaile: this man said that there is an end to Torment, and that the wicked are not tormented for ever and ever, but, by fire, are purified; and p 164*
thus even Demons receive grace, and everything returns to the Divine Nature, according as Paul said, "that God may be all in all." And he wrote a book for the confirmation of this contention, and called it by the name of Hierotheos the Master of the holy Dionysios, *i. e.* as though it were his own (work) *i. e.* (the work) of the holy Hierotheos; indeed, many believe (it to be) so.

[1] Patriarch of Antioch 793—817 A. D.

IV. Extracts from "The Book of Hierotheos the renowned Scholar and marvellous Philosopher"

(1) *First, an account of*[1] *the Compilation of this Book.* Know, then, O spiritual Brother, that, whereas, for a long time, I have studied and considered the Book of (that) wise and learned man, the renowned Hierotheos, I have perceived it (to be) a great and marvellous book. Nevertheless, I perceive (that) its discourses and its chapters—and similarly some of its paragraphs—(are) mixed and long and confused; and this (condition has been produced) not by the aforesaid Writer, but by the Translator, under the pretext of[2] his translation from Greek into Syriac. The idea
p 165* occurred to us that we might set them in order, and put each one in the place which suits it, and where (best) fits it, according to our notion and as we believe;[3] and when

[1] or, "the reason for." [2] or, "on the occasion of."

[3] When Gregory complains that the subject-matter of the Book of Hierotheos has been disarranged, he may be thinking partly of the abrupt changes of subject which occur (*e. g.* in iii 3 iv 12), but more especially he seems to mean, that, when the Mind "passes through the experiences of Christ" (p 45), the sequence of events, (Gethsemane, Crucifixion, Burial, Resurrection, Transfiguration, Baptism, Last Supper, Harrowing of Hell, Ascension above All,) is not that of the Gospels—canonical or apocryphal. He does not appear to realise that the scheme of the Ascent, as it is described in the Book of Hierotheos, makes changes in the traditional order inevitable. The Mind must have undergone complete purification (*i. e.* Crucifixion, Burial and Resurrection), before it can be "transfigured", or, by mystical Baptism, "become" Christ (p 76); it must have "become Christ", before it can be the Victim of the Spiritual Eucharist (p 79), or exercise the "Authority of the Son" (pp 77, 95 &c.) in the Harrowing of Hell (p 96 ff). The description of the Ascent follows the Canonical Gospels as closely as can be expected (*e. g.* from Gethsemane to the Resurrection), but the author is drawing material from several other sources also, and it is not unnatural that there should be some awkward transitions.

we did this, we did not disturb the words of the learned (Writer), nor the words of the Commentator; that is to say, we did not make alterations, or add anything of our own, except (it were) insignificant words like "when", and "but", and "also", and similar things only;[1] nevertheless, we have removed thence certain (matter) of small profit; both (things) like[2] certain subversive[3] chapters and sections, and (things) like the doctrine of Astrology and similar matter.[4] And though there was in it..... some subversive paragraphs..... in various places which are suitable for them;[5] nevertheless, we replaced the sections of this Book upon (the basis of) the course of events of the Life of our Lord;[6] we began, namely, from his Baptism and his Battle with the Essences of Demons, and (proceeded) as far as the Cross and the Burial and the Resurrection and the Ascension; and so, step by step, (we proceeded) as far as the Universal

[1] This statement is true; B is a work of great ingenuity and must have cost a vast amount of time and labour.

[2] lit: "and like certain chapters &c."

[3] lit: "turning upside down"; the word may simply mean "perverting", but may also allude to those accounts of the "Returns" of the Mind, which, by his general scheme, Gregory was compelled to omit or to disguise (*e. g.* iii 3).

[4] Gregory omits the following chapters (iii 3 iv 6, 8, 9, 18 v 1), some shorter sections, and many quotations from the Old Testament; he repeats a few sentences twice or even three times. The "Teaching of Astrology" may mean such things as the account of the Demons of the North, South, East, and West in iii 3, and the remarks about the sun and moon in iv 11; but it is not impossible that the memory of his former condemnation of the book as heretical may have led Gregory to exaggerate the amount of objectionable doctrine now removed.

[5] The text is corrupt, possibly by omission.

[6] lit: "the Dispensation of our Lord."

Essence; and thereafter (we placed the sections) concerning the Angelic Ranks, as the Divisions of the book (will) shew thee.[1] And even if we transferred to the first place the Divisions "Of Repentance and the Tree of Evil and so on", (we felt justified in doing so,) because[2] the human Mind at every hour needs repentance and the uprooting of wickedness.

And we entitled it "A Book Excerpted from the Book of the renowned Hierotheos"; and it is divided into twenty-two Divisions,[3] according to the number of the signs of the Alphabet, its paragraphs, on the other hand, into three hundred and sixty six, according to the number of the days of Leap-Year; and I ask God that he will aid me and bring me safely to the end.[4]

p 166* (2) *Next we write a Numbered List of the Divisions of this Book of Excerpts from Hierotheos.*

ܐ. *Division* i. Of Repentance, and "that the Lord hath no pleasure in the destruction of sinners."

ܒ. *Division* ii. Of the Essence-without-reason, and the Tree of Evil.

ܓ. *Division* iii. Of the Baptism and the Ascent from the Baptism.

ܕ. *Division* iv. Of the Three Essences of Demons, and of their Struggle and their War.

ܗ. *Division* v. Of the War with the Body, and the Subjugation of the Senses and Bodily Powers.

[1] cf p 166* ff. [2] read ܕ [Syriac]. [3] lit: "sections."

[4] The last sentence looks like a scribe's prayer; possibly everything from the words "and it is divided" may be a scribe's note, but the MS makes no distinction between this section and what has gone before.

ܘ. *Division* vi. Of "Natural" Motion and (Motion) "Outside-Nature", and (Motion) "Below-Nature."

ܙ. *Division* vii. Of Motion "After-Nature", and (Motion) "Above-Nature", and such-like things.

ܚ. *Division* viii. Of the Yearning of the pure Mind which is linked with the Body, and the gradual Progress (of the Mind). p 167*

ܛ. *Division* ix. Of Love and of Affection.

ܝ. *Division* x. Of Praise, and Worship, and Non-worship.

ܟ. *Division* xi. Of the Concealment of Mysteries and Fair Things, and of the Fall.

ܠ. *Division* xii. Of the Second Descent of the Mind, and of (its) Sword, and of (its) Authority.

ܡ. *Division* xiii. Of the Cross, and the Fulfilment of the Cross, and of the Disparity of Suffering.

ܢ. *Division* xiv. Of the Death, and the Tomb, and the Burial.

ܣ. *Division* xv. Of the Rising-again; and the Raising of the Dead, and of the Resurrection.

ܥ. *Division* xvi. Of the Archon who comes in the Last Struggle, and the Head of Opposition[1] and his imitation of the Tree of Life.[2]

ܦ. *Division* xvii. Of the Ascension of our Lord and of the Human Mind, and of the Rending of the Firmament and the Keepers of the Charge. p 168*

ܨ. *Division* xviii. Of the Ascent of the Human Mind to the Second Place, (the place) of Separation, and to the Inner "Holy of Holies."

[1] or, "Chief Adversary."

[2] lit: "whose being-made-like the Tree of Life"; read [Syriac].

ܝܛ. *Division* xix. Of the Universal Essence, and the Attainment of the Divine Mind to the Vision thereof, which is the Goal of its expectation; and (of) Likeness and Unification and Commingling.

ܟ. *Division* xx. Of the Universal Essence; and that All came forth thence, and thither All returns; and of Quiet and Rest, and what will become of the Universe.

ܟܐ. *Division* xxi. Concerning the ground of the Praise of the Angels, and the Disparity of their Knowledge, and their Differences from each other; and of the Hidden Mysteries which are revealed to pure and divine Minds.

ܟܒ. *Division* xxii. Of Three Ranks of Essences, (even) Angelic Minds; and of their Being, and their Sacred Offices,[1] and their Numbers, and their Orders.[2]

* * * *

p 169* (3) Division xix: *Of the Universal Essence, and the Attainment of the Divine Mind to the Vision thereof, which is the Goal of its expectation; and of Likeness and Unification and Commingling* (sections *269–311*).

269 Inasmuch as, in the discussions concerning the Ascent of the divine Mind, I have related as much as was possible, now, therefore, I am about to speak of the Universal Essence; and it has been called Universal..... separately (p 16). *270* when, therefore,..... perfection (p 83). *271* and the Mind itself..... united (with them) (p 83). *272* and then the members..... for man to speak (p 83 f). *273* These three Secrets, therefore, the Mind receives..... of these holy Secrets (p 84). *274* And do thou, therefore, understand, O my son; and if the Mind reaches unto Christ..... his

[1] lit: "their sanctifications." [2] see p 168* note 7.

soul and God (p 8). *275* for, if the Father..... beyond the Mansion (p 8). *276* and henceforth it abandons..... well-pleased (p 118). *277* and neither perchance..... to be brought near (p 118 f). *278* with glorious praises..... distinction passes away (p 4). *279* and where there is no distinction p 170*
who will glorify whom? (p 4). *280* that which is not (to be) revealed..... the supplication of those who have fallen (p 4). *281* for he who has affection..... no longer have either affection or love (p 120). *282* for they leave behind..... above speech (p 120). *283* for lo,..... to abandon the name of Christ (p 120). *284* for, if the Father..... how is he Son? (p 120 f). *285* and therefore the Mind abandons..... the Good that is above them (p 121). *286* but when distinction..... who is heir to whom? (p 121). *287* Come, therefore,..... is glorified (p 121). *288* for the Mind cannot receive the name of Godhead (cf p 121). *289* that name of Godhead, also, is the title..... ye are gods (p 121). *290* this name, therefore,..... in the title of Godhead (p 122). *291* but is divinely drawn on..... for which it is longing (p 42). *292* and then the Mind will approach..... above and below (p 117). *293* but, for my own part,..... the power of speech (p 122). *294* do thou, then, my son,..... of this contemplation (p 122). *295* and now it will begin..... ways cannot be traced (p 122 f). *296* such then..... all-creating Goodness (p 123). *297* Let us, then, for our..... or commingled (p 124). *298* Now for my..... be known or seen (p 124). *299* therefore, we glorify..... designations of Unification (p 124). *300* Now those who have been united..... than (is the name of) Unification (p 124 f). *301* Perhaps then..... inanimate Nature (p 125.) *302* for, if thou divide..... portions distinct from each other (p 125). *303* for their p 171*

number..... one or two or many (p 125 f). *304* just as the body..... and is commingled (p 127). *305* and just as the rising of the sun..... with its Essence (p 126). *306* and know, my son,..... with the Good (p 126 f). *307* and know, moreover,..... for it is commingled in the Good (p 127). *308* For, so long as the material exists..... commingled with the Good (p 128 f). *309* If Fire (was) one..... (will be) One after being divided (p 129). *310* For when the Mind..... shall be (no more) (p 130). *311* for it is evident..... (One) (p 130).

(4) *Scholia on Sections 276, 277, 323.*

On Section 276. *i. e.* the name of "Christ" is taken from the fact that his Manhood has been anointed with his Godhead; and when the form of the Manhood continues no longer—on account of (its)* unification with the All-bright Essence, which is high and exalted above all designations—(all) real distinctions (between the Manhood and the Godhead) cease; and where a distinction does not exist, neither is it right that there should be a title which indicates and specifies it.

p 172* *On Section 277.* A seeker "loves and desires to approach" that object of search which is neither near nor found, and not that which is already both near and found; else, he becomes like one who is wearing a cloak and (at the same time) inquiring where it is that he may put it on: so also the Mind, when it (once) obtains the glory which is from the Father, does not need to say, "Father, glorify thy Son."

On Section 323. He demonstrates (that) "the ground of the praise of God by the rational (Orders) is their affection for him" by reference to that which was said of old by David, "Praise him all his angels; praise him all his hosts."

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(1) It is clear that this species of "glorifiers" are (sic) moved to the praise of (God) by the love of God; for, if these rational Orders were already "glorifiers", it is clear that yearning moves them to give glory; they glorify because of their affection for God, and now (they also glorify) because of Adam who has received grace: as testimonies to these things the holy Hierotheos brings the things which were said by David, "Glorify the Lord from heaven, glorify him in the heights; glorify him all his angels, glorify him all his hosts."

(2) Those rational (Orders) and divine Minds feel affection for that Essence which was their Root, that is to say, from which they sprang when they came into being. For in this way, as by instinct, we understand this (fact, namely,) that even the baby which is just newly born—and when it is a child—yearns for her who bore it and for her who nourishes it, since from her it had its being. Even so also all the rational (Orders).

(3) Here he calls perfect souls "Minds"; and this p 176*
(designation) is in accordance with the tradition of the philosophers who call the angels "Minds"; and concerning every rational soul..... Essence.....[1]

(4) *Φύσις i. e.* the Elements and also compounds..... the spiritual Orders, I mean, and rational Souls (cf p 167 f).

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[1] The sentence is incomplete.

Selected Notes on various Passages.

(*a*) *On the "Translator's Preface."* Six persons must be distinguished here; the First, the Writer of the Book itself, and he is the holy Hierotheos; the Second, he who asked him to write it, and he is the holy Dionysios of Arios Pagos;[1] the Third, the Translator of it from Greek into Syriac, and this man's name is not known, and this Preface is his (work); the Fourth, he who asked him to translate it, and he is Philios; the Fifth, he who expounded it, and he is Theodosios, Patriarch of Antioch, who (in private life) was Romanos the Physician of Tagrit;[2] the Sixth, he who asked him to expound it, who is Lazarus, Bishop of Cyros; and of these same annotations (of Theodosios) Gregory, the Maphrian,[3] who (in private life) was Abu'l-Faraj, son of Aaron the Physician of Melitene, made an abridgement[4] in the city of Mosul in the year 1588 of the Greek era.[5]

p 177* (*b*) *On* ܒܥܡܪ ܒܟܒܪ *(p 31*10)* ..... and this expression ܒܥܡܪ ܒܟܒܪ, though it is very obscure and needs elucidation, the blessed Theodosios did not explain; but if he had understood[6] it, he would not have left it (unexplained?).

(*c*) *On "Garment"* (*p 38*13*). He called it "garment" *i. e.* "robe", and the blessed Theodosios annotated this name; but that it (ought) not (to be) "garment" but "respite", *i. e.* escape from weariness and toil, is clear from the Teacher's

[1] *i. e.* the Areopagite; cf Acts xvii 34 (Pesh).

[2] cf p 145 n 2.

[3] Gregory, better known as Bar-Hebræus, became Maphrian in 1264 A. D., died in 1286 A. D. and was buried in the convent of Mar Matthew at Mosul (Chron. Eccles. i 749 ii 433, 473; these references are given by Wright, "Syriac Literature", p 267 f).

[4] lit: "those notes Gregory ..... arranged in short (sections?)."

[5] *i. e.* 1276 A. D. [6] or "noticed."

own words who says, "The Mind finds a most agreeable *rest* when it reaches the Place of Separation."

(*d*) *On "Twice thou hast borne the Cross" (p 46*18 f).* *i. e.* I know, my son Dionysios, that (thy crucifixion) the first time (was when,) from the (hands of) the heathen whose religion thou hadst abandoned, calamity no less (painful) than the Cross befell thee, and the second time (was) when thou wast crucified to the world by the exercises of Perfection.

(*e*) *On Hierotheos v 3* ܠ *(p 122*15 ff).* A "Demon" (is one who) was cast away—and (consequently) was called by this name (of Demon)[1]—because he transgressed. If, therefore, "Transgression" pass away, the name which signifies Transgression (and its consequences?) must also pass away; and the blessed Commentator takes this (argument to refer) to *human* transgressors (only), because he is compelled (to do so) by the universal opinion that demons are incapable of receiving grace (?).[2]

[1] A false etymology deriving "Shēda" (demon) from "shᵉda" (cast away).

[2] This seems to be the sense required, but the text is corrupt and cannot be translated.

INTRODUCTION,
ADDITIONAL NOTES
AND INDEXES

INTRODUCTION

The MSS used in this Edition

Three manuscripts have been used in the preparation of this edition, two from the British Museum and one from the Semitic Museum of Harvard University.

(A) British Museum Add. 7189,[1] which contains the whole of the Book of Hierotheos and the prolegomena and commentary of Theodosios of Antioch, is by far the most important of the three, and may well have been the parent of the other two. From it have been taken the main text (A), the variants indicated in the apparatus criticus by the letter C,[2] and, excepting the first sixteen lines of "The Story of the Holy Hierotheos" (p 134*), the extracts from Theodosios which are given on pp 129*—159*.

[1] Described by Rosen and Forshall, "Catalogus codicum manuscriptorum qui in Museo Britannico asservantur" pt. i pp 74 ff; cf W. Wright, "Catalogue of Syriac Manuscripts in the British Museum" pt. iii p 1205.

[2] The scheme of the commentary of Theodosios is as follows. Each Discourse, except the first, is preceded by a general Introduction indicating its contents (see pp 148*—151*); each chapter is then treated separately. First the whole chapter is written in full (see p 156*); next comes an "Introduction to the Interpretation" ending with definitions of terms used in the chapter (see pp 152* 156* f); then the chapter is repeated section by section and each section is followed immediately by its commentary (see pp 153*—155* 157*—159*). Thus, the text of fifty-five of the sixty-five chapters of the book is given twice; in the apparatus criticus "A" means the unbroken chapter, "C" the chapter as given in sections. The remaining ten chapters (i 1—9, v 3) are given in sections only (see p 152*).

This MS, a large paper codex now containing 167 leaves (35.5 × 22.6 cm), has undergone extensive restoration. Folios 1—8, 89—158, 162—164 belong to the original MS; 1—8 are sadly mutilated and some of the later leaves are worn and patched; folios 9—88, 159—161, 165—167, all of which appear to have been written by the same hand, " are more recent than the rest by perhaps a couple of centuries " (Wright loc. cit.). Various hands, later still, have made occasional alterations in the text.

Contents. (i) The surviving leaves of the original MS, which are written throughout in double columns, contain: fol 1 a, blank; fol 1 b—fol 2 a 1, the letter of Theodosios to Eleazar (elsewhere called Lazarus, see pp 131*—133*); fol 2 a 2—fol 8 b, a long preliminary dissertation attributed to Theodosios, which breaks off, in the middle of a discussion, with an unfinished sentence and is manifestly incomplete; fol 89—fol 158,[1] begins in the middle of the " A " text of Hierotheos ii 24, with the words ܗܘܢܐ ܡܬܒܚܪ (see p 50*$_{22}$), and ends with the commentary of Theodosios on that section of Hierotheos iv 21 which is printed in the present text on pp 112*$_{19}$—113*$_{3}$; fol 162—fol 164, begins soon after the beginning of the " Introduction to the Interpretation " of Hierotheos v 1 and ends half-way through the comment of Theodosios on Hierotheos v 3 ܗ.

(ii) The newer leaves, which are also written in double columns—except at the end of the first insertion (fol 86—fol 88) and at the end of the book (fol 165—fol 167) where the scribe economised space by writing straight across the page—contain: fol 9, blank; fol 10 a 1, about two-thirds of

[1] For a fuller description cf Rosen and Forshall, op. cit.

" The Story of the Holy Hierotheos ", lacking the beginning (see pp 134*—136*); fol 10 a 2—fol 10 b 2, " The Eight Capitula " (see pp 137*—140*); fol 10 b 2—fol 11 a 2, a list of the chapters of the Book of Hierotheos numbered continuously 1—66 (see p 161 n); fol 11 a—fol 13 b 1, an Introduction to the whole Book of Hierotheos, attributed to Theodosios (see pp 141*—147*, 154 n 1); fol 13 b 1—fol 13 b 2, " Introduction to the Interpretation " of the Translator's Preface; fol 13 b 2—fol 15 a 2, the " Translator's Preface " (see p 1*) given section by section with annotations; fol 15 a 2$_{3}$—fol 15 b 1, Admonition of Theodosios to Lazarus against indiscreet revelation of mysteries; fol 15 b 2—fol 88,[1] begins with the " Introduction to the Interpretation " of Hierotheos i 1, and ends in the middle of the " A " text of Hierotheos ii 24 with the words ܟܝܢܐ ܗܘ̇ ܕܒܗ (p 50*$_{22}$); fol 159—fol 161, begins in the middle of the " C " text of Hierotheos iv 21 (p 113*$_{3f}$; these leaves are mutilated at the top, and the first legible words are ܒܒܪ ܕܝܢ ܠܐ . ܐܬܘܬܐ ܥܡ), and ends soon after the beginning of the " Introduction to the Interpretation " of Hierotheos v 1; fol 165—fol 167 b$_{32}$, begins with part of the commentary of Theodosios on Hierotheos v 3 ܗ and ends with his commentary on Hierotheos v 4; fol 167 b$_{33ff}$ contains the " Translator's farewell " (see p 128*) with annotations; the final request of Theodosios for the prayers of Hierotheos, of Lazarus, and of all the saints; the closing prayer of a scribe; an interesting but mutilated colophon (see below); a mutilated and obscure reference to a monk [Ṣa-?]liba of the monastery of Mar Matthew, possibly the writer of the colophon. Fol 166 is

[1] For a fuller description cf Rosen and Forshall, op. cit.

mutilated at the top corner; fol 167, which is mutilated at the top and on both edges, has been repaired at a comparatively recent date; several of the later leaves appear to have been injured by damp.

History. Two hundred years after it was first written, eighty-three new leaves were inserted into the middle of our MS, and three were added at the end. What was the actual date of this restoration? Is an answer to the question to be found in the words of the colophon on p 167 b?

[ܐܬܕܒܩ ܟܬܒܐ ܗܢܐ][1] ܡܢ ܒܬܪ ܕܐܬܪܥܝ ܠܫܢܬܐ
ܫܢܬ ܐܠܦ ܘܚܡܫܡܐܐ ܘܬܡܢ̈ܝܢ
[. . . ܕܝܘܢ̈ܝܐ] ܒܐܝ̈ܕܝ، ܐܒܨ ܥܒ̈ܕܐ
ܕܒܝܬ ܡܪܝ ܡܬܝ، ܟܐܒܬܝ،
[. . . . . . . ܥܣܪ ܫܢ̈ܝܐ] ܡܬܟܪܝܐ
ܗܘܝܬ ܡܛܠ ܠܐ ܫܟܝܚܘܬܐ ܕܐܦܚܬܐ (?)
[ܕܗܢܐ ܟܬܒܐ] ܕܩܕܝܫܐ ܐܝܪܘܬܐܘܣ
ܕܐܬܦܫܩ ܡܢ ܓܒܝܗ ܕܐܠܗܐ
[ܬܐܘܕܘܣܝܘܣ] ܦܛ[ܪܝܪܟܐ ܕܐܪܬܘܕܘܟܣܘܣ
ܘܐܝܟ ܕܝܢܘ̈ܗܝ ܠܐ ܡܬܒܨܝ̈ܢܐ ܕܐܠܗܐ
. . . . ܠܩܕܡ ܡܪܝ ܩܬܘܠܝܩܐ
ܡܪܝ، ܓܪܝܓܘܪܝܘܣ ܢܘܗܪܐ ܕܡܕܢܚܐ
ܘܗܘ ܒܚܦܝܛܘܬܐ ܪ[ܒܬܐ ܐܡܛܝ ܒܒܥܬܗ ܒܐܬܪ̈ܘܬܐ
ܘܕܝ̈ܪܬܐ ܕܡܥܪܒܐ ܥܕܡܐ

[1] The words in square brackets are written in a modern hand on the paper to which the remains of the original leaf have been fixed. It is impossible to say whether they give the original reading or a conjectural restoration.

[ܕܐܫܟܚ] ܠܐܦܚܬܐ ܘܡܠܝ ܪܓܬܗ
ܕܕܘܝܐ ܕܐܢܫܐ ܟܠܗܘܢ . ܘܫܪ̄ܟ .

"[This book was repaired (lit: stuck together)], after it had fallen into ruin, in the year 158[0[1]? of the Greeks], by the hands of the least of the servants of the House of Mar Matthew [..... ten? years] I was vexed by the lack of a copy [of this book] of the Holy Hierotheos which was interpreted by the chosen of God [Theodosios] Orthodox [Pat]riarch, and according to the inscrutable judgements of God ..... the matter before the Katholikos, Mar Gregorios, Light of the East, [and he with] great [diligence] continued his search in the regions and monasteries of the West (*i. e.* of the Euphrates) until [he found] a copy and fulfilled the desire of the most wretched of all men &c."

If Wright's opinion that "the colophon is written in the same hand as the later portions of the volume" (CSM loc. cit.) is correct, our question is answered. In the middle of the thirteenth century the eighty-one original leaves of our MS were in the possession of the Convent of Mar Matthew near Mosul; a certain monk, having read these leaves, had a great desire to read the whole work; after some years of vain hoping he was able through the influence of Gregory (Bar-Hebraeus) to procure a complete copy, from which he transcribed on eighty-six leaves the things which were wanting in his own MS. The old and the new leaves were "compacted" into a "book" in 1269 A.D.[2]

[1] *i. e.* 1269 A. D.: possibly a year or two later if a unit has perished.

[2] Without the authority of Wright, I should hesitate to affirm that the colophon and the new leaves are written in the same hand. The ink appears to be of about the same age, but the letters of the

If, on the other hand, the colophon was not written by the writer of the new leaves, we must be content with a less definite story. Gregory sent the whole MS to Mosul: since it was falling to pieces, the monk whose long felt desire was now fulfilled repaired torn leaves, fastened loose ones in their places, and on the last leaf recorded what he had done. On this hypothesis, the new leaves must have been added before 1270 A.D. They cannot, however, have been written long before that date, for the writing of the colophon is—to say the least—almost as old as the writing on the new leaves.

That two different MSS, whose contents were not quite the same, have contributed to our present composite MS is suggested by the fact that it contains two separate and distinct "Introductions to the whole Book of Hierotheos" both attributed to Theodosios, one in the older portion and the other in the newer.[1] More than this cannot be said with

colophon are different from those of the text; though, perhaps, the difference may have been made deliberately to distinguish the one from the other. However, I would not venture to contradict Wright on a matter of palaeography. But if the colophon was *really* written by the writer of the new leaves, Wright's further statement "it shews that this is the very manuscript which was obtained by the exertions of Gregory bar-Hebraeus" cannot be true. *Either* the writer of the 86 new leaves did not write the colophon or our MS is not the MS discovered by Bar-Hebraeus. I should hesitate to decide between these two denials, but one of them must be made.

[1] I have not published any portion of the older Introduction (fol 2a 2–fol 8b) partly because of its length, and partly because of its mutilated condition; but enough remains to shew that it was a coherent and competent piece of work and a real "Introduction" to the Book of Hierotheos. It begins by explaining the purpose of the Book; gives a brief summary of the whole Book chapter by chapter; warns against indiscreet revelation of the mysteries and

certainty, but I would venture to make the following conjectures: (*a*) in its original form, our MS probably included a general Introduction to the First Discourse, but not the second Introduction to the whole Book, and possibly not the Story of Hierotheos and the Eight Capitula; (*b*) the first Introduction to the whole Book was probably written by Theodosios; the Story of Hierotheos, the Eight Capitula, the second Introduction, and the Admonition to Lazarus (fol 15a2) probably not.

(B) BRITISH MUSEUM, ORIENTAL 1017, a paper codex (22.2 × 16.5 cm), now reduced to 208 leaves, one of which (fol 91b) is dated 1364 A.D., is fully described by Wright (CSM p 893). Its contents are very miscellaneous, but we are only concerned with folios 120b–159a which give the Book of Hierotheos as rearranged by Gregory bar-Hebraeus (quoted in the apparatus as "B") together with his Intro-

affirms the need of purification for those who would learn divine secrets; discusses the nature, properties, and functions, of soul and mind; expounds the views of Scripture, of heathen philosophers, of Mani and Marcion, of the Christian Fathers, of Hierotheos, and of the writer himself on these matters; and, having declared that divine illumination comes from within, through the mind to the soul, that soul is not prior to body nor body to soul, breaks off in the middle of the argument.

Extracts from the second Introduction are printed on pp 141*–147*, and its contents indicated in a note to p 154. I cannot help feeling that the two Introductions were written by two very different men, and that the first is more like the work of Theodosios than the second. It is significant that some of the definitions given in the second Introduction disagree with other statements attributed to Theodosios [*e.g.* different explanations are given of "Difference of Cross" (p 145*, fol 42b 1); "Second Descent of the Mind" (pp 146* 149*); "Voice before the Resurrection" (pp 147* 150*); "Bright Essence that is seen below" (pp 147* 150* f)].

duction and notes. All these leaves are by the same hand, well written and well preserved; folios 120 b—121 are in regular double columns, 125—159 in much more irregular double columns, 122—124 in four columns. Folios 120 b—121 a 1 contain the Preface in which Gregory explains why and how he made his rearrangement (see p 164* f); 121 a 2—121 b 2, a list of its divisions (pp 166*—168*); 121 b 2—159 a 1, in the inner columns, running continuously in numbered sections, the text of the rearranged Book of Hierotheos; in the outer columns Gregory's notes. Some of these notes are extracts from the commentary of Theodosios,[1] some are paraphrases or abbreviations of the commentary of Theodosios, some are quite independent (see p 171* f).

The writer of a note in "H" declares that Gregory's compendium was made at Mosul in 1276 A.D. (see p 176*); and this date would agree with Gregory's account of his own spiritual development in which he says that it was only in his later life, and then only after seven years of hesitation, that he became convinced of the value of mystical writings ("Book of the Dove", ch. iv). Gregory became Maphrian in 1264 and died in 1286; while he was Maphrian his headquarters were at Mosul at the Convent of Mar Matthew, the home, from 1270 onwards, of the recently repaired MS now known as BM 7189. Now since there were no other MSS of the Book of Hierotheos east of the Euphrates, Gregory's compendium must have been based either on BM 7189 itself, or, if there really *were* two MSS, on that other MS which he himself had procured with great difficulty from the West (see p. 195 f. above). That is to

[1] Theodosios is mentioned by name on fol 154 b 1 14.

say, "B" has no independent value as a witness to those parts of the text of the Book of Hierotheos which are contained in the new leaves of BM 7189; it may or may not have independent value for the rest of the book. In any case, readings of "B" must be regarded with some suspicion; for though Gregory professes to have copied his original faithfully, he admits that he had to make some alterations (see p 165*). "B's" variants from BM 7189 may therefore be put into the following classes; (*a*) those made deliberately by Gregory, (*b*) those made between 1276 and 1364 by scribes who copied Gregory's work, (*c*) those which really represent the text of another MS; this class —if it exists at all—will be found only in two sections of the Book of Hierotheos, ii 24 (middle)—iv 21 (middle), v 1—v 3 ܡ.

(C) Semitic Museum (Harvard University) 4009, quoted as "H", was presented to Harvard University by Dr J. Rendel Harris. It is a paper codex of 119 leaves (22 × 15 cm); folios 3 b—103 a contain the whole of the Book of Hierotheos with marginal annotations. A Syriac colophon (fol 101 b) says that the Book of Hierotheos with its annotations was transcribed in the year 2106 of the Greek era (*i. e.* 1795 B.C.) in the church of the holy Mar Jacob of Kaphra by a certain deacon named Elias; an Arabic colophon, apparently written by the original scribe,[1] adds the information that Īlīa the deacon was the son of the priest Elias, of the town of Mardīn, and of the tribe of Ishlāh (fol 118 b). An Arabic note on fol 119 b records that in the year 1844 of the Christian era the monk Zeitūn of the village of Anhal in

[1] This is the opinion of Dr G. F. Moore, given in the document quoted below.

Tūr Ābdīn "looked into" this book; a note in Carshūni[1] (fol 119 b) states that in the year 2173 A.G. (*i. e.* 1862 A.D.) the book was bought from Stephen the priest by Shakru son of the deacon Isaac; an Arabic note in the margin of fol 62 calls attention to the fact that folios 62—68 have been bound in the wrong order;[2] the spare pages at the beginning and the end have been filled with writings of various kinds.[3]

Contents: fol 1, "the Creed and the Lord's Prayer written by a later hand in Turkish (Syriac character); fol 2, apparently in the hand of the original scribe, a kind of theological enigma with the solution"; fol 3a, blank; fol 3b—5a1, Admonition of Theodosios to Lazarus (cf BM 7189 fol 15a2f; in the scribe's heading Theodosios is called Patriarch of Jerusalem, and Lazarus Bishop of Cyprus); fol 5a1—fol 6a1, the complete "Story of the Holy Hierotheos" (see pp 134*—136*); fol 6a1—fol 7b2, the "Eight Capitula" (pp 137*—140*); fol 8a—fol 8b19, list of the 12 chapters of the First Discourse of Hierotheos, and the "Translator's Preface" (see p 1*); fol 8b20—fol 23a, the First Discourse of Hierotheos written continuously in the inner column, chapter-headings in red, notes in the outer column;[4] fol 23a—fol 23b, list of the 24 chapters of the Second Discourse of Hierotheos; fol 24a—fol 46a, the Second Discourse of Hierotheos,

[1] I owe the translation of the Arabic notes to Dr M. Rahman of Fitzwilliam House, of the Carshuni to Professor Burkitt.

[2] They should be rearranged thus: 62. 65. 63. 64. 67. 68. 66 (69 &c.).

[3] My account of these is quoted from an unpublished description of the MS by Dr G. F. Moore.

[4] On 45 pages the notes overflow into the margins, on 22 pages they shrink to very small dimensions, and on three they are completely absent.

with notes (arranged as before); fol 46a, list of the 7 chapters of the Third Discourse of Hierotheos; fol 46b—fol 62b, the Third Discourse of Hierotheos, with notes (arranged as before, except that the space left for notes is blank on folios 55b. 56a. 56b, which contain part of chapter iii); fol 62b and fol 65a (see p 200), list of the 22 chapters of the Third Discourse of Hierotheos; folios 65b. 63. 64. 67. 68. 66. 69—95a, the Fourth Discourse of Hierotheos with notes (as before); fol 95b, list of the 4 chapters of the Fifth Discourse of Hierotheos; fol 95b—fol 101a, the Fifth Discourse of Hierotheos with notes (as before); fol 101b, the Syriac Colophon already mentioned, and the "Translator's farewell" (see p 128*); fol 102a—fol 103a, some passages of scripture quoted by Hierotheos; fol 103b, a list of ten different kinds of Essences; fol 104—fol 105a, blank; "fol 105b—fol 112a, a theological disquisition of four chapters in Arabic (Carshuni); fol 112a (5 lines), 'the excellences of John the Baptist'; fol 112a—fol 117b (Carshuni), 'The Orthodox Faith as held in common by the Armenians and the Jacobites called Copts' according to a manuscript by Gregory Patriarch of the Armenians; fol 117b—fol 118b, in smaller characters, by the same scribe, in Syriac, three sermons of Mar Jacob and Mar Ephraim on the sacrifices of the Jews and of the Armenians their disciples; fol 118b, the Arabic colophon by the original scribe" already mentioned.

Text: In those sections of the Book of Hierotheos which are included in B, H follows B very closely; elsewhere, the readings in which H differs from both A and C consist chiefly of mere blunders, differences of spelling, occasional substitutions of a synonym, and assimilations of biblical quo-

tations to the text of the Peshitta. The scribe of "H", or of its archetype, must have taken as his basis a "complete" text of the Book of Hierotheos closely resembling AC, and "corrected" as he went along from the copy of B from which he was transcribing the notes of Bar-Hebraeus (see below). H, then, has little independent value as a witness to the text of the Book of Hierotheos; its importance lies in the fact that it contains (*a*) the whole of the Story of Hierotheos (see p 134*), (*b*) in legible form, those portions of the Book of Hierotheos which in AC have disappeared or become indistinct through wear and tear of the MS, and in B are not included.

Commentary: The marginal notes in H are of three kinds; (*a*) most commonly, mere repetitions of the notes of B; practically all of these are so repeated (cf p 171* n): (*b*) extracts from the commentary of Theodosios (cf pp 152*—155* with 175*f); these are to be found chiefly in the first few chapters, and in those parts of the Book of Hierotheos which do not occur in B: (*c*) either given separately, or continuing an extract from B, original notes expressing the writer's own opinion of some statement made in the text or by the commentators, and occasionally suggesting an emendation (cf p 177*).

THE BOOK OF HIEROTHEOS

1. Original Language

In BM 7189 and in "H" the Book of Hierotheos is preceded and followed by letters which profess to be written by one who, at the request of "Philios" to whom the letters are addressed, has translated the Book from its original Greek into Syriac. These letters are extremely vague; the writer does not mention his name, or tell us anything about Philios; "Philios", moreover, scarcely looks like the name of a real person. The suspicion of falsehood which the letters themselves arouse is confirmed by an examination of the numerous Biblical quotations and references contained in the book which is said to have been written in Greek. The approximate total of these is 310; 172 from the Old Testament (including 3 from Ecclesiasticus), and 138 from the New Testament. Doubtless many quotations are made from memory, and the method of citation (*e.g.* when the writer is choosing for one of the actors in his drama an appropriate text to recite on a particular occasion) sometimes necessitates a change of tense or person; but, even so, of the 310 passages quoted from or directly dependent on the Bible, 217 (131 Old Test. 86 New Test.) are either identical with or obviously derived from the Peshitta. Some of these coincidences might be due to Syriac scribes who automatically assimilated all Biblical quotations to the form with which they were most familiar, but this explanation will not account for *consistent* agreement with the Peshitta. Moreover, in two instances at least (Job iv 16, Daniel ix 24 pp 75* 111*) the argument depends on a reading which is peculiar to the

Syriac Bible, not to mention the strange renderings of Daniel viii 13 (p 19*) and Zechariah vi 12 (p 89*) which appear also in the LXX. Unless we can imagine that the Biblical references are later additions—and this is hardly likely, since in many instances the "event" to which it refers seems to have been suggested to the author by the Biblical quotation, not vice-versa—we are forced to the conclusion that the Book of Hierotheos was originally written in Syriac. The absence of any reference to the Apocalypse, from which so many appropriate quotations might have been made, supports this conclusion; for the Apocalypse was slow to find its way into the Syriac New Testament, and the earliest Syriac translation was made by Philoxenos the adversary of Stephen bar-Sudhaile.

The "Translator's" Prologue and Epilogue must have been written to give verisimilitude to the fiction that the Book was written by Hierotheos for Dionysios; for an Athenian writing for a fellow citizen would scarcely write in Syriac.

2. Contents

The Book of Hierotheos falls naturally into three sections: (*a*) the First Discourse, which is cosmological; (*b*) the Second, Third and Fourth Discourses, the chief part of which is a kind of guide book to the way of the Ascent, describing the regions through which individual Minds have passed and must pass before they reach the goal of complete absorption into the all-creating Goodness and the adventures which befall them on the way; (*c*) the Fifth Discourse, which is eschatological and reveals the final consummation of all things.

(*a*) *Hierotheos i, Cosmological*: "The Good" is the Source of all separate Existences, "the living and creating Root which has put forth separate branches"; It does not abandon the creatures it has projected, but is continually calling them back to that unity with Itself from which they have departed and wherein they will find the fulfilment of all their desire. All rational beings yearn for the Essence from which they sprang *i. e.* have become detached; the praises of the angels, the desire of the Son to praise and to be praised by the Father, are the evidence of two things, namely, of the affinity of the praisers with the praised, and of an unnatural separation of the one from the other. Praise belongs to the imperfect or "fallen" state; in the state of perfection there would be no praise (i 1. 2).

Why then was the primal unity broken? Why did "distinction" arise? St Paul knew, but was afraid to tell; the writer knows because he has been told during his mystical Ascents by the "Universal Essence"; but he need not repeat what he knows to one who has already received the same revelation and will understand his and the Apostle's reticence (i 3).

But that there are different Essences and Species, some inferior to others, any one may see. The ordinary man can see the differences of men, beasts, birds, fishes, creeping things; "pure" Minds can see similar gradations amongst the invisible Essences in heaven and earth and hell. These differences of inferior and superior were not produced by the Good for we are told that the Good "desires to make all things like Itself"; they were the result of a Falling from the Good. The place in the scale of being occupied by each Essence or Species is determined by the extent of its Fall. We all know that this is true of the Species which are on earth and below the earth; and we may say the same thing about the Angelic Essences, for they have fallen three times (i 4. 5).

Their Fall from the Good occurred before the events narrated in the beginning of Genesis, and left the separate Existences in that confused, unconscious state which the writer of Genesis calls Tohu and Bohu. Long ages passed and then came the Creation described in Genesis and Proverbs which was really the awakening of Intelligences, already separated from the Good but still unconscious, to life and consciousness and knowledge. "Wisdom" then arranged the Essences in their appropriate order and set Christ as Head and Ruler over all; most Essences accepted the place allotted to them; one Essence

rebelled and became the Essence of demons; one Essence was left "without reason" (unconscious? i 6. 7).

The "Universal" or "Common" Essence (mentioned above) received its name because it exists "after the division from the Good and before ordered Differentiation; for to it came all that was separated from the Good and from it emerged" all the separate species. All "Minds" (or Intelligences) were once merged in it, and that is why the Universal Essence rather than any other makes revelations to Minds which ascend (i 8. 9).

All Minds which have "received knowledge and contemplation" (*i.e.* become conscious of their own existence and of the existence of other things?) have a fixed "natural order"; only human Minds can "receive knowledge" after coming into bodies (i 10); as Daniel and the Apostle admit, the number of celestial Essences is above all human calculation; within each Essence different members perform different tasks; the Essences are arranged in a hierarchy, each Essence comprehending that which is below but not that which is above; each Essence receives divine illumination from the Essence above; when "Minds" ascend to any Essence, that Essence guides them as far as the next Essence above; all the Essences purify Minds which come into contact with them, but Seraphim are the Purifiers *par excellence*; the traditional "ninefold order" of celestials is not the final subdivision, there are in fact two hundred and forty-three orders; some celestials can come to earth, others apparently cannot; a celestial being is not inevitably fixed in its rank, it can rise or fall (i 11. 12).

(*b*) *Hierotheos ii–iv; The Ascent of the Mind.* An exhortation to secrecy (ii 1. 2) and a declaration that language is inadequate to express what must now be said (ii 3) lead up to a brief description of the different kinds of "motion" (*i.e.* "change") to which the "Mind" is liable. These may be divided generally into "upward" and "downward"—"downward motion" consists in "departure from nature" and arises from "negligence" or "failure of attention" (ii 3); or more particularly into the five classes "natural", "after nature", "above nature", "below (or 'outside') nature", "beyond nature", of which the first appears to be neutral, the second and third "upward"; and the fourth and fifth "downward" (ii 4–8). The "motion" of the Ascending Mind is of the third or "supernatural" kind. Next comes a short account of the three Essences of demons

who rule the space between the earth and the firmament; of the limits of their authority; and of the war which they wage against "Minds" (ii 9—11). After these preliminaries, the main theme, "the Ascent of the Mind", begins (ii 12). The story is told in the third person, but is frequently interrupted by comments and explanations in the first person. There are many Scriptural quotations; practically all speeches in the story are extracts from the Bible, and many of the incidents seem to have been suggested by Biblical passages which are quoted as finding their fulfilment in the incidents. The writer has travelled along the way of the Ascent; so has his disciple; so have others; its landmarks are familiar to many "pure Minds", though their descriptions may differ in detail (ii 22).

The impulse which leads Minds to the Ascent comes from the Good who calls them back to their original state of Unity with the Supreme Goodness. Thenceforward, they abandon their former occupations; purge themselves of all that is contrary to the Good, for it is dangerous to attempt the pilgrimage in a divided state; leave on the earth the earthly body and all things earthly; "expand" divinely and rise to the Firmament, in spite of the demons of the air who try to impede their progress (ii 12. 13); pass beyond the Firmament and through a series of "Mansions", in each of which they are welcomed by the angels who dwell there, learn the secrets of the place by participation in a spiritual eucharist, receive the power and knowledge possessed by those angels, and are escorted by them to the Mansion above (ii 14—18). There are many Mansions, each more radiant than the last; their exact number is not revealed, but the two which are described seem very much alike; the series seems to end in the Place of Separation, defined as a kind of boundary between "our world" and the "world above our world", where the Mind finds rest and refreshment (ii 19).

The Ascent now enters upon a new phase. In accordance with the principle "those who are divinely perfected..... must in everything be made like Christ" (ii 21), the ascending Mind passes through His experiences. It sees three crosses and learns that it must be crucified; endures the agony of Gethsemane; is crucified on the middle cross, its soul and its body, like the two thieves, on the right hand and on the left—some Minds must be crucified many times, some are crucified head downwards (ii 21—23); then the Mind is laid in the Tomb (ii 24); rises on the third day; takes back into

union with itself, henceforth to be completely under its control, the soul and body which it lately put off; purifies itself many times, and is transfigured in the sight of the angels; casts into the Abyss the Impurity from which it is now separated, and thinks that it is pure from every stain and has done with labours (iii 1).

But it is not yet freed from every taint of the "Opposite Nature." A lingering remnant springs up into a great Tree of Evil which overcasts the brightness of the Mind. An angel offers it a sword wherewith to fell the evil growth, but as often as the Tree is cut down it springs up anew; until the Mind understands that the roots of the Tree are deeply set in the Abyss, and nothing can destroy it while its roots remain (iii 2). Accordingly the Mind descends to the depths below our world to cut the roots of the Tree. The Tree now disappears from the story and the Mind is confronted with the demons of East, South, West and North. The demons of South and East (the regions of light) are easily overcome; those of the West put the Mind in sore straits; those of the North overwhelm it and slay it. Then Christ, the Chief Mind, raises the fallen Mind from its degradation and restores it—now freed from every trace of the Tree of Evil—to the place from which this First Descent began (iii 3).

Now the Mind, through that Heavenly Baptism of which the earthly rite is but a type and symbol, becomes not "united with" but "identical with" Christ, and receives the full authority of Judgement committed to Christ as the Son (iii 4–6). But before the Mind uses this authority other things are to happen. It enters the Holy of Holies and offers the Eucharistic Sacrifice in which it is both Priest and Victim (iii 7); visits the Universal Essence where it learns three secrets which it must not reveal (iv 1. 2); enters Paradise to eat of the Tree of Life, but is deceived and unites itself with the "Opposite Nature" which takes the semblance of the Tree of Life; is once more delivered by Christ, the Chief Mind; eats of the genuine Tree of Life; wishes to pass on, but is bidden to stay—there is much to be done before the Ascent can continue (iv 2. 3).

Now begins the "Judgement of the Son"; the divine Mind receives from an angel a sword of destruction to slay the enemies of the Lord; sees the "seat on the right hand" which is the symbol of its divine authority, and begins its Second Descent (iv 4–6). Below the firmament it is able to see at a glance all the Essences and Species of Creation and understands the meaning of the authority

of man; descending further it batters down the gates of the Abysses, vanquishes its former victors, and fills the Lower Worlds with Light (iv 7. 8). Amongst the slain are the "Rebel Band" and the "Chief Adversary" (iv 8. 9). The (human?) prisoners in hell, tormented with divers torments, beg the victorious Mind to alleviate their sufferings, but it will not hearken and augments their pains (iv 10); surprised to see the Sun and Moon shining faintly in the lower regions, it passes on its devastating way until it has destroyed the "Archon" and the "Lower Roots", and seen the "Insensible Essence" which has lost all powers and qualities of whatsoever kind and become pure negation (iv 11–13). Then at last it is sated with slaughter and desires not to kill but to give life, *i.e.* "to cease to be Son and to become Father" (iv 14). So it learns the secret of life, descends below all, hears the penitent cries of all who are in hell, and raises to life those Minds which are of its own Essence so that they share its Ascent (iv 14–16).

Finally, below all other Essences, the Mind, to its amazement, finds a Bright Essence which it recognises as the same Essence which it saw in the regions above; and understands that one Essence pervades all things. To this Essence the Mind unites itself and becomes, as It is, beyond time and space and thought and every name that is named; the Mind made perfect is no longer "Christ" or "God", but is the Creator and the Universe; for it is "Commingled" in the All-Creating Goodness in a fusion from which every vestige of "Separateness" has vanished. "Love" and "Unification", closely as they bind the lover and the loved, are but stages on the way to that complete Identity with the Good which is the summit of the Ascent. The section ends with a number of physical illustrations of the meaning of "Commingling" (iv 17–21).

(*c*) *Hierotheos v; The Consummation of All Things.* The preceding sections dealt with matters more or less familiar to Pure Minds. Now an entirely new disclosure is to be made, "we are not receivers of revelations but givers of revelations", and what is now revealed must be concealed from all Minds whatsoever. The writer may be rejected by all men for telling this secret even to his disciple, but he must tell it, come what may. It is this: All things are destined to be commingled in the Father; nothing shall perish; "God shall be all in all"; hells shall come to an end; demons be forgiven; every distinction shall be obliterated; all things whatsoever, devils,

men, angels, Father, Son and Holy Ghost shall melt into the Essence from which they came, and the One Essence alone shall remain (1. 2). The section ends with a series of aphorisms (cf p 134 n), and a personal message of farewell (3. 4). The text and meaning of some of the aphorisms, even their exact number, are uncertain; some are postulates of a crude form of the later Hellenistic philosophy; one contains a saying of Herakleitos. The farewell message, which is based on the last words of St Paul (2 Tim. iv 6. 9) and of Plotinus (Inge. op. cit. vol i p 121), is the one part of the book which really looks like spurious autobiography.

3. Sources and Parallels

It is not difficult to identify the sources from which many of the details of the cosmogony in the First Discourse are derived. The definition of the Creative Good (ch 1. 2) and the account of the celestial hierarchy (ch 10—12) are strongly reminiscent of the writings of "Dionysios the Areopagite" who probably originated that division of the angels into nine orders which is here attributed to the Apostle (*i. e.* St Paul, p 16*). From the Timaeus of Plato, which seems to be treated as "Scripture" (pp 8* 12*), comes the doctrine that the Good desires to make all things like itself (p 7*); and, possibly, the notions that the heavenly Mansions are equal in number to the heavenly Essences, and that continued falling away from the Good produced the lower species, animal, beast demon (ch 5). The expression "Tohu and Bohu" (p 10*) comes from Genesis i 2; the account of the awaking of the unconscious Minds (ch 6) is based on Genesis, Ezekiel, and perhaps Job; the account of "Wisdom's" arrangement of the Essences with Christ as their head and ruler is adapted from Proverbs viii f and Colossians i 15 ff; the story of the Essence that kept not its order may have been suggested by Jude 6. The "Universal Essence" from which all species

are derived may have been borrowed from one of those cosmogonies in which all things originate from a single element *e. g.* fire or air. Our author obviously shirks the task of telling us exactly what the Universal Essence is (pp 13* 76*); possibly because his borrowed description of the Creative Good leaves no creative functions for the Universal Essence to perform.

The main outline of the story of the Ascent of the Mind is based on the Scriptures, canonical and apocryphal;[1] and practically all the incidental speeches are extracts from those Scriptures. The account of the beginning of the Ascent and the rending of the Firmament makes direct reference to 2 Cor. xii and Eph. ii 14; the many Mansions are said to be the Mansions of John xiv 2 (p 38*); from Gethsemane to the Resurrection the story is based on the canonical Gospels with some additions from apocryphal sources (*i. e.* the names of the two Thieves; the words of the angel in Gethsemane; the reference to those who are crucified head downwards like St Peter in the Acts of Peter; the otherwise unknown quotations of Bartholomew p 42*, and of the Apostle p 50*); the description of the Heavenly Baptism is based on the Gospel story, that of the Heavenly Eucharist on the Gospel story as interpreted by the Church; the incident of the Counterfeit Tree of Life seems to have been suggested by 2 Thess. ii 3 ff and 2 Cor. xi 14. 15; the story of the Mind's Second Descent to the Abysses, of its victories and of the resurrection it brings to pass, merely repeats the popular legend of the Harrowing of Hell, and

[1] Two otherwise unknown pseudepigrapha are mentioned in the text; a "writing" of Bartholomew (p 42*), and the "Acts of Joshua the son of Nun" (p 92*).

has several parallels with the Gospels of Nicodemus and Bartholomew and the Apocalypse of Peter (pp 88* 90* 94*).

Though the canonical and uncanonical Scriptures provide its outline, resemblances to other writings and traditions are not infrequent in the story of the Ascent. Greek mythology may have supplied the name of the leader of the Rebel Band (p 92*), Jewish legend the account of Paradise and the Tree of Life; the Place of Separation (ii 19) has an exact parallel in the Gnostic "Horos"; the demons of the air (ii 9—11) are frequently heard of in Hellenistic theosophy. The notion of two Trees, one good one bad; the idea of evil Roots; the picture of the triumphant Mind as pure light watching the impurity from which it has been liberated fall headlong into the Abyss (p 59*), seem to have affinities with the Manichaean cosmogony. Especially, the story of the defeat of the Divine Mind by the demons of the North (iii 3) resembles the Manichaean story of the defeat of the Primal Man; in both the hero is attended by an angel, descends to the Abyss to cut Roots; in both he is left unconscious and delivered by a Deliverer;[1] in both he ultimately vanquishes his victors by the power of Light; in both the name "Archon" is given to his enemy (Burkitt: The Religion of the Manichees, pp 21—32; Hier. pp 63*—67* 91* 93*). We hear echoes of the Timaeus in the account of "infra-natural Motion" (p 26*) and of the benevolence of the Perfect Mind (p 102*, cf p 30*); commonplaces of Neoplatonic philosophy in the description of the Good which calls all men back to Itself (p 31*) and lightens even the

[1] cf the Manichaean story of Jesus who watched over the sleeping Adam, drove away the demons who surrounded him, and roused him from his slumber (Burkitt, op. cit. p 31).

darkness of hell (p 96*), in the trichotomy "Body, Soul and Mind" (p 31*) and in the belief that "Mind" is that by which contact is established with the divine, in the phrase "according to nature" (pp 29* 79* 117*, cf 48*), in the axiom "everything loves and seeks the Essence from which it sprang" (pp 52* 60* 74*), and in the metaphors of the chrysalis and the insect (p 59* f) and of the sculptor and the statue (p 57*). The doctrine that all Minds do not descend into bodies from the same Essence (pp 47* 103*) may contain a reminiscence of the teaching of Proclus, and the vision of the Insensible Essence may be an expression in mythological terms of the notion of Proclus that the wholly evil is the non-existent. Lastly, in the idea of a hierarchy of Essences (pp 35* 74* 78*) and of an ascending scale of "Mansions" (p 38*), and in the "hierarchical" functions of the angels inhabiting the Mansions (pp 35* 76* 80*), we see strong resemblances to the teaching of "Dionysios the Areopagite" (who is himself dependent on Proclus).

The doctrine of the Final Commingling of all things, like Origen's doctrine of the Final Restoration of all things (including Satan),[1] starts from St Paul's obscure words "that God may be all in all"; on p 126* a saying of Herakleitos is quoted without acknowledgement; the last three words

[1] The direct influence of the teaching of Origen may be seen not only in the eschatology of the Book of Hierotheos, but also in some of its cosmological ideas (*e.g.* the coming into human bodies of Minds already existent; the original equality of all Minds, their pre-mundane fall, and consequent inequality; the transmigration of Minds from higher orders to lower and vice-versa), in its method of Biblical exegesis, and in its blending of Greek speculation with Scriptural doctrine (cf Harnack, History of Dogma, E. T. vol iv, p 347 f).

of v 2 might be regarded as a rendering of γνῶθι σεαυτόν; the farewell letter is a string of Biblical passages ending with a possible echo of the dying words of Plotinus. For the remainder of the third section of the Book of Hierotheos it is easier to give parallels than actual sources. The number symbolism of two of the sayings of v 3 resembles that of the later Pythagoreans; Proclus discussed the justice of the lot of the lower animals (Whittaker, op. cit. p. 237, cf Hier. p 126*), maintained that Mind is more excellent than Soul and Soul than Body (Hier. p 123*), and, like Origen, taught that "it would be inconsistent with the order of the universe that any being, amongst men or even demons, should be always evil" (Whittaker, p 240, cf Hier. pp 121* 123* 126*?).

4. Unity of Authorship

The kind of phenomenon which in many texts betrays the presence of interpolations—awkward syntax, inconsistencies, double narratives and repetitions, unexplained entrances and exits, sudden returns to previous subjects—abounds in the first two sections of the Book of Hierotheos. The cosmogony of the first section is extremely confused. What, for example, are the precise relations between the Good, the Universal Essence, Wisdom and Christ? Are we to suppose that the angelic Minds emanated from the Good (p 3*), were absorbed into the Universal Essence where they became unconscious, recovered consciousness and emerged from the Universal Essence (p 13*) only to relapse into a state of coma until, after the brooding of the Holy Spirit, they took their place in an ordered universe (p 10* f)? And why is the "Good" sometimes feminine sometimes

masculine?[1] No answer is given to these questions; nevertheless, there is a kind of unity in the narrative.

Similar features appear in the second section; there are two accounts of the undoing of the Mind by a Bad Tree from which it is delivered by Christ (iii 2. 3, iv 3), two accounts of the outcry of the Minds in hell (iv 10. 16); at the beginning of its Ascent the Mind leaves its body on earth (p 32*), yet it still has a body to be crucified on the left-hand cross (p 45*); Christ is identical with the Mind (p 73*), yet at a later stage is quite distinct from the Mind (pp 74* 83*); in iv 14 (p 101*) the Mind descends to the utmost limit, in iv 17 (p 105*) it descends still further; the Mansions and their hierarchies and the Tree of Evil simply fade out of the story; Christ the Great Mind who delivers, the Angel with the Sword, the Baptising Hierarch, the Rebel Band, the Insensible Essence, come into it without any introduction; the remnant of the "Opposite Nature" which grows into the Tree of Evil seems to be within the Mind, yet the roots of the Tree are in the Abysses below the earth whither the Mind must descend to reach them (iii 2), and it is only in the next Discourse (iv 12) that any attempt is made to explain this curious fact. On the other hand, in spite of all these problems, there is a certain real progress and cohesion in the story of the Ascent. The Mind attains to Christhood through two stages of purification, the first partial, the second complete; then, as the victorious Christ, it removes from itself (see iv 12) every possible source of pollution, becomes the life-giving Father, and finally passes into the infinity of the All-creating Goodness.

[1] See p 2 n.

While, therefore, it is easy to see what led Bar-Hebraeus to describe the Book of Hierotheos as "lengthened and confused and disarranged", it may not be necessary to accept his theory of extensive manipulation and amplification by a later hand. The author of the book declares that his story is based chiefly on his own experience, but partly also, it would seem, on the testimony of other "pure" Minds who have made the Ascent and learned the secrets revealed therein. However that may be, and whether or not he or they really had, or imagined that they had, the experience which he describes, he is certainly combining into one narrative incidents and imagery from many diverse sources (see above). Only a highly skilled writer could produce from such materials a story entirely free from contradictions and awkward transitions; the presence of these things in the Book of Hierotheos need prove no more than that its writer was not highly skilled. It is true that some episodes in the book look as if they had been introduced into an already existing framework,[1] and that when the account of the Ascent is complete and there seems no more to be said discussion begins again (p 112*). Yet in most instances there is little else to suggest that the ill-fitting passages are not the work of the original writer. The style changes a little with changes of subject, but there are few changes so complete as to prove diversity of authorship.[2] No doubt the form of the

[1] *e.g.* some difficulties would disappear and the narrative would be smoother if all the closely related passages concerning the Universal Essence were removed (cf i 3. 8. 9; iii 7; iv 1. 2).

[2] On the other hand, certain favourite phrases keep recurring in different parts of the book *e.g.* (ܬܘܗܐ) ܐܝܬܝܗ̇ (ܡܟܝܠ) ܠܟܬܐ (ܠܡ) ܠܝ 3*16 28*11 41*13 68*17 103*9, cf 110*15; ܐܝܬܝܗ̇ (ܗܘܝܐ)ܕ

book, a large part of which is a narrative in the third person interspersed with comments by the narrator, would lend itself readily to interpolation; and most probably it does contain later additions.[1] But even if all of these could be detected, no amount of pruning and rearrangement could make of the Book of Hierotheos a smooth, orderly and consistent story such as would satisfy a modern writer. Its unity is the unity of a dream, which is made by piecing together revived memories of entirely unrelated things experienced or heard of in the waking state.

The first and second sections of the book are connected by many similarities, not only of phraseology (*e.g.* the technical terms—the Good, essence, nature, mystery, theoria, pure Minds, impure Minds, divine Minds, unification, above unification, commingling &c.), but also of matter (cf i 1 with iv 19. 20; i 3. 8. 9 with iv 1. 2; i 5 with ii 6, iv 13; the

ܠ(ܡܫܝܚܐ) 8*16 19*17 28*8 38*5 52*17 55*7 73*6. 12 79*15 84*20 100*19 127*1, cf 2*10; ܗܘܝܐ ܡܢ ܦܫܝܛܐ 31*17 32*15 48*12 94*18 113*1, cf 8*1 103*3; ܐܣܟܡܬܐ ܠܒܪ 9*10 17*16 33*9 34*2 49*13 51*1 62*15 (+ 9 times); ܐܬܐ ܡܢܟܝܢ ܕ 46*4. 7 50*13. 22 55*4 (+ 6 times); ܐܝܬܘܬܐ ܕܡܢ ܠܡܐܡܪ 57*8 98*17 112*7, cf 6*7 36*1; ܩܢܐ with an abstract noun used instead of the passive verb *e.g.* "to acquire unity" for "to be united" 13*1 59*12 116*6, cf 35*2 80*7 118*7; ܕ followed by an infinitive, instead of an infinitive alone or ܕ followed by an imperfect, 37*1 41*21 77*1 78*11 110*1. 3, cf 31*6 (C only) 109*8 (A only)—this curious mixture of constructions may be due to mere carelessness of scribes.

[1] *e.g.* some of the passages enclosed in square brackets in the text. I am by no means certain that all the bracketed passages are interpolated. Some have been bracketed (*e.g.* on pp 11. 13 f. 36. 61–63. 104 f) because their excision seemed to remove difficulties of syntax or argument; but some of these difficulties may have been caused by omission rather than by interpolation.

hierarchy of Essences, cf pp 2* 16* f with pp 35* 74* 78*; the functions of the angels, cf p 20* with p 37*; the three Essences of demons, cf p 8* with p 28*; the desire of various beings to make others like themselves, cf p 7* with pp 30* 102*). Further connecting links are to be found in the twelve passages in which the writer refers explicitly to previous discussions or announces his intention of discussing certain topics presently. The first section (Hier. i) contains four explicit announcements of this kind (pp 13* 18* 20*) of which the first, second and fourth refer to ii 13, iv 1. 2, and v 2 respectively, and the third, which promises an account of the functions of seraphim, raises expectations which are not fulfilled. The second section (Hier. ii—iv) contains four direct references to previous discussions (pp 74* 76* 77* 103*), to which may be added the allusions to i 5 in ii 9 f, and to iii 2 in iv 5. 7; and four announcements of topics still to come (pp 27* 32* 37* 77*). Of the former class two certainly (pp 76* 77*), one possibly (p 74*), refer to passages in the first section, and one to an earlier passage in the second section (p 103*); of the latter, two certainly (pp 27* 37*), one possibly (p 32*), refer to later passages in the second section, and one (p 77*) to the third section.

Beyond all doubt, therefore, a close connexion exists between the first and second sections. It might however be argued that parts—if not the whole—of the first section were written *after* the second by the same writer or by a skilful imitator. If i 3 and iv 1. 2 are not based on actual fact, it might well seem that i 3 is based on iv 1. 2; the existence of three, and only three, Essences of demons in our world is a matter for discussion in ii 9, it is taken for granted in i 5; "as it is said of divine Minds that when they have

been sanctified they sanctify" (i 5) might well seem to be based on ii 18, and the description of the "conducting" angels in i 12 on the narrative of ii 18. Moreover, the second section opens as if it were a new treatise and ends its story with a retrospective summary of "all the glorious and holy secrets ..... in this book" (p 111* f) which covers the contents of the second section but shews no knowledge of the first. The evidence is inconclusive; but if we regard the first section as later than the second we must also suppose that the explicit allusions to the first section contained in iv 1 are later than the main part of the second section;[1] and, since it is part of the same passage, that the one direct reference to the third section which the second section contains is also later than the second section as a whole.

It will be well, therefore, now that the time has come to consider the third section, to disregard for the moment the statement on p 77*, and to ask what other reasons exist for believing that the third section was or was not written by the author of the first section or the second. When we compare v 1. 2[2] with the earlier part of the book we observe (*a*) the beginning of v 1 is strongly reminiscent of the first section, 119*$_{6-8}$ recalls 2*$_{4-8}$, 119*$_{8}$ recalls 6*$_{2-4}$; ܕܠܐ ܫܘܚܠܦ

[1] Neither of these passages tells quite the whole truth. The "explanation" of the Universal Essence to which we are referred (i 8) is not so much an explanation as a promise to explain later; the cross references look rather like a vain attempt to hide the fact that the writer has no explanation to give. Again, when we turn to the First Discourse to learn the mystery of the "Separation of Minds" we discover that the mystery is never revealed; it is only talked about and given up as insoluble.

[2] v 3. 4 which consist of a number of sayings from many sources, and a letter made up of quotations, may be excluded from this comparison.

occurs in a similar context in the second section (p 53^*_7); the passing away of names (p 121*) recalls the beginning of iv 19; (*b*) in the remainder of v 1. 2 there is a slight but perceptible change in diction, partly but not entirely due to change of subject matter; *e.g.* ܫܘܝܐ,[1] ܡܠܟ, ܩܘܠܣܐ, ܪܚܡܘܬܐ, ܐܬܬܘܝ[1] occur only in this section; here the plural ܠܗ̈ܢܐ is used, elsewhere ܠܗ̈ܢܘܢ (nine times); here we have ܠܡܙܒܢ ܐܝܬܘܗܝ ..... ܠܡܙܢܘ[1] (p 119^*_{11}), elsewhere *e. g.* ܠܡܙܒܢ ܐܝܬܘܗܝ ..... ܕܗܘܢܐ (p 38^*_5, cf 8^*_{16} 19^*_{17} 28^*_8 52^*_{17} &c.); ܫܘܠܡܬܐ occurs once in the first section (p 12^*_{18}), but the second section uses only ܫܘܠܡܐ (five times); (*c*) the stages of the consummation described in v 2 do not correspond to the stages of the original emanation described in i 1—8 as closely as might be expected if both descriptions were written by one writer who accepted the general principle that the end must be as the beginning (cf p 126*). In the first section things emanate from "the Good" (i 1) or from the "Universal Essence" (i 3. 8); in the third section they are commingled in "the Father", and the Father is apparently absorbed into the "Essence." The "Good" is not mentioned, and the final Essence is not called "Universal."

If this evidence were a little stronger, it might bear the weight of the theory that the third section was written as an appendix to the other two by an imitator who wished to gain for his doctrine of the final consummation whatever authority the book to which it was added could give. This theory might find further support in the opening words of v 1, where the writer seems to draw a distinction between

[1] These words may not be original (see pp 131 n. 133 n).

what has been said already and what he is about to say, and adds "now we are not receivers of revelations but givers of revelations."

But if we accept this theory we should naturally suppose that the writer of the third section inserted the allusions to his own work into i 12 (p 20*) and iv 1 (p 77*). Then a new problem arises. For the view which is taken of the "Third Secret" in iv 1 is inconsistent with the view taken in v 1. In iv 1 it is one of three secrets revealed to all Minds who reach the Universal Essence; it is therefore known already to many "pure" Minds, including the author's "disciple" (pp 5* 78*): in v 1 it seems to be regarded as an entirely new revelation, now to be made known for the first time; it has been revealed to the writer not by the Universal Essence but by the Spirit of God; and the disciple must conceal it from all Minds whatsoever.

It cannot be claimed that our investigation of the evidence concerning the unity of the Book has led to any assured results. We can only say:

(*a*) Each of its three sections probably contains additions to the work of the original author.

(*b*) The text contains one explicit statement that all three sections were written by the same hand. This statement involves certain difficulties, and may not have been written by the original author. Nevertheless it may be substantially true. If one author wrote the whole book, he was a man who drew his material from several sources, cared little for formal consistency, and probably turned back from time to time to insert new matter into earlier parts of his story.

(*c*) Except for two or three passages, which could be removed without serious injury to their context, the second

section (Hier. ii–iv) might well stand by itself as an independent work.

(*d*) The first section (Hier. i) is closely connected with the second. If it was written first, it was written by a writer who already knew what the second section would contain, *i. e.* by the author of the second section. If it was not written first, it *might* have been written by someone—not the author of the second section—who had the second section before him, and imitated its style.

(*e*) The third section (Hier. v) is of the nature of an appendix (see v 1). It contains some reminiscences of, and some differences from, the earlier sections. It *might* have been written by a different author. On the other hand it might have been written by the same author. A writer who was undisturbed by the inconsistencies of either of the previous sections would be quite capable of writing an appendix which in some points was at variance with his own earlier statements.

STEPHEN BAR-SUDHAILE

John, Bishop of Dara, who lived in the eighth and ninth centuries A. D. and wrote a commentary on the "Celestial Hierarchy" and the "Ecclesiastical Hierarchy" of Dionysios, declares that the Book of Hierotheos is pseudonymous and was really written by Stephen bar-Sudhaile (Frothingham, "Stephen bar-Sudaili" p 66); Kyriakos, patriarch of Antioch 793–817 A. D., makes the same assertion a little less positively; in his earlier days Bar-Hebraeus (1226–1286 A. D.) accepted this verdict without reservation, though he knew that it was not universal (see p 163* f). If we are to form our own opinion, we must first collect all available information concerning the life and teaching of Stephen.

The most important witness is Philoxenos (Mar Xenaias) Bishop, from 485–518 A. D., of Hierapolis (Mabbōgh), who, while Stephen was still living, wrote a letter to Abraham and Orestes, presbyters of Edessa, attacking his teaching and revealing something of his past history.[1] This letter was probably written between 494 and 512 A. D. It tells us the following facts about the life of Stephen.

"Stephen the Scribe" had formerly lived in Edessa, and was then living in or near Jerusalem; he had once for a short time been a follower of John the Egyptian, a heretic of whom nothing else is known; he was fond of drawing arguments (or illustrations) from the Scriptures, the plain meaning of which he failed to grasp (p 44); although incapable of composition fit to appear in a book, he had written books, including a commentary on the Psalms in which he claimed that he had received "visions" and "revelations" and that he alone understood the true meaning of the Scriptures (p 42. 44); Philoxenos, having at that time read only his commentary on the Psalms, in which his worst blasphemies were not yet explicit, once wrote to him a letter of censure; in Jerusalem Stephen declared that he had many disciples in Edessa, and simple folk believed him until some monks chanced to find the letter which Philoxenos had written to him; "certain reliable men", from whom Philoxenos heard the story, came to Stephen's cell and were horrified to find on the wall the inscription ܟܠ ܓܢܣ ܒܪ ܟܝܢܗ ܗܘ ܕܐܝܬܘܬܐ *i. e.* "Every species (or 'nature' or 'substance') is consubstantial (ὁμοούσιος) with the (divine) Essence"; when they accused him of blasphemy and a public scandal was

[1] Printed in full with an English Translation by Frothingham (op. cit. pp 28–48).

beginning "he removed the inscription from the wall, but secretly put it into his writings" (p 43); lastly, and this was why Philoxenos was now writing to them, Stephen had recently sent to Abraham and Orestes certain of his followers with letters and volumes of his works; which books, in the opinion of Philoxenos, ought not to be allowed to fall into any hands, but least of all into the hands of "nuns dwelling within church precincts, lest they be led astray through the simplicity and weakness natural to women" (pp 29. 45).

For in these writings Stephen had taught "impious and foolish" doctrines based on a misinterpretation of St Paul's words "that God may be all in all" (1 Cor. xv 28, p 32); had openly equated[1] Creation with God, and declared that it is possible for everything to become like Him (p 28); that there will be no Judgement, but everyone will arrive at the same measure of retribution (p 30); that demons as well as the angelic host which did not fall are destined to become consubstantial with the divine Essence (p 32);[2] that all will arrive at one Fulfilment (ܫܘܡܠܝܐ), "and as the limbs in the body which are consubstantial with each other and with it ..... so they (*i. e.* all created beings, good and bad alike) shall be in God and with Him in one single identity (lit: in unification into One thing)";[3] that these things are made known in the mystery of the First Day of the Week,

[1] Should ܒܪܝܘܐ be ܒܪܘܐ?

[2] ܒܪ̈ ܚܕ ܟܝܢܐ ܡܫܬܘܝܢ ܠܓܘܫܡܐ ܕܝܠܗ̇ ܕܐܝܬܘܬܐ ܘܕܐܠܗܘܬܐ.

[3] p 30: ܘܐܝܟ ܗܕ̈ܡܐ ܕܒܦܓܪܐ ܕܐܝܬܝܗܘܢ ܒܪ̈ ܚܕ ܟܝܢܐ ܕܚܕ̈ܕܐ ܘܕܝܠܗ̇. ܗܟܢܐ ... ܢܗܘܘܢ ܒܐܠܗܐ ܘܥܡܗ ܒܚܝܕܝܘܬܐ ܕܠܘܬ ܚܕ ܡܕܡ.

when God shall be all in all, One Nature (ܟܝܢܐ), One Essence (ܐܝܬܘܬܐ), One Godhead (ܐܠܗܘܬܐ).

The meaning of the "First Day of the Week" is made clear in Stephen's interpretation of Luke xiii 32. When our Lord said "Today and tomorrow I work, and on the third day I shall be fulfilled (ܡܫܬܡܠܐ)", he taught as by a parable that the history of the Universe is divided into three periods: (*a*) By "today", the Preparation (*i. e.* Friday), he meant this present evil world; this is the period of "motion" (ܬܙܘܥܬܐ) or change (Philoxenos says that Stephen borrowed this term from Evagrius): (*b*) by "tomorrow", the Sabbath, our Lord meant the period of "rest" (ܢܝܚܬܐ) and "freedom" (ܚܐܪܘܬܐ) which comes after the End (ܫܘܠܡܐ), when "Christ will be all and in everyone":[1] (*c*) the "First Day of the Week" (which would be the third day) is the period of "Godhead", the "Fulfilment", "when God will become all in all; that is, when everything will be in God, one nature and one essence, when there will no longer be he who creates and those who receive his creative activity, he who delights and those in whom he delights; and Father, Son and Spirit will be known no more."[2]

[1] p 36: ܗ̇ܝ ܕܟܠ ܘܒܟܠܢܫ ܡܫܝܚܐ. Philoxenos adds, "and he (Stephen) shewed that for a man to be united to Christ is a smaller thing than (for him) to be in God" (cf Hierotheos i 3 p 6*), but it is not certain whether Philoxenos means "Stephen actually said this" or "This is what Stephen's words imply."

[2] Again it is not easy to draw the dividing line between the explicit statements of Stephen and the inferences of Philoxenos. The whole passage must be quoted: ܘܫܪܟܢܐ ܐܡܪ ܕܐܝܬܘܗܝ، ܫܘܡܠܝܐ ܗܘ ܕܒܗ ܥܬܝܕ ܕܢܗܘܐ ܐܠܗܐ ܟܠ ܒܟܠ. ܗܘ ܕܝܢ ܕܟܠ ܡܕܡ ܗܘܐ ܒܐܠܗܐ. ܚܕ ܟܝܢܐ ܘܚܕܐ ܐܝܬܘܬܐ. ܕܠܐ

The remaining charges of heresy which Philoxenos makes against Stephen seem to tell us what Philoxenos regarded as necessary implications of Stephen's teaching rather than what Stephen actually taught. Thus he is accused of falsifying the Holy Scriptures; destroying faith in Christianity; teaching that every man may sin as he pleases; holding back heathen, Jews, and heretics, from discipleship and conversion to God; making of no effect Holy Baptism, the giving of the Sacred Mysteries, and good works; following Jewish doctrine in distinguishing two retributions after the general resurrection; saying that there is no difference between those who died for Christ and those who killed him; that the Incarnation was superfluous; that "magicians and murderers, crucifiers and apostles, persecutors and martyrs, adulterers and virgins ..... dogs, pigs, serpents, scorpions, reptiles" will be changed and become consubstantial with God, none excelling, none lacking.

The only other contemporary evidence concerning the career of Stephen is contained in an undated letter of gentle reproof written to him by Jacob of Sĕrūgh (452—521 A.D.). This letter is given in full by Frothingham (op. cit. pp 10—26); it adds nothing to what we have already learned from Philoxenos, so we may be satisfied with a brief summary of its contents.

Jacob commends Stephen for his good works, and exhorts him to despise the fleeting pleasures of this world for the sake of the unending joys of the world which is to come. "Thou art called to heaven, give not thyself over to earthly things; paradise awaits thee,

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ܡܛܠ ܢܗܘܐ ܐܝܬ ܗܘ ܕܢܬܒܥܕ ܘܗܘܢ ܕܡܫܬܡܠܝܢ ܡܚܒܪܢܘܬܗ:
ܘܕܝܢܐ ܒܐܝܠܝܢ (sic: read ܘܐܝܠܝܢ?) ܕܢܗܘܘܢ ܡܫܠܡܢܐ. ܘܠܐ
ܬܘܒ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܢܬܝܕܥܘܢ. ܐܝܟ ܠܒܪ ܒܒܘܕܐ
ܘܡܬܒܪܐ ܕܗܘܝܐ ܟܠܗ ܡܬܚܠܦܝܢ ܚܕ ܡܢ ܚܕ: ܚܕ ܒܚܕܐ ܘܡܫܘܚܐ
ܒܪܐ ܕܗܘܝܢ. ܐܝܟܢܐ ܡܘܗܒܬܐ ܟܠ ܚܕ ܚܕܐ: ܠܐ ܡܢ ܡܬܝܪܐ
ܢܗܘܘܢ ܐܦ ܗܘܢ ܚܕ ܡܘܗܒܬܐ: ܘܢܗܘܐ ܡܛܠ ܒܟܠܗܝܢ.
ܠܐ ܒܠܚܘܕ ܕܒܪܝܬܐ ܥܡ ܐܠܗܘܬܐ. ܐܠܐ ܘܕܝܠܗܘܢ
ܕܡܘܗܒܬܐ ܚܕ ܒܟܠ ܚܕ. (p 32. 34).

what wilt thou among thorns? (p 14) ..... we ought, while we yet have time, to sow good works, that we may receive a great recompense for a little labour; for an excellent life of but few days, the kingdom of heaven which has no end; to flee from pleasures of short duration, lest through them we bring upon ourselves eternal torment" (p 24). Let there be no mistake; hell is everlasting, just as much as heaven. Stephen has doubted the justice of the sentence which requites ten or twenty years of sinning with an eternity of torment, and finds it hard to believe that hell is eternal. Let him be rid of his doubts. He believes that heaven is eternal; that also is earned by a few years of good works; shall we say that the Penitent Thief enjoyed but a single hour of Paradise? (p 20). At any rate Stephen's opinion is contrary to the divine decree "These to *eternal* fire, and the righteous to *eternal* life": and the divine decree is not unjust, because the sinner who repents not would continue unrepentant if he lived for ever; and because of his *intention* to remain in sin for ever, it is just that he should remain in hell for ever. Let Stephen forget what is behind him and strive after what is before; above all let him remember the word of the terrible Judge, "These shall go into *eternal* fire, and the righteous into *eternal* life."

The only thing this letter tells us about Stephen is that he did not believe that the torments of hell would last for ever. Here contemporary evidence ends, and we hear no more about him till we come to the statements of John of Dara, Kyriakos, and Bar-Hebraeus, already mentioned.

Did Stephen write the Book of Hierotheos?

(*a*) From the Book of Hierotheos we learn the following things about its author. He is writing at the request of an unnamed disciple[1] who has asked him certain questions (pp 2* 14* 18*); he divides mankind into two classes "pure

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[1] It is to be noticed that the names Hierotheos and Dionysios never occur in the actual text of the Book of Hierotheos. The author remains anonymous, and addresses his disciple as "my son" or "my friend." Frothingham's assertion "this Book pretends to have been written by ..... Hierotheos" (op. cit. p 69) is simply untrue.

Minds" and "Minds which are not pure"; he is anxious that all his teaching should be concealed from "impure Minds" (pp 9* 11* 22* 47*), and part of it even from "pure Minds" (p 120*); he has made the mystical Ascent and has seen and experienced the things which he describes (pp 5* 11* 31* 46* 48* 79* 81* 94* &c.); his knowledge of the Origin and End of all things has been divinely revealed to him (pp 5* 119*); much of what he has to say is apparently known already by other "pure Minds" (pp 47* 79* 85*), but his doctrine of the final Commingling of all things is a new revelation (p 119*); he expects "to suffer and be rejected by everyone" if his new doctrine becomes known (p 120*), but this prospect troubles him little for he is at the point of death and his only longing is to see his disciple again without delay (p 127*).

There is nothing here which Stephen might not have written, and there are several points which recall what Philoxenos says about him. Stephen claimed to have received visions and revelations (Froth. p 46); he was separated from at least two of his disciples, for they were at Edessa when he was at Jerusalem (ib.); he sent to them secretly certain of his own writings (ib. 28. 46); his "blasphemous doctrine" was precisely the "new revelation" given in the Book of Hierotheos; he had learned the wisdom of concealing his more unusual teaching (42).

(*b*) When we compare the teaching of Stephen as described above (pp 223–227) with that of the Book of Hierotheos we find: (i) a single chapter of the Book of Hierotheos (v 2) contains all the most objectionable doctrines of Stephen; the end of torment; the salvation of demons; the passing away of Father, Son and Holy Ghost; the abolition of all

distinctions and the final commingling of all things in one single Essence; and the final commingling is explicitly said to be the fulfilment of St Paul's words "God shall be all in all."

(ii) The writer of the Book of Hierotheos makes frequent and remarkable use of scriptural quotations, and sometimes claims peculiar knowledge of their meaning (see pp 11* 12* 49* f 58* f 68 f* 81* 85* f 89* 92* 97* f 102* 111*), just as Stephen is said to have done.

(iii) As applied to the future of the Universe, Stephen's notion that between the time of this present evil world and the Fulfilment of all things will intervene a period of "rest" and "freedom" when Christ will be all and in everyone does not occur in the Book of Hierotheos;[1] nor does the writer refer to the words of Luke xiii 32. But in the Ascent of the individual Mind, as he describes it, there are two stages, the stage of identity with Christ and the stage of Fulfilment, which resemble the "world-periods" of Stephen. "Hierotheos" lays it down as an axiom that all who would reach Fulfilment (ܫܘܡܠܝܐ, Stephen's word) must first become like Christ (pp 41* 52* &c.); and tells how, after its earlier purifications, the Ascending Mind actually becomes Christ, is called Christ, performs the acts of Christ (pp 70*–107*); and finally ceases to be Christ and passes on to its

[1] Frothingham's assertion "the three periods which Philoxenos finds in Bar-Sudaili clearly appear in Hierotheos, not only as world periods but as phases of the development of individual souls" (p 52) is not justified by the evidence. When "Hierotheos" wishes to divide the history of the universe into three periods his periods are (*a*) when the Good was one, (*b*) while the Good is divided, (*c*) when the Good returns to its first condition; or, (*a*) before "distinction" arose, (*b*) while "distinction" exists, (*c*) when "distinction" has ceased (cf p 117*).

Fulfilment (ܫܘܠܡܐ p 112*), *i. e.* is commingled with the All-creating Goodness (p 111*). The writer of the Book of Hierotheos would agree entirely with the opinion attributed to Stephen that "to be united to Christ is a thing inferior to 'being in God'" (pp 6* 107* ff).

(iv) In the account of Stephen's teaching given by his contemporaries there is nothing resembling the longest and most interesting section of the Book of Hierotheos, namely, the description of the Ascent of the Mind (pp 22*—113*). Too much importance must not be given to this omission. At most it would not prove more than that Philoxenos and Jacob had never seen the Book of Hierotheos; it does not prove that the Book was not written by Stephen.

(*c*) It would be necessary, if it were possible, to test the theory of Stephen's authorship of the Book of Hierotheos by a comparison of its vocabulary and style with his. Unfortunately (i) we know almost nothing about Stephen's style except that Philoxenos considered it contemptible; except for one sentence (reported by hearsay) and four isolated words,[1] the whole of the actual language in which Stephen's teaching is described may be due to Philoxenos himself; (ii) if, as is just conceivable, the Book of Hierotheos is a translation from the Greek, its Syriac is the language not of the author but of the translator. It may be recorded, however, that of the ten words which may with probability be ascribed to Stephen five (ܐܝܬܘܬܐ, ܒܪ ܟܝܢܐ, ܫܐܪܘܬܐ, ܡܠܘܬܐ, ܫܝܢܬܐ) do not occur in the Book of Hierotheos; one (ܫܘܠܡܐ) is not infrequently used in the same general sense, but only once in exactly the same connexion; one

[1] See pp 223. 225.

(ܡܬܬܝܚܕܢܘܬܐ) occurs only once, with a different meaning; whereas the expression "to be commingled" (ܐܬܡܙܓ) which is so prominent in the Book of Hierotheos does not appear in our accounts of Stephen's teaching.

We may now sum up our evidence. Two centuries or more after his death it was believed that Stephen wrote the Book of Hierotheos;[1] nothing which the author of the Book of Hierotheos tells us about himself conflicts with what we know of Stephen; all three sections of the Book of Hierotheos contain claims to direct revelations, and Scriptural quotations interpreted in an unusual way, such as Stephen is said to have made; the Third Section of the Book of Hierotheos contains all but one of the remarkable doctrines of Stephen. (We may add that even if Stephen's literary style was as bad as Philoxenos declares it to have been, the Book of Hierotheos is not so well written that it could not have been written by Stephen.)

On the other hand, one of Stephen's doctrines does not appear in the Book of Hierotheos, at least, not in its original form; and a very large part of the Book of Hierotheos is not represented in the teaching of Stephen as described by Philoxenos.

[1] Notice (*a*) what John of Dara and (in his first account) Bar-Hebraeus tell us of the contents of the Book of Hierotheos refers only to the doctrines of the Third Section. Neither writer seems aware of the existence of the first two sections; (*b*) John and Kyriakos quote no earlier authority for their assertion that Stephen wrote the Book of Hierotheos. It is just possible that the tradition they hand on originated not with a contemporary of Stephen who knew the facts, but with some later scholar who attributed to Stephen, the only known Syriac Christian writer who had dared to affirm that Father, Son and Holy Ghost are not eternal, a pseudonymous work which contained his chief heresies.

When John of Dara and Bar-Hebraeus said that Stephen wrote the Book of Hierotheos, there is some reason for believing that they were thinking primarily, if not exclusively, of the Third Section. If their assertion referred to that section only, it would receive strong confirmation from the independent account of Stephen's teaching given by his contemporary Philoxenos, for Hierotheos v contains almost the whole of that teaching and little else. The case for accepting Stephen as the author of the Third Section of the Book of Hierotheos is very strong.[1]

The case for regarding him as the author of the first and second sections, considered by themselves apart from the third section, is less strong. We can only say that we find in them nothing which contradicts known opinions of Stephen; we also find a method of Biblical exegesis and some doctrines (*e.g.* iv 17—21, the final paragraphs of i 1 and i 3) of which he would have approved. Since, however, most of the matter in these sections is without parallel in what we know of Stephen's teaching, we cannot reasonably expect to find more conclusive evidence of his authorship.

There is little more to be said. In the end, if Stephen wrote the third section, the argument which decides whether he wrote either or both of the first two sections must be the argument which decides whether or not those sections were written by the author of the third section (see above).

[1] Its weakness lies in the gap of more than two centuries between the death of Stephen and the first appearance of the tradition that he wrote the Book of Hierotheos. What happened in this interval? Doubtless the "pure" Minds amongst whom the Book first circulated knew who wrote it; did they or their successors tell what they knew to orthodox bishops? Or did the orthodox accidentally discover the book, and attribute it to the heretic whose teaching its doctrine most resembled?

HIEROTHEOS, THE BOOK OF HIEROTHEOS, AND THE WRITINGS OF PSEUDO-DIONYSIOS THE AREOPAGITE

For this inquiry the following dates are important:—

410 A.D. birth of Proclus.

485 A.D. Proclus, chief of the philosophers, died in Athens.

494—512? A.D. Stephen bar-Sudhaile lived in Jerusalem between these dates.

518 A.D. deposition of Philoxenos (see above).

515—520 A.D. The Areopagite writings quoted by Andreas of Caesarea who wrote at this time (see Koch: Pseudo-Dionysius, pp 6, 259).

533 A.D. The Areopagite writings quoted at the Council of Constantinople.

536 A.D. The Areopagite writings translated into Syriac by Sergius of Ras'ain who died in this year (see Frothingham, op. cit., p 3).

793—817 A.D. The "Book of Hierotheos" called by that name and attributed to Stephen bar-Sudhaile by Kyriakos, patriarch of Antioch.

We do not know who gave the "Book of Hierotheos" its name. It is so called in all our MSS; Theodosios of Antioch and Bar-Hebraeus (in his later days; cf Book of the Dove, iii 4; Ethikon, Bk IV xv 13) speak of its author as "Hierotheos", as if nobody ever doubted that "Hierotheos" really wrote it; Bar-Hebraeus (in his earlier days, cf p 163*), John of Dara and Kyriakos, though they declare the book to be a forgery, agree that it was *called* the "Book of

Hierotheos." Nevertheless, this title is not derived from the text of the book, for the author gives himself no name genuine or false. Apart from the titles, the only portions of the book which can be justly accused of making false suggestions of authorship are the letters of the "Translator" (see p 203 f). These letters and the titles might have been added by the original author; but if, in order to pass off his own work as the work of a better known character, he did no more than this, he shewed a restraint which is unusual amongst the writers of pseudepigrapha. On the whole it is more probable that the title and the "Translator's" letters were added to the original work by some scribe who lived between the time of its composition and the age of John of Dara and Kyriakos.

But since it has always been the habit of those who provide authors' names for anonymous works to prefer names already well known, we must now ask the questions "Who was Hierotheos?" and "How and when did he become famous?" and for the answers we must turn to the writings of pseudo-Dionysios the Areopagite.

These writings consist of four treatises and ten letters [1] in which a Greek writer, who calls himself Dionysios (Ep. vii 3) and poses as the convert and pupil of St Paul, professes to reveal certain mysteries into which he has been initiated by his teachers. Throughout the middle ages, and even by John Parker who published the first English version of them in 1897—1899, the Areopagite writings were accepted as genuine works of the first century A. D. But any lingering doubts concerning their real date and purpose have been dispelled by the investigations of the last thirty years.[1] Pseudo-Dionysios lived and wrote when the official victory of Christianity over Hellenism was almost won; when a pagan philosopher, speaking in his own name, could no longer gain a hearing amongst Christians. He himself believed that the Neoplatonic philosophy, as set forth in the works of Proclus, contained more truth than the Church could afford to lose, and he wished to present the system of Proclus to Christendom in an acceptable form. But, at that period, the only form of teaching which the Church as a whole would accept was teaching which had behind it the authority of great names of the past, especially of names of the first generation of Christians. In order to be heard at all, therefore, our author was compelled to adopt a pseudonym; and, possibly because the philosophy he wished to commend was that of the Athenian Proclus, he took the name of the only Athenian mentioned in the New Testament. However that may be, the "mysteries" which pseudo-Dionysios reveals are simply, *mutatis mutandis*, the cardinal doctrines of Proclus, whose thoughts and phrases appear with great frequency in the Dionysian writings. The chief differences between the two are that pseudo-Dionysios uses a certain amount of Christian phraseology and transforms into a hierarchy of

[1] In the "Divine Names" and "Mystical Theology" pseudo-Dionysios addresses his discourse to "Timothy." In the "Celestial Hierarchy" and "Ecclesiastical Hierarchy" the reader is addressed simply as "*ὦ παῖ* (CH II 5), *ὦ παῖ καλέ* (EH III iii 1), *παίδων ἱερῶν ἱερώτατε* (EH I 1)"; but since his status is "hierarchical" (*i.e.* episcopal), the authors of the titles in the MSS are probably right in identifying him with Timothy, and supposing that all four treatises are addressed to the same person. The letters are addressed to Gaius a monk (i–iv), Dorotheos a deacon (v), Sosipater a priest (vi), Polycarp a bishop (vii), Demophilos a monk (viii), Titus a bishop (ix), John the Divine, Apostle and Evangelist, imprisoned in the Isle of Patmos (x).

[1] See especially Hugo Koch, Der pseudepigraphische Charakter der dionysischen Schriften, (in the Theologische Quartalschrift, 1895 pp 353–420), and, Pseudo-Dionysius Areopagita in seinen Beziehungen zum Neuplatonismus und Mysterienwesen, Mainz 1900; and Joseph Stiglmayr, Der Neuplatoniker Proclus als Vorlage des sogen. Dionysius Areopagita in der Lehre vom Übel, (in Historisches Jahrbuch 1895), whose conclusion had been anticipated by Thomas Taylor, The Six Books of Proclus &c., London 1816, vol. ii p 501 n. In the works of Dr. Koch, from which the present account of Dionysios has been taken, will be found a full description of the many theories which have been held concerning the origin and composition of the Areopagite writings.

persons what in Proclus is a chain of causes; and that arguments which stand in their logical order in Proclus appear in almost any order in pseudo-Dionysios (cf Stiglmayr, Historisches Jahrbuch XVI p 261). Since Proclus died in 485 A.D. and the Areopagite writings are quoted before 520 A.D., pseudo-Dionysios must have written about the end of the fifth century A.D.

Pseudo-Dionysios affirms that his teaching, which he confesses not to be original, is an expansion, suited to the needs of simpler minds, of the concisely-expressed and difficult doctrines of one who, "next to Paul the Divine", has been his "chief preceptor", namely, Hierotheos—author of a treatise entitled *θεολογικαὶ στοιχειώσεις* and of certain *ἐρωτικοὶ ὕμνοι*—of whom he speaks in the following passages:—[1]

(*a*) *DN ii 9. 10* "... our renowned Teacher hath wonderfully declared, in his 'Elements of Divinity' (*κατὰ τὰς θεολογικὰς αὐτοῦ στοιχειώσεις*) what he hath either learnt directly from the Sacred Writers (*τῶν ἱερῶν θεολόγων*), or else hath discovered from his cunning research concerning Scriptural truths (*τῶν λογίων*) through the much toil and labour which he bestowed thereon, or else hath had revealed unto him by some diviner inspiration wherein he received not only spiritual *notions* but also spiritual *motions* (*οὐ μόνον μαθὼν ἀλλὰ καὶ παθὼν τὰ θεῖα*), and by the kinship of his mind with them (if I may so express it) was perfected to attain without any other teacher to a mystical communion with these verities and a belief therein. And to set forth in briefest compass the many blessed speculations of his ingenious mind thus speaketh he concerning Jesus in his compilation of the 'Elements of Divinity.' [Now follows the quotation.] The Universal Cause which filleth all things is the Deity of Jesus, whereof the parts are in such wise tempered to the whole that It is neither whole nor part, and yet is at the same time whole and also part,

[1] To reduce the cost of printing most of these extracts are given in English: passages from DN are taken from the translation of C. E. Rolt, Dionysius the Areopagite, SPCK London 1920; other passages are given in an English version based on that of John Parker, The Works of Dionysius the Areopagite, London, part I 1897, part II 1899.

containing in Its all-embracing unity both part and whole, and being transcendent and antecedent to both. This Deity is perfect in those Beings that are imperfect as a Fount of Perfection; It is Perfectionless in those that are perfect as transcending and anticipating their Perfection; It is the Form producing Form in the formless, as a Fount of every form; and it is Formless in the Forms, as being beyond all form; It is the Being that pervades all beings at once though not affected by them; and It is Super-Essential, as transcending every being; It sets all bounds of Authority and Order, and yet it has its seat beyond all Authority and Order. It is the Measure of the Universe; and it is Eternity and above Eternity and before Eternity. It is an Abundance in those Beings that lack, and a Superabundance in those that abound; unutterable, ineffable; beyond Mind, beyond Life, beyond Being; It supernaturally possesses the supernatural and superessentially possesses the superessential. And since that Supra-Divine Being hath in loving kindness come down from thence unto the Natural Estate, and verily took substance and assumed the name of Man ..... even in this act He possesses His Supernatural and Superessential Existence—not only in that He hath without change or confusion of Attributes shared in our human lot while remaining unaffected by that unutterable Self-Emptying as regards the fulness of His Godhead, but also because (most wonderful of all wonders!) He passed in His Supernatural and Superessential state through conditions of Nature and Being, and receiving from us all things that are ours, exalted them far above us."

(*b*) *DN iii 2.* [Pseudo-Dionysios explains why it is necessary for him to write further theological treatises, when Hierotheos has already written his wonderful "Elements"] "... Now if he had professed to deal in an ordered system with all questions of Divinity ..... we should not have gone so far in madness or folly as to suppose that we could touch these problems with a diviner insight than he, nor would we have cared to waste our time in a vain repetition of those same truths; more especially since it would be an injury to a teacher whom we love were we thus to claim for ourselves the famous speculations and expositions of a man who, next to Paul the Divine, hath been our chief preceptor. But since in his lofty instructions on divinity he gave us comprehensive and pregnant definitions, fitted to our understanding and to that of such among us as were teachers of the newly initiated souls, and bade us unravel and explain with

whatever powers of reason we possessed the comprehensive and compact skeins of thought spun by his mighty intellect; and since thou hast thyself oftentimes urged us so to do, and hast remitted his treatise to us as too sublime for comprehension, therefore we, while setting him apart (as a teacher of advanced and perfect spirits) for those above the commonalty, and as a kind of second Scriptures (ὥσπερ τινὰ δεύτερα λόγια) worthy to follow the Inspired Writings, will yet teach Divine Truths, according to our capacity, to those who are our peers ..... We have, however, carefully observed this principle: Whatsoever things our Divine Preceptor has thoroughly dealt with and made clearly manifest we have never in any wise ventured thereon, for fear of repetition, nor given the same explanation of the passage whereof he treated."

[Here follows a reference to a certain occasion when Hierotheos, "many of our holy brethren", James the "Brother of God", and Peter, "the chief and highest of the θεολόγοι"; each according to his power, "hymned" the omnipotent goodness of the Divine weakness.] "... On that occasion, I say, he (*i.e.* Hierotheos) surpassed all the Initiates next to the θεολόγοι, yea, he was wholly transported, was wholly outside of himself, and was so moved by a communion with those Mysteries he was celebrating, that all who knew him (or rather knew him not) deemed him to be rapt of God and endued with utterance Divine. But why should I tell thee of the divine things that were uttered in that place? For ..... I know that I have often heard from thee certain fragments of those enraptured praises; so earnest hast thou been with all thy soul to follow heavenly things."

(c) *DN iv 15. 16. 17.* [Pseudo-Dionysios quotes the following extracts from the ἐρωτικοὶ ὕμνοι of Hierotheos.] *15.* "Yearning (be it in God or Angel, or Spirit, or Animal Life, or Nature) must be conceived of as an uniting and commingling power, which moveth the higher things to a care for those below them, moveth co-equals to a mutual communion, and finally moveth the inferiors to turn towards their superiors in virtue and position."

16. "Forasmuch as we have set down in order the manifold yearnings (ἔρωτας) springing from the One, and have duly explained what are the powers of knowledge and of action belonging to the yearnings springing from the One, and have duly explained what are the powers of knowledge and of action proper to the yearnings within the world and above it (wherein, as hath been already explained, the higher place belongeth unto those ranks and orders of Yearning which are spiritually felt and perceived, and highest among these are the Divine Yearnings in the very core of the Spirit towards those Beauties which have their veritable Being Yonder), let us now yet further resume and compact them all together into the one and concentrated Yearning which is the Father of them all, and let us collect together into two kinds their general desiderative powers, over which the entire mastery and primacy is in that Incomprehensible Causation (αἰτία) of all yearning which cometh from beyond them all, and whereunto the universal yearning of all creatures presseth upwards according to the nature of each."

17. "Let us once more collect these powers into one and declare that there is but One Simple Power which of itself moveth all things to be mingled in a unity, starting from the Good and going unto the lowest of the creatures and thence again returning through all stages in due order unto the Good, and thus revolving, from Itself and through Itself and towards Itself, in an unceasing orbit."

[A Syriac catena of quotations from the Fathers, (Brit. Mus. Add. 17.191 fol 64 a), introduces with the words "Of Hierotheos, from his hymns" the following extract from DN iv 27: "And that the body is not the cause of evil to the soul is clear from the fact that even when it (*i.e.* the soul) is without body it is able to be evilly (disposed), as for example we say (that it is) in the case of demons. In minds therefore, and in souls, and in bodies, evil is this (namely) a weakness and a falling away from their (originally) healthy condition (lit: from the motion of their blessedness)."]

(*d*) *DN x 2.* (In the passages which follow Hierotheos is not mentioned by name, but probably the writer is referring to him and not to St Paul; see "Theol. Quartalschr." 1895 p 399.) "Or, as our Divine Initiator (ὁ θεῖος ἡμῶν ἱεροτελεστής) tells us, either term (*i.e.* ἀρχαῖος or νέος) implies the Primal Being of God: the term "ancient" signifying that He is First in point of time, and the term "young" that He possesses the primacy in point of number, since unity and the properties of unity have a primacy over the more advanced numbers."

(*e*) *CH vi 2.* "The word of God (ἡ θεολογία) has designated all the heavenly Essences as nine ..... These our Divine Initiator (ὁ θεῖος ἡμῶν ἱεροτελεστής) divides into three threefold orders (διακοσμήσεις). And first, he says, is that which is always around God

and is declared by tradition to be closely and immediately united to Him before all the rest. For, he says, the teaching of the Holy Oracles (*τῶν ἱερῶν λογίων*) declares that the most holy Thrones and the many-eyed and many-winged hosts named in the Hebrew tongue Cherubim and Seraphim are established immediately around God in closer propinquity than all others (*κατὰ τὴν πάντων ὑπερκειμένην ἐγγύτητα*). This threefold order, then, our illustrious Guide (*ὁ κλεινὸς ἡμῶν καθηγεμών*) spoke of as being one and of equal rank and truly first hierarchy, than which there is no other more God-like or in more immediate contact with the primary illuminations of the Godhead (*ταῖς πρωτουργοῖς τῆς θεαρχίας ἐλλάμψεσιν*). And second, he says, is that (order) which is composed of the Authorities and Lordships and Powers; and third, at the bottom of the heavenly hierarchies, is the order of the Angels and Archangels and Principalities (*ἀρχῶν*)."

(*f*) *EH ii 1*: *ὡς γὰρ ὁ κλεινὸς ἡμῶν ἔφη καθηγεμών, ἡ κατὰ νοῦν μὲν ἐπὶ τὰ θεῖα πρωτίστη κίνησις, ἡ ἀγάπησίς ἐστι τοῦ θεοῦ· τῆς δὲ ἱερᾶς ἀγαπήσεως ἡ πρὸς τὴν ἱερουργίαν τῶν θείων ἐντολῶν ἀρχικωτάτη πρόοδος, ἡ τοῦ εἶναι θείως ἡμᾶς ἀῤῥητοτάτη δημιουργία.* [The general sense of this passage seems to be: "the very first movement of the mind towards divine things is the loving of God; but only he who is by nature divine can even begin to love God and to do his commandments."]

(*g*) *EH iii 1*: *καὶ γὰρ ἔστι* (*ἡ συνάξις* *i.e.* the Eucharist) *κατὰ τὸν κλεινὸν ἡμῶν καθηγεμόνα Τελετῶν τελετή.*

To whom was pseudo-Dionysios alluding when he spoke of Hierotheos? Frothingham's answer, "the author of the Book of Hierotheos, who was in fact, whether pseudo-Dionysios knew this or not, Stephen bar-Sudhaile", though supported in part by the Syriac commentators, must be rejected for the following reasons.

(*a*) If Stephen wrote the Book of Hierotheos, he wrote it in his old age (p 127*); *i.e.* when, most probably, the Areopagite literature was already in existence (see the table of dates given above).

(*b*) Frothingham's assertion "the portrait he (pseudo-Dionysios) gives of Hierotheos tallies completely with what we know of Bar-Sudaili" (p 74), which is one of the chief supports of his theory, is greatly exaggerated. Beyond the fact that both were diligent students

of the Scriptures and both "experienced divine things" the Hierotheos of pseudo-Dionysios and Stephen bar-Sudaili have little in common.

(*c*) The description of the work of Hierotheos given in DN iii 2, "comprehensive and compact skeins of thought spun by his mighty intellect", is not applicable to the Book of Hierotheos as a whole; nor, by any stretch of imagination, could the "Divine Names" be regarded as a simplified expansion of the teaching of the Book of Hierotheos suited to the needs of weaker minds.

(*d*) The alleged extracts from "Elements of Theology" and "Hymns of Yearning" given in the "Divine Names" are different in thought and in expression from anything that is to be found in the Book of Hierotheos. Even where both writers deal with the same theme (*e.g.* DN iv 15—17, cf Book of Hierotheos iv 20), they do not treat it in the same way. The one glorifies love (*ἔρως*) in language which clearly shews the influence of Proclus (see Koch: Pseudo-Dionysius pp 66—72); the other disparages love in language which is all his own. Again, though there seems to be some connexion between the teaching of "our divine Initiator" given in CH vi 2 and that of the Book of Hierotheos (i 11, 12), the former is certainly not derived from the latter. On the contrary, it might well be argued that the author of the Book of Hierotheos believed that St Paul divided the angels into nine essences because he had read CH vi 2 and took "our divine Initiator" to mean the Apostle (cf p 19 n).

(*e*) Similarly, a glance at the passages in pseudo-Dionysios and in the Book of Hierotheos which have already been noticed as containing points of resemblance (see pp 210, 213; references are given in the footnotes to the English translation) is enough to shew that pseudo-Dionysios is not drawing his material from the Book of Hierotheos. Pseudo-Dionysios writes as one who needs to state his case in full, the author of the Book of Hierotheos as one who reminds his reader of dogmas already accepted which need no further discussion. The Book of Hierotheos contains no verbal quotation from pseudo-Dionysios, but if one of the two has borrowed from the other, it is the author of the Book of Hierotheos who has borrowed from pseudo-Dionysios and not *vice versa*. This is the verdict of Dr. Koch, the leading authority on pseudo-Dionysios, who ends his discussion of Frothingham's theory with the words "Darnach erscheint es mir nicht zweifelhaft, daß das von Frothingham angenommene Verhältnis gerade umzukehren ist: jenes syrische Buch und sein

Pseudonym bezw. Pseudepigraphon entstand im Anschluß an die Mystik unseres D." (Theol. Quartalschr. 1895 p 415).

Dr. Koch and many other scholars regard "Hierotheos", the titles of his works, and the passages quoted from them, as pure fiction, created by the imagination of pseudo-Dionysios. Perhaps this is the true verdict. Such creation would certainly be in keeping with the methods of a writer who, living at the end of the fifth century A.D., claims to be in personal touch with the men of the Apostolic age; who makes several "quotations" which cannot be traced to any known source (cf DN v 9, viii 6, MT i), refers to treatises and epistles which were probably never written (cf DN i 1 iv 5 xiii 4 MT iii CH xv 6 EH i 2 Ep ix 6), and addresses at least two letters to persons who may never have existed (Epp v viii). It might however be plausibly argued that the account of Hierotheos given in the "Divine Names" is not pure fiction but "fiction founded on fact"; for much of what pseudo-Dionysios tells us about Hierotheos is actually true of Proclus. Proclus *was* "chief of the philosophers in Athens"; and, more than St Paul or any other, the "chief preceptor" of pseudo-Dionysios (cf p 134*, DN iii 2). Proclus, like Hierotheos, had a great reverence for "the Oracles" (*τὰ λόγια*);[1] according to Marinus he used to say that if he had the power he would withdraw from circulation all ancient books except "the Oracles" and the Timaeus (Vita Procli 38, quoted by Whittaker p 159).

[1] On the use of the words *θεολόγος θεολογία* and *λόγια* by Proclus and pseudo-Dionysios see Koch, Pseudo-Dionysius pp 38–49. By *οἱ θεολόγοι* and *τὰ λόγια* Proclus meant the ancient writers Homer Hesiod "Orpheus" and "the Orphics" Musaeus Linus Pythagoras &c. and the writings or sayings ascribed to them (ib. p 42). Pseudo-Dionysios applies the words to the Biblical writers and writings.

He wrote a number of Hymns, of which seven are still extant (Whittaker p 161 n), and a book entitled *Στοιχείωσις Θεολογική*, consisting of two hundred and twenty one propositions with riders, which "in its groundwork is an *extremely condensed* exposition of the Plotinian doctrine", though "it also contains the most important modifications made in Neoplatonism by Proclus himself" (ib. p 161). This work of Proclus was known and used by pseudo-Dionysios (Theol. Quartalschr. p 370 n); in its title, in its extreme compression, and in the nature of its relation to earlier writings, it corresponds almost exactly to the description of the "Elements of Divinity" ascribed to Hierotheos in the "Divine Names." Indeed, if, in DN ii 9, we might interpret the words *οἱ θεολόγοι* and *τὰ λόγια* as meaning the Greek philosophers down to Plato and their writings (a slight extension of the meaning given to *θεολόγοι* and *λόγια* by Proclus), we should find a curious similarity between the general description of the teaching of Hierotheos given by pseudo-Dionysios and the words in which a recent writer gives his estimate of Proclus. "He was not only a great systematiser", writes Whittaker (op. cit. p 233), "but a deep-going original thinker. It was the fatality of being born in the fifth century that made him unable to bring out his most remarkable thoughts except by writing huge commentaries. For there is in fact more originality of detail in his commentaries on Plato than in his systematic treatises. Their distinctive interest is in the flashing out of new thoughts from the ancient setting, not in the light they throw on earlier thought, though this is of course not negligible."

In short, it is at least a plausible hypothesis that the Hierotheos described by pseudo-Dionysios is simply Proclus

transported into the circle of the Apostles and assimilated to his new surroundings. Even in the most manifestly untrue portion of the story of Hierotheos (DN iii 2) some traces of the historical Proclus might seem to remain; for on the occasion when Hierotheos is brought into personal contact with the Apostles it is in the composition of hymns that he excels them all, and Proclus was a famous hymn-writer.

Similarly, it might be said that in his "quotations" from the works of Hierotheos pseudo-Dionysios gives the nearest approach to genuine quotations from the writings of Proclus which would be consistent with his claim to be writing in the Apostolic age. Obviously he could not make real quotations from Proclus without betraying the date and character of his own work. The only kind of "quotations" which would be in keeping with his assumed character would be quotations sufficiently changed in form to conceal their real source, and sufficiently christianised to suit the Apostolic circle. It is just such a modification of the language and teaching of Proclus that is to be found in most of the so-called "extracts" from Hierotheos.[1] Their language is the ordinary language of pseudo-Dionysios, here as everywhere deeply influenced by the language of Proclus; their underlying thought is the thought of Proclus with certain specifically Christian additions. Thus, in DN ii 10 the Universal Cause is described at length in language which Proclus himself might have used; but the Universal Cause is identified with the Deity of Jesus, and the description ends with a reference to the Incarnation. In CH vi 2 we find a scheme of emanation in which subordinate triads are distinguished at each successive stage, which only differs from the actual teaching of Proclus in that it deals with persons and contains the personal names Seraph Cherub &c. (see above p 22); and in DN iv 15–17 appears a conception of ἔρως which is identical with that of Proclus (see Koch, Pseudo-Dionysius, p 69 ff).

[1] It is only fair to add that the same thing might be said of many passages in the Areopagite writings which profess to be original. It is interesting to notice, however, that the passage from DN iv 27 quoted in the Syriac catena Brit. Mus. Add. 17.191 as "Of Hierotheos" occurs in that section of the Divine Names where the evidence of direct borrowing from Proclus is most conclusive (see Stiglmayr, op. cit.).

We may sum up the results of our investigation thus:

(*a*) The only Hierotheos known to the early Church was not a historical person, but a character wholly or partly created by the imagination of pseudo-Dionysios.

(*b*) That the title "Book of the Holy Hierotheos" was meant to refer to this Hierotheos, and not to another person of the same name, is sufficiently indicated by the "Translator's" letters, which, since the Book of Hierotheos appears to be an original Syriac composition, must have been added in order to create the false impression that the original author was a Greek.

(*c*) There is nothing, however, in the actual text of the "Book of Hierotheos" to suggest that it was either written by Hierotheos or addressed to Dionysios. (The writer agrees with pseudo-Dionysios in calling St Paul "our divine Teacher", pp 28. 89. 93, but differs from him in making no pretence of having been in personal contact with St Paul.) Probably, therefore, the title "Book of Hierotheos" and the Translator's letters were not added by the original author.[1]

(*d*) The Book of Hierotheos contains certain resemblances to the works of pseudo-Dionysios; these resemblances are most easily explained by the hypothesis that the author of the Book of Hierotheos was directly or indirectly indebted to pseudo-Dionysios.

(*e*) "Hierotheos" could not have become famous before the works of pseudo-Dionysios became famous. There is evidence that these works were in circulation in Syria before 520 A.D., but no evidence that they were at all widely known

[1] They might however have been added by the author of Book v, if Book v be considered not to be the work of the author of Book i.

until about twenty years later. Stephen bar-Sudhaile, reputed author of the Book of Hierotheos, who flourished between 500 and 520 A.D., might well, therefore, have read pseudo-Dionysios; but it is questionable whether, in Stephen's lifetime, the name of Hierotheos would be sufficiently well-known to be chosen as a pseudonym.

(*f*) After the first quarter of the sixth century nothing would be more likely than that an anonymous mystical book containing certain points of resemblance to the works of pseudo-Dionysios should be ascribed to the now famous "chief preceptor" of Dionysios.

THE IMPORTANCE OF THE BOOK OF HIEROTHEOS

In the preceding section reasons have been given for believing that the particular importance ascribed to the Book of Hierotheos by Theodosios of Antioch and Frothingham does not really belong to it. It cannot have been the source from which pseudo-Dionysios derived the doctrines on which, according to Frothingham, "the whole of scholastic theology and mediaeval mysticism is founded" (op. cit. p 6). Nor is it of quite the first importance to the student of the psychology of mysticism. The elaborate and, in spite of all its loose ends, carefully-constructed Story of the Ascent of the Mind cannot be regarded as a *bona-fide* first-hand description of the experience of an individual; for though at times the author claims to have seen or to have suffered the things which he describes (pp 5* 79* 81* 94*), at other times he seems to be uncertain whether a particular thing does or does not occur (*e.g.* pp $37^*_{13,\,16}$ 39^*_{4} 43^*_{12} 46^*_{6} $64^*_{2,\,7}$

76^*_{13} &c.). There can be little doubt, in fact, that much of his story rests neither on his own experience, nor on the testimony of other mystics, but on evidence derived, by patient though misdirected study, from the books which he reckoned as "divine Scriptures."

It cannot be denied, however, that the Book of Hierotheos is one of the most amazing mystical books ever written by a Christian, and certainly the most interesting ever written in Syriac. No other Christian writer ever accepted so completely, or stated with such audacity, the pantheistic philosophy which is the logical basis of the theory of mysticism; nowhere else do we find an account of the way that leads to Unification so full of incident and of dramatic interest as the Story of the Ascent of the Mind. It is true that we must turn to other writers for information concerning the Syriac mystic's "technique", his motives in seeking, and his methods of attaining, "purification"; the Book of Hierotheos is addressed to those who are already "pure", and tells us nothing about the discipline which leads to "purity." But no one who has read the tedious and repellent accounts which Isaac of Nineveh gives of these things will feel that the Book of Hierotheos is made less interesting by their omission. Its author may have been less truthful than Isaac; he is certainly less wearisome, and if he approved of the entirely selfish motives for renunciation of the world, and of the queer pattern of "purity" which Isaac holds up for our admiration (Bedj. p 251), at least he refrains from saying so openly.

The Book of Hierotheos is the least tedious of extant Syriac mystical works; it is also the earliest. If it was not written by Stephen bar-Sudhaile, it was written by a writer

(or writers) very like him, and Harnack is probably right in connecting its author with the extreme "left" of the Origenist movement of the sixth century A.D. (History of Dogma, E.T. vol iv p 347). His wide knowledgeof the Bible, and especially of the Psalter, suggests that he was an ecclesiastic, probably a monk, and, if so, his book sheds light on an interesting chapter in the secret history of Syrian monasteries. It hints at the existence of strictly private monastic "study-circles" for the study of subjects forbidden by orthodox authority; it reveals one such fellowship of the "pure" amongst whom the search for ecstatic Unification was already an established practice, who compared their mystical adventures (see above pp 32* 47* 90*), and were prepared to tell future travellers in the Way what they might expect to find; it shews that these Syrian mystics derived many of their ideas from the later Hellenistic philosophy; it shews, incidentally, what smaller minds could make of the doctrines of Origen, and why "Origenism" became unpopular with the orthodox.

The direct influence of the Book of Hierotheos on the belief and practice of Syriac Christians was not confined to the sixth century. It seems to have been in constant, if secret, use as a "Mystic's Guide" for more than thirteen centuries. Its authorship was a subject of discussion at the end of the eighth century; it was accounted worthy of a long commentary by a Jacobite patriarch of Antioch at the end of the ninth century; to find a copy of it was the eager desire of a monk of Mosul in the middle of the thirteenth century (p 195 above), and Bar-Hebraeus, who was able after diligent seeking to fulfil the monk's desire, was himself fascinated by the book, forgot his earlier condemnation of it as heretical, and re-issued it in a revised and annotated

edition (pp 163* ff above); in spite of the greater popularity of the "abridged" edition of Bar-Hebraeus, new copies of the original were made in the seventeenth and eighteenth centuries [see, Rivista degli Studi Orientali (1926) xi pp 103ff; and p 199 above]; it was still being bought and sold and read by Syriac ecclesiastics in the middle of the nineteenth century (p 199 f).

Finally it may be asked, "Did the influence of the Book of Hierotheos extend beyond the limits of Syriac-speaking Christianity?" The question is more easily asked than answered. Professor A. J. Wensinck, who seems to be thinking primarily of Isaac of Nineveh, declares that Syriac mysticism is interesting not only for its own sake, but also "because of its intimate connexion with Muslim mysticism from its origin up to Ghazālī" (Book of the Dove, preface); and, elsewhere, after calling attention to points of resemblance between the works of Isaac of Nineveh and certain Muslim mystical writings, goes on to say, "it is not only in these special points, it is in his whole set of ideas that Isaac appears to be one of those Christian thinkers such as have determined the general character of ṣūfism. In this respect he has one of the first places in the history of ṣūfism" (Mystic Treatises by Isaac of Nineveh, p lvi). If, as Wensinck seems to suggest, the debt of Muslim mysticism to Syriac mysticism is to be regarded as a debt to Syriac mystics in general, it is not unreasonable to consider a portion of the debt as owing to the Book of Hierotheos; though, in any case, direct borrowing from the book by Muslims would probably be difficult to detect, for they would scarcely borrow the specifically Christian form in which its narrative is cast, and, apart from the Christian form, little remains to be borrowed that is not common to all varieties of mystical writing. If,

on the other hand, the debt of Muslim mysticism to Syriac mysticism is to be regarded as a debt to Isaac in particular—and this is all that Wensinck has proved—then the Book of Hierotheos has a "place in the history of Sufism" only if it can be shewn to have been one of the sources from which Isaac derived his own ideas. A few general remarks on this point may serve to bring this study to an end.

Isaac's Mystical Treatises were written in the second half of the seventh century A.D., probably, that is to say, more than a hundred years later than the Book of Hierotheos. They are rambling, rather shapeless, homilies, intended for the instruction of Solitaries, on such subjects as the motives and methods of the ascetic life, the nature of "purity" (*i.e.* complete detachment from every human interest) and the means of purification, the fluctuations of the spiritual life, the different kinds of knowledge and of prayer, and, occasionally, the consolations which are given in the mystic ecstasy. Much of them is not original; sometimes Isaac mentions his sources (*e.g.* Dionysios, Evagrios, the Life of Antony), sometimes he borrows without acknowledgement (see, Journal of Theol. Studies, xxvi p 86). In most respects Isaac is completely orthodox; the story of Creation in Genesis tells him all he wishes to know about the origin of the Universe (p 188), and the life of the world to come which he frequently invites his readers to consider is not the Commingling of all things foretold in the Book of Hierotheos.

Wensinck declares that "it would be surprising if Isaac had not known this work" (op. cit. p lii), but Isaac makes no direct allusion to it, or quotation from it, and a casual perusal of the Mystic Treatises does not suggest that they are either modelled on it or deeply indebted to it. Whether

Isaac had read the book or not, he certainly did not teach its more startling and unorthodox doctrines.

On the other hand there are certain things in the Mystical Treatises which remind the reader of the Book of Hierotheos, not only their debt to the later Hellenistic philosophy in general and to pseudo-Dionysios in particular, but also certain phrases—the movement of the Mind, in nature, above nature, outside nature, below nature—the Mind that ascends—the ascent to the cross—the crucifixion of the Mind—the cross as the gate of mysteries (see below). It is in this phraseology, if anywhere, that the evidence of Isaac's obligation to the author of the Book of Hierotheos is to be found; but it may be that the two writers agree because they are using independently the conventional terms of a common mystical tradition. The Mystical Treatises contain not a few passages which, beyond all doubt, are based on the Celestial Hierarchy; it seems to me doubtful whether they contain any passages or phrases which could only have been suggested by the Book of Hierotheos. Those passages which shew the closest resemblances, in thought or language, are collected in the note which follows; the most striking resemblances appear in the passages designated (*g*), (*h*), (*l*), but these might be explained as independent references to a common tradition.

Possible Reminiscences of the Book of Hierotheos in the Works of Isaac of Nineveh

The English Translations are adapted from Wensinck's version, the reference numbers are the numbers of the pages in Bedjan's Syriac text.

(*a*) p 16. "This is what has been said by the ancient saints: If the Mind (ܗܘܢܐ) desires to ascend the cross before the senses have

become silent on account of weakness the wrath of God falls upon it" (cf Hierotheos p 31*).

In this context we are told that there are two kinds of Crucifixion (i) the patient bearing of afflictions by which passions are overcome, (ii) that which exalts the crucified to "contemplation." The second cross may be approached with safety only by those who have borne the first. The same distinction is made, and the expression "crucifixion of the Mind" appears again on p 223.

(*b*) pp 17, 521f. Isaac emphasizes the warning given above by quoting (i) a proverbial saying to the effect that he who gazes unprepared upon the sun loses the power of seeing anything at all, and (ii) the parable of the man without a wedding garment. On p 522 he says "... Therefore he that ventured to go to the banquet in defiled garments was ordered to be thrown out into that outer darkness. By the banquet is meant the vision of spiritual knowledge ..... the 'garment of the banquet' he calls the mantle of purity the 'defiled garments' the passionate impure motions in the soul &c." (cf Hierotheos pp 31*f).

(*c*) pp 108f. Isaac declares that in order to keep the saints in continual activity God permits "the war of the demons" (ܩܪܒܐ ... ܕܫܐܕܐ) against them (cf Hierotheos ii 11).

(*d*) pp 125—127. Isaac passes from a description of temporary "consolations" to describe "that which continues night and day without a break" (p 126). First comes a prolonged period of weeping which ends in the moderation of the place of "peace"; then "... From this place of peace the Mind (ܗܘܢܐ) begins to see hidden things. Then the Holy Spirit begins to display heavenly things before it, while God dwells in thee (sic) and promotes the fruits of the spirit in thee, and from this time thou perceivest dimly, as in a symbol, that change which the whole of nature (ܟܠܗ ܟܝܢܐ) is destined to undergo in the Renewal of all things. This I have written to the profit of myself and of every one who comes across this book, being that which I have apprehended from contemplation of the Scriptures and from the mouth of truthful men and a little from experience ..... This is the exact truth in a few words; and it is true and confirmed by the whole Church and by the most eminent and distinguished amongst her sons."

This passage suggests either that Isaac did not know the story of the Ascent as it is told in the Book of Hierotheos, or, if he did, that he did not regard its author as a truthful witness.

(*e*) p 162. "This sight (*i.e.* that by which a man may see angels as they really are) no man can receive without the second purification of the Mind (ܕܬܕܟܝܬܐ ܬܢܝܢܝܬܐ ܕܗܘܢܐ)."

(*f*) p 164ff. Isaac is speaking of various grades of prayer. Sometimes of prayer itself is born "contemplation" which puts an end to prayer, and he who has this experience "becomes as a lifeless corpse in wonderment" (ܐܝܟ ܫܠܕܐ ܕܠܐ ܢܦܫܐ ܒܬܡܗܐ, cf Hierotheos p 32*).

In the same discourse (p 170) he describes thus the complete detachment from this world which accompanies "pure prayer": "Just as the saints in the New World do not pray at all, when Mind (ܗܘܢܐ) is swallowed up in spirit (ܒܪܘܚ), but dwell in ecstasy in that delightful glory; so also when the Mind (ܗܘܢܐ) is accounted worthy to perceive the blessedness that shall be, it forgets itself and all that is here and can no longer be moved by care for anything" (cf Hierotheos p 32*).

(*g*) p 180. Isaac advises the monk in his cell to be content with gradual progress in the spiritual life. "No one is entrusted with great things unless he first be tried with small things ..... every mansion (ܐܘܢܐ) which on the morrow thou reachest in this way of virtue and of knowledge of the truth (ܒܐܘܪܚܐ ܗܕܐ ܕܡܬܘܪܬܐ ܘܕܝܕܥܬܐ ܕܫܪܪܐ) thou wilt find (to be) more glorious and excellent than those in which thou didst spend (thy) yesterday. Thou didst depart and wonder at the beauty of the mansion which thou didst enter to-day, but its beauty is swallowed up in (the beauty of) that which thou art destined to find to-morrow" (cf Hierotheos p 38*).

(*h*) p 182f. "Every thing that is above another one is concealed from that which is beneath it ..... (human) souls ..... if they are purified and return unto the first order of their creation gaze clearly on these three ranks, namely, on those that are below them, and on those that are above them &c." [cf Hierotheos p 2*. Observe that the author of Hierotheos i 1 expressly disclaims originality for his opinion, and Isaac expresses the same opinion in different words. It is not necessary to suppose that Isaac borrowed the opinion from Hierotheos i 1; indeed the whole of this chapter (xxv) is based on the Celestial Hierarchy of Dionysios].

(*i*) pp 196–202. Isaac's chapter entitled "In how many ways the vision of Incorporeal Beings is received by mankind "contains certain resemblances to the Book of Hierotheos. The chapter is, however, based on the Celestial Hierarchy, and it is doubtful whether these

resemblances indicate more than a common debt to pseudo-Dionysios or to the tradition which he represents. The chief resemblances are as follows: "...From their knowledge the holy angels pour upon us..... that which they themselves first taste and apprehend, and then they transmit it to us" (p 196, cf Hierotheos p 17*).

"Every member of the one group or of the other—whether the holy angels or their opposites (*i.e.* demons)—teaches and incites us also (its) disciples to behave as it behaves..... our mind (ܗܘܢܢ) cannot receive the knowledge of evil things without the intervention of demons or the senses" (p 197, cf Hierotheos pp 30*, 102*, 24*f).

"In the world to come this order of transmission will cease..... for Yonder there is none who learns and none who teaches and none who needs to receive from another that which he himself lacks; for Yonder One Giver is revealed without intermediary to all receivers &c." (p 200f, cf Hierotheos pp 107*ff).

"...And I say that even those who are scourged in Hell are tormented with the scourgings of love..... it is shameful for a man to think that the sinners in Hell are destitute of love towards the Creator" (p 201, cf Hierotheos p 120* 122*f 96*ff).

(*j*) p 222. "Taste the sufferings of Christ in thine own self that thou mayest also be accounted worthy of tasting his glory. 'If we suffer with him', saith (the Scripture), 'we shall also be glorified with him.' The Mind (ܗܘܢܐ) cannot be glorified with Jesus, if the body suffer not for the sake of Jesus" (cf Hierotheos p 42*).

(*k*) p 362. "A man who has found the keys of faith is, in his dealings with all the species of Creation, like God (*e.g.* is not hurt by serpents or burnt by fire); for to faith it is permitted even to create a new creation just as God did—'Thou willedst', saith (the Scripture), 'and all things stood before thee'—and many times it (*i.e.* faith?) has been sufficient to make everything out of nothing" (cf Hierotheos p 111*. Here the resemblance is only verbal).[1]

[1] Wensinck (op. cit. p lii) finds a resemblance to this passage of Hierotheos in Isaac p 256, which, as he translates it, contains a description of the creative activity of the initiated Mind. It is doubtful however whether that is what Isaac really means. The words translated "Then of a sudden he (*i.e.* the Mind) will bring all things into existence" seem rather to be part of a meditation on the wonder of the first creation, and should be rendered "and (will consider) how he (*i.e.* God) suddenly brought all things into being &c."

(*l*) pp 367–375. "Knowledge is made perfect by faith, and gains the power to ascend on high, and to perceive that which is exalted above all perception, and to see the splendour of that which is not apprehended by the Mind (ܗܘܢܐ) and the knowledge of created things (cf Hierotheos p 23*f)..... Knowledge therefore is a gift which was given by God unto the species of rational beings from the beginning of their existence (p 369, cf Hierotheos pp 15* 16*)..... [Isaac goes on to describe three degrees of knowledge—secular, religious, the knowledge of full-growth—corresponding to body soul and spirit, and continues] "...and within these (degrees) is the whole movement of the Mind (ܡܬܬܙܝܥܢܘܬܐ ܕܗܘܢܐ) that ascends or descends, in good things, or in evil things, or midway (between the two). These degrees the Fathers call 'nature' and 'outside nature' and 'above nature'; and these are three regions to which the memory of the rational soul is exalted or brought down, as it is said; either 'in nature' the soul works righteousness, or 'above nature' it is rapt (ܡܬܚܛܦܐ) in its memory in contemplation unto God, or 'outside nature' it will go forth to feed swine as he who destroyed the riches of his judgement when he was working with the herd of demons" (p 374f, cf pp 321, 522 and Hierotheos pp 25*–27*).

(*m*) p 430. "My beloved ones, because I was foolish, I could not endure to keep the secret in silence, but I am become mad for the sake of my brethren's profit. Since this is true love, that cannot remain in the possession of love more than (?) its friends" (cf Hierotheos p 120*).

(*n*) p 544. "The cross is the gate of mysteries; by this gate takes place the entrance of the Mind (ܗܘܢܐ) to the knowledge of heavenly mysteries. The knowledge of the cross is hidden in the sufferings of the cross, and according to (our) sharing in the latter is (our) perception of the former, according to the word of the Apostle; for the more the sufferings of Christ abound in us, the greater becomes our consolation in Christ. 'Consolation' means 'contemplation' which is, being interpreted 'the sight of the soul.' 'Sight' brings forth consolation; it is not possible that our soul should put forth spiritual fruit except when our heart is dead to the world. 'As for the soul that has died the death of Christ', it has been said, 'the Father raises it up in contemplation of all the worlds'" (cf Hierotheos pp 42* 88*ff).

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ADDITIONAL NOTES AND CORRECTIONS

To the English Translation

page line

1 n 1 CH] EH

2 1 persuaded] aware (so also 9 2 39 20 40 13 85 17 88 16)

2 10 part] + O my son

3 7 ff and it is &c.] that is (it is) both That-which-cares and That-which-provides: and furthermore that we may be fully acquainted also with the significance of each one of its glorious titles ..... and if we name It That-which-brings-into-existence (we do so) because all the glorious and holy Separate-Existences (lit: Separations) were severally created by It, and It, in turn, as a living and creating Root, put forth (so H: made glorious C) separate offshoots &c.

4 3 f these &c.] but these (praises) are such as are uttered in Unification and before Unification &c.

4 9 ff the act of glorifying &c.] the glorifying faculty (lit: motion) is (the faculty of) that which is different and distinct; but if (that which was different) has been divinely commingled and holily blended, then difference has been taken away and the glorifying faculty ceases. And henceforth praise is made known to us as being the love-winning speech of those who have been hated ("limited" BH) and the supplication of those who have fallen &c.

4 18 that which was not glorified] the unglorified

5 3 ff See pp 166 f.

6 12 I, too, my friend] And I too, O my friend,

6 16 distinctions (of being)] separate-existences (so 9 1)

6 19 (which are)] < which are >

7 15 f astray? And] astray? ..... and (some omission).

8 6 Son] cf John xiv 28

9 1 again] on the other hand

9 16 ff Now since &c.] lit: for the designation of "separation" (*i.e.* difference) is a proof to us of original "sameness", but "sameness" does not produce "separation." For we say that there must be that which produces the "separation" ..... and that separation exists (or, "that separation is .....") we can know from the different orders of the house of God &c.

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10 9 Good] delete the footnote; this passage owes nothing to Genesis.

10 15 ff that the name &c.] for the name "beast" is applied to them on account of a certain lascivious and violent tendency (lit: motion) which operates (lit: is made) irrationally; and, on the other hand, because in them the intelligent power which is called "distinction" has been extinguished: and by "distinction" I mean "honour", and by "honour" I mean "to be aware of (or 'skilled in') one's essential excellence (?)."

11 6 for (the name) &c.] for "devil" ..... and indicates acts of injury &c. [If the words omitted are the remains of a gloss, the word ܕܝܢ (9* 15) must have been added when the gloss came into the text; but probably the corruption of the text is deeper than the original translation suggests.]

11 14 mysteries of divinity] "divine mysteries." (Similarly, an adjective should be substituted for the genitive of the abstract noun pp 16 1 41 9 64 3 67 18 102 2 f 5.)

12 11 opened] + upon them

12 n 2 (Heb)] (Pesh)

13 2 Genesis] lit: "existences" or "origins"

13 13 the wise &c.] Professor Bevan suggests the emendation ܡܪܚܬ for ܡܪܚܝܬ (11* 12) and the translation: "but since Wisdom, *i.e.* the wise and provident Good, has dared to say these things—some of the Minds the one Essence left without reason &c."

14 1 its lot is] Professor Bevan suggests ܡܪܚܐ for ܡܢܬܐ *i.e.* "it dares to come &c."

14 5 Wisdom itself] that Wisdom

14 7 which gave] for It (*i.e.* Wisdom) gave

14 13 Christ &c.] cf Proverbs viii 22, Colossians i 15 ff

15 3 learned] + O my son

15 4 which] that which (cf Jude 6)

15 9 ff and here &c.] Two lines of the Syriac text are senseless as they stand. The guess at their original meaning given in the translation and footnote 5 should be disregarded. Both are based on a misunderstanding of the context, which

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seems to refer not to the origin of devils but to the fall of a heavenly Essence (cf Jude 6). Professor Bevan, who shewed me my mistake, suggested the emendations ܗܦܟܐ for ܗܪܟܐ and ܕܘ̈ܠܡܐ for ܕܬ̈ܠܡܐ. So emended, the text might be translated: "and it becomes perverted so as to be in a manner equally and closely united with devils. For many sects (?) &c."

16 3 Nature] "species" or "kind" (so also 2 2 16 15 31 18 34 10 78 13 88 25 89 10)

16 15ff And since &c.] And since, then, without distinction and without reason, all the Minds were collected in it; and when they acquired the knowledge of distinction (*i.e.* became conscious of their separate existence?) they all came forth from it (so B); those (om. ܕܝܢ) that &c.

17 5 another question &c.] the question may next be asked

17 10ff without (the sense of?) &c.] without distinction, and further-more of that which I said, that when the Minds acquired distinction (*i.e.* became separated) they thereupon came forth from it; and therefore it is right that those Minds which are purified should receive from the same Essence distinction (*i.e.* separate existence) and "contemplation" (intuition?).

17 26f they are obliged(?) &c.] lit: they possess each one of them a natural (specific) order to preserve.

18 4 to those Minds &c.] B reads: and only to human Minds which are purified &c.

18 13 for even &c.] for, apparently, even &c.

18 14 limit] set a limit to

19 5–7 For &c.] For indeed our Teacher shewed as much as this, (namely) that the named Essences, those which he (himself) did not name, are very many &c.

19 n 1 six] seven; the number is reached by combining Ephesians i 21 with Colossians i 16 and adding "angel" and "archangel" (1 Thess. iv 16)

19 15 way] measure

20 5 nature of animals] animal-species

20 8–21 5 do Thrones &c.] Thrones (know) anything which is above them ..... (?) for they cause the glorious rays of their divine wisdom to shine upon those who are below them, and pour forth their radiant beams mystically and divinely in that silence ..... And, we may suppose, not from anything else above these the Man of Desire heard the mystical vision—through one of those angels who participate in perfect contemplation who was extending that contemplation to ..... below him and was commanding another who stood in an intermediate position between the one and the other, (lit: between him and him) saying, "Make this man understand the vision." For when, from that glorious Loving-kindness, they divinely receive contemplative knowledge (lit: the know-ledge of "contemplation"), thenceforth unto others ..... (?) they lead those who are below them; that is to say, they fill for them, in a manner, the part of Deity (or: a divine part).

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21 12f (and the reason why) &c.] for the divine Scripture applied the illustrious title to one Essence only, though it was not unaware &c.

21 17 it,] it;

22 9 so that] for

22 n 1 The Pythagorean series ends, of course, with 27; Plato adds the two terms 81 and 243.

23 1 Palmoni] + and. (Palmoni is the Hebrew word, which appears in the Peshitta as Pĕlomeni.)

23 6 to take our image] "to take shape for us" or "to be described to us"

23 19f these Ranks &c.] they are able, each one of these ranks, &c.

24 10 solution,] solution;

25 9 also] furthermore

26 9 city] field, cf Matthew xiii 24. Delete the footnote.

27 n 1 AC] A**C: BH read "there came a sudden fall."

27 n 5 Mansions] An allusion to the Mansions seems very awkward here; Professor Bevan suggests that ܕܠܐܘ̈ܢܝܢ may be a corruption of ܕܠܐܘܣܝܢ *i.e.* "to our condition" (?).

28 7f of which &c.] which our divine Teacher described (saying) &c.

28 18ff yet (in) degree &c.] but the degree (of the downward motion) was not (reading ܗܘܬ) one (*i.e.* uniform in all cases), but (was) great (reading ܡܠܐܬܐ) in proportion to the negligence.

28 21–29 3 The words translated "repression" mean literally "over-throw" or "destruction"; the word translated "increase"

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means "extension", "progress" or "leading." A literal rendering of the passage would run: "some motions (or 'tendencies') therefore need 'destruction' and some 'leading'; in the down-bringing motion therefore ..... need a kind of 'destruction', that which turns us back, and in the up-bringing motion the Mind needs 'leading', that which leads us gradually forward. For if in the down-bringing motion we have 'leading' [from demons] this is a manifest proof to us that we have unity with the Archon; and if in the up-bringing motion we get 'leading', this too is a sign of help ....." (The text appears to be incomplete.)

29 7–13 Natural motion &c.] The motion, then, is natural when the Mind puts away the name of "child." When therefore the Apostles were still turned towards "nature", when they had not yet passed beyond "nature", our Lord used to say to them, "Children, ye have something to eat." And he meant (lit: said) this, (namely) that if they were able, forthwith (they had) to taste solid food (cf 1 Cor. iii 2); for milk is *infants'* nourishment &c.

29 18ff Now (the motion of) &c.] Those, therefore, who are thenceforth "in nature" and have firmly resolved to live(?)—that motion (condition?) is called "that-which-is-after-nature." The varieties of this motion (condition?) are very many; so that now it is entitled "angel", and now "above angel", so that thenceforth, if no cause of obstruction befall it, it attains even to Unity.

30 9 mind] Mind | its motion &c.] its motion is not, I take it, identical with the motion which is "after-nature"; for there the distinctions are very many, so that it is called "righteous" &c.

30 17 knowledge &c.] knowledge (or "consciousness") which has been exalted above "forms" but has not reached "commingling." And because it still lacks &c. [*i. e.* The condition described as "supernatural motion" is called "supernatural" because in it the knowing-subject is no longer dependent on the ordinary means of knowledge *i. e.* on sense impressions; on the other hand, it is rightly called "motion" (not "rest") because, since in it the knower is still distinguishable from the known, it is capable of further change, namely, the change into the final condition in which knower and known are no longer distinguishable.]

page line

31 4 Delete ( ).

31 5 though] for

31 8 after] the reading of the MSS seems to be an error for "below" or "outside."

31 19 and how many] how many (om and)

31 24ff that the whole glorious Nature &c.] that the whole species (*i. e.* of demons) is with us &c.
[Any reference to angels is out of place here: the words ܟܠ ..... ܟܪܘܒܐ (p 28* 2 f) should be bracketed as a mistaken gloss.]

32 6 divinely] divinely,

32 10 therefore] thenceforth (so also 34 20 61 1 110 13 120 17)

32 10 us] us,

32 12 Archon] *i. e.* the Prince (of this world). cf John xiv 30.

32 19 and] for

32 20f and this &c.] and, I suppose, this is that which was said by them &c.

33 2 from the sun up to the firmament] cf. Ephesians vi 12 (Pesh)

33 10 and also &c.] lit: and perhaps also making with Minds a less (severe) war than that of the others; just as the war which is waged against Minds by the Essence which is upon the earth is very hard and bitter, and in a less degree than it (*i. e.* than the last mentioned war) the struggle which is made against them by the second Essence.

33 26 Nature of Goodness &c.] the whole Good Species (*i.e.* all good things) should be turned to their likeness; and furthermore (they rise in opposition) because &c.

34 10 Nature] species (*i.e.* the race of demons)

34 11 stubborn Nature &c.] the mighty race of hostile Essences. And we say therefore &c.

34 15 Giver of Life] Sustainer of our life (or, of living things); (so also 42 15).

35 8. 10 Opposition] rather "oppositeness", *i.e.* the mixture of contraries. The Mind itself must be a perfect unity (*i.e.* freed from every trace of that which is contrary to its essential nature) before it can safely seek fusion with the Ultimate Unity. Contrary to the essential nature of the Mind, whose

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source and goal is "Yonder", would be, for example, the smallest attachment to, or interest in, this present life. The translation "Opposition" and footnote 2 are misleading in so far as they suggest that "oppositeness" is here personified.

35 15 but] for

35 16 in] with

35 18 ascending] delete (for the construction cf p 216 n 2)

36 6 except him upon] but he unto

36 9 and (yet) &c.] and truly it (*i.e.* the Mind) is Body, &c. (cf ii 21)

36 13 and divinely &c.] and, though unchanged, it expands in a divine and holy manner as far as the firmament; for it is caught up and forgets &c. [the change of the order of words suggested on p 32* is unnecessary].

36 19 of the battle &c.] he did not shew ..... (?) nor the battle that is made with the Mind over against the firmament ..... "I know" that "man" (cf 2 Cor. xii 2) whom that battle did not encounter, because I have seen many Minds also against whom &c. (The text is in some disorder, but the remedies offered on p 36 are mistaken).

37 1 the three &c.] these three Essences assemble and (so C) overwhelm it &c.

37 16 in the act of saying] ..... saying, cf Iren. Dem. Ap. Pr. 84.

37 22ff the Nature &c.] its substance (lit: nature) was condensed from the out-pouring of light; for the firmament which used to be "the Barrier in the midst"—this which Christ first rent asunder—is rent asunder &c. (The words in parenthesis may be a gloss).

38 9 nature] or: substance

39 2 and (so) &c.] or: and they display before it mystically and divinely the spectacle of their charge &c. (*i.e.* what they have to do and how they do it).

39 7 that] a kind of

39 10 All &c.] And they all (*i.e.* the angels) are assembled &c.

39 12 delete "a": the word literally rendered "mystery" often means little more than "manner" or "fashion."

39 24 likewise] thereupon

40 2 and moreover &c.] and (since), moreover, they play the part of divine embassy to the Essences which are above them

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(The text is probably corrupt: I owe the alternative translation in note 2 to Professor Bevan).

40 13 thou] + thyself

40 18 ascends] + thereupon

41 3 region] BH have "mystery."

41 4 is] + thereupon

41 9 another &c.] a certain other mystery of communion

41 14 delete "the": another discussion] or; the next discourse

41 21 dazzling] gleaming

42 8 in love] lovingly (so 91 25)

42 9 cleave &c.] to lay hold in a wonderful manner upon that good thing &c.

43 2 Discernment] Throughout this chapter read "separation" for "discernment" and delete the first part of note 4. The "place of Separation" appears to be identical with the Gnostic "Horos."

43 7 places &c.] places ..... concerning &c.

43 9 the world that] that world which

43 11 that] + henceforth

44 14 suffering &c.] goal that is appointed &c. BH

45 13 willest] seekest

45 14 see,] see

45 17 when he said] saying

45 18 he called] since he called

46 10 bear,] bear;

46 25 so] for

46 n 1 xv 21] xv 15

47 3 And should &c.] lit: and perhaps ..... is also asked why the Mind is crucified ..... for those who die not neither is it possible that they should live (The text seems to be incomplete: Theod. has "suffer" for "live").

47 12 Do not &c.] lit: (take heed?) lest perchance thou suppose &c. (This passage may be a corruption of the more regular construction found on pp 44* 12 47* 1.)

47 20 Yet know,] know then

48 8f because &c.] lit: because man is of three Essences and is purified in the three of them; rightly therefore is it with respect to him that &c.

48 16 and perhaps &c.] and doubtless also its sweat congeals &c.

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49	1	then] thenceforth (so also 73 24 74 5, 9 76 15 77 8 93 1, 5 95 3 96 12 100 3 102 20, 24 109 10 111 10, 21 112 10 114 8 125 18)
49	12	before it] in its eyes
49	14	friendship &c.] agreement is hatred &c.
49	21	or] and
49	23	likeness] form (so also 123 1)
49	n 2	Mark xiv 33] Matt. xxvi 37
50	5	compared to it] in its sight
50	8	while] and
50	11	there is &c.] Professor Bevan suggests the excellent emendation ܡܬܟܠܐ for ܡܬܟܠܠ *i.e.* "it does not hesitate concerning &c."
50	18	crucified] The MSS have "adorned." Professor Bevan suggests the emendation ܡܨܛܥܪ "reviled."
51	8	BH are probably right
51	15. 18	seems to pierce (take)] doubtless pierces (takes)
51	21	distinction &c.] difference of those who are crucified.
53	11	must come &c.] lit: has a cross to come (?) in accordance with the number &c. (read ܠܡܢܝܢܐ ?)
53	17	and] for
53	18	all this &c.] which abounded in labour (cf 1 Cor. xv 58) to such an extent that they passed beyond &c.
54	6	delete (when)
54	8	he said &c.] and he said these things &c.
55	2ff	He who &c.] lit: "He who dies is set free from sin." Did he speak concerning the death of the body? Then sin is not; everyone dies to it. How then shall we understand this theory? for he said "A woman &c." and, on the other hand, (he said) "He who dies, he too &c." forasmuch as (or, "meaning thereby that") he is the slave of sin so long as he is living in this world &c. (The writer is attempting to find Scriptural authority for non-Scriptural teaching, cf pp 13, 32, 74f; hence his obscurity).
55	14	set free also] indeed set free
56	5	once more] or; thereupon
56	23	perhaps also] and doubtless
57	2	in the realm &c.] in that which is living, and darkness be known in that which is bright &c.
57	5	by the sight of it] by its appearance

page	line	
57	11	nature] substance (so 58 7 62 11, 25)
57	13	so to speak &c.] any crude substance &c.
57	19	(who)] reading ܕܬܠܬܐ. Perhaps, however, the words "He was three days &c." may be a new sentence—the text of the commentary which follows; *i.e.* "was three days &c." (What does this mean?) We cannot say &c.
57	21	but to me &c.] Delete the brackets and follow the MSS. The sense appears to be: the *Mind* of Christ cannot have been in the heart of the earth three days; and there is no point in saying that his body lay in the tomb.
58	3	delete (if)
58	10	it,] it;
58	21	burial &c.] burial (or, in his grave), and to the burial (or, "grave") of the body even animals and every natural species may be given. And therefore how or in what way &c.
59	13	keep] + these
60	21	to pass &c.] either omit ܕܝܢ (54* 17) or translate: to pass, and for the Essences that were with me and in me .....
60	n 2	Mark xvi 3] Matt. xxviii 2
61	3	formerly] then
61	11	they] + henceforth
61	12	are able?] or; must?
61	18	even] perhaps
62	4	Yet by contact &c.] but by the brooding which acts upon it &c.
62	7	turns to acquire &c.] regains the form of &c.
62	17	the] that
63	16	thus (for example)] for
64	6	to acquire &c.] *i.e.* to become wholly good
64	9	be found] become
64	14	the Supreme &c.] or perhaps: the essential Supreme Good that is &c.
64	n 2	+ *i.e.* reading ܡܫܬܪܝܬܐ ܬܫܪܝܬܐ ... ܕܡܫܪܐ
64	n 6	+ Ecclesiasticus xxiii 28 (EV 19).
65	11	as it were &c.] as if it were become &c.
65	15	to experience &c.] to become divinely unified (*i.e.* freed from admixture)
65	18	then (as I said)] thenceforth
65	19	to acquire &c.] *i.e.* to pass into the unified state.
66	4	it is acquiring &c.] it takes on the semblance of &c.

page	line	
66	5. 11	Nature-that-opposes] contrary substance
66	8	And in much &c.] And Minds, doubtless, cannot see (cf Matt. v 8)
66	18	are] have been
66	24	as one &c.] as if it shewed
66	28	the foulness &c.] that which [add ܗ̇ܝ after ܗܘ̇ 60* 19] is purged away from it (is) as if it filled the whole world at that time (cf Daniel ii 35); &c.
67	11	world's] delete
67	n 1	cf Ecclesiasticus xiii 19 (EV 15)
67	n 6	Prof. Bevan suggests ܠܓܘܗ "into its (*i. e.* the Mind's) interior."
68	2	and also &c.] and mightily casts its evil branches over &c.
68	6	include] lay hold of
68	9	its leaves &c.] whose leaves are &c.
68	16	amongst our kin] with us (reading ܥܡܢ)
68	n 1	delete "Daniel iv 10ff"
69	6	and remove to the Lord] thyself to the Lord and remove &c. (The second and third words of 63* 1 appear to have been accidentally transposed).
69	21	the Evil) the Evil Thing (and so throughout this passage)
69	26	return &c.] will once more uproot &c.
70	5	return &c.] *i. e.* resume its former state
70	6	delete (?)
70	11. 16	therefore] thereupon
71	1	even though] for
71	5	place of &c.] margin.
71	12	thoughts] heart
71	24	sees &c.] sees also the great herd of Demons &c.
71	n 5	xlviii 1] xlviii 3
72	16	and the reason &c.] and lays waste the Eastern quarter also, inasmuch as it is &c.
73	1	as one] with one accord (so 97 15 103 20)
73	3	therefore] now ("now" or "henceforth" p 95 5)
73	8	appear] be revealed
73	17	departed] or possibly "have been derived" (cf 47* 18)
74	9	that divine &c.] the divine Delight, so that it lays aside its former weariness, forasmuch as &c.
74	15. 17	Holy Baptism] that Holy Baptism (The reference is probably not, as note 3 suggests, to ordinary baptism but to mystical baptism).

page	line	
74	17	but it is easy &c.] and that there *is* a second Baptism it is easy for us to learn &c.
74	19	wished to] or: was about to
75	2	so] for (*i. e.* the Apostles did not say this for &c.)
75	15	and that] but
76	20	it sees again] or: thereupon it sees
76	21	now] henceforth (so 77 1, 7 110 9 118 22 119 2 121 15, 24 123 4 141 17)
76	23	so] henceforth (so also 77 11, 13, 17 111 12, 14 118 9 119 3)
76	n 1	delete "Mark x 39"
77	3	gives the Peace] salutes (delete the footnote)
77	14	also] in its turn
77	21	but] + henceforth
78	2	Christ &c.] Another possible rendering would be: Christ therefore is of no account (lit: is not somewhat cf. Gal. ii 6), but the Mind (is of some account) &c.
78	5	faithful] trusted (*i. e.* had authority)
78	14	and also &c.] and in order that it, in its turn, &c.
79	15	And] + thereupon
80	2	accounts] makes
80	15	glorious Bread &c.] that glorious and super-celestial Bread &c.
80	27	body; &c.] body. But the question (may) be &c.
81	2	sacrament, &c.] sacrament; and I,
81	9	also sees Christ] sees Christ also
81	17	Essence &c.] but inferior, my son, not to (or "from") the Good ..... but from (or "to") that cause &c.
82	5	and it] insomuch that it
82	9	so] now
83	18	to rest &c.] to take its fill of their enjoyment; and doubtless &c.
84	3	thenceforward &c.] we may believe, O my son, are they able thenceforward &c.
84	5	now &c.] henceforth it is &c.
84	12	Distinction] separation (C separations)
84	19	Nature-of-Everything] All things (see p 133 n 1)
85	4	secrets] + then
85	12	secret ..... secrets] This passage looks like a conflation of two rival readings: perhaps the words "secret and holy knowledge" should be omitted.

page	line	
85	16	power] "sense" or "import"
86	7	and it brings] and brings
86	12	acquire &c.] The reading of the MSS is: but the word of Moses only read "Paradise" and did not set down even a note upon it; but for my own part &c.
88	1	Separation] or; departure.
88	8	by] with | yearning] eagerness
88	12	signs] things
88	25	Nature-of-Opposition] Opposite (or, contrary) Species (so also 102 2)
89	13	in order &c.] so that it invites
89	n 3	John vi 48, 50] John vi 51
90	12	so becomes] thenceforth is
90	21	likeness] or "counterfeit" or "form"
90	25	the Good &c.] BC read: the nature (or, substance) of &c.
91	2	be thou separated] separate thyself
91	3	ye] thou (BH)
91	12	further] further,
91	20	for that &c.] because it (*i.e.* the way, is what) I seek
92	1	also be that (counterfeit)] indeed be It
92	11	secret] BH "way"
92	12	The Tree &c.] Henceforth I have left &c.
93	7	some have said &c.] *e.g.* Acta Archelai x, quoted in Mitchell, St Ephraim's Prose Refutations, vol ii p cxxxvi n
93	17	Mind] divine Mind
93	20	concerning &c.] Christ also commanded it to &c. (saying) &c.
95	2	children of strangers] strange children
95	12	Opposing Nature] Opposite Kind
95	19	further] thereupon
96	8	mind] "intention" or "desire"
96	12	will then see] thenceforth sees
96	18	then &c.] thenceforth it understands &c.
96	19	man] Adam
97	7	in short] and, to speak briefly,
97	15	perhaps] doubtless
97	16	wrestle] contend
97	18	from &c.] or: at the East &c.
97	n 2	+ Col. i 16
97	n 5	+ Isaiah xli 25

page	line	
98	2	against me] + and my enemies thou wilt shatter before me
98	7	begin with] or, (reading Peal); encamp against
98	9	so] then
98	21	the demons ..... place] those demons
98	n 3	Delete
99	2	moved] + against it
101	1	understand &c.] consider those glorious mysteries which &c.
101	7	he] The feminine verbs agree with "Whirlwind."
102	5	Head of Opposition] Chief Adversary
102	10	in mystery &c.] or with H: the mystery of spiritual intuition (*i.e.* the spiritually-revealed mystery)
102	16	when he] who
102	20	have rest and quiet] be appeased and cease (from slaughter) &c.
103	7	willing] Professor Bevan suggests the emendation ܣܟܝܢ "expecting" for ܚܕܝܢ "rejoicing"
103	13	are longing to go] lit: are to go, *i.e.* are for going
103	20	in their distress] distressfully
104	6	and] for
104	n 4	Professor Bevan suggests ܒܘܣܡܐ (perfume) for ܒܥܝܐ *i.e.* "because of a certain sweet savour (arising from the Mind) entreat it to give *them* perfume &c." Herakleitos believed that souls retain the sense of smell in Hades (fr. 38)
105	1	them] these (places) | in it &c.] by it they are made &c.
105	9	in] or; the (so also 109 8 116 15)
105	24	occupy] keep on (its way) [otherwise read "will descend"
106	4	how] at the way in which
107	14	whose] or; which
107	23	burden] march is
107	n 1	+ cf Plato Theaet. 153 c
108	2	say] + one to another
108	12	since &c.] ..... the sign &c. (the text is corrupt)
109	10	make] give
109	13	Be thou &c.] put up thyself in
109	15	and his] whose
110	1	describe] speak of
110	5	nothing of nature] *i.e.* nothing specific; it belongs to no species, has no characteristics
110	22	extinguished &c.] or; obliterated its species and become incapable of response (to any stimulus)

page	line	
111	13	in mystery &c.] or; by the mystery of the secret of life &c.
112	12	longs] lit: loves
113	15	(brought ..... ?)] delete
117	4	fashion] lit: mystery (Is this a scribe's blunder for "place"? cf 96^{*}_{11} and the variants in 36^{*}_{15} 87^{*}_{9} 88^{*}_{4})
133		The alternation of future and present tenses in the translation represents the alternation of imperfect and participle in the original; but there is no real difference of meaning and the future might have been used in all cases.
133	25	take heed] or, just possibly; know thyself.
135	10	further] on the other hand
148 n 1		When these pages were written I had not observed that in the original pagination of BM Add 7189 the number 9 is repeated. The real fol 9 is blank and the number 9 is given to what is really fol 10. In the present note, therefore, and in pp 150 n 1, 154 n 1, 161 n 1, folio numbers are given which do not coincide with those given on p 192 f; fol 9 here = fol 10 there, fol 10 here = fol 11 there, from fol 12 onwards the numbers are the same. Both enumerations contain a slight error; the present one ignores the real fol 9 which is blank; the later one takes account of the blank fol 9 and ought, therefore, in strict accuracy to have added a unit to every succeeding page number; but, since from fol 13 onwards, the pagination given is the actual pagination of the original MS, no such alteration has been made.
151	16	whose (?)] read "what"
198	24. 27	BM 7189] BM Add 7189 (so $199_{3,8}$ 200_{13} 203_{3}).

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114*	4	ܐܣܬܬܐ] add note: read ܐܣܬܐ BH
114*	7	ܡܥܠܝܢ] ܡܥܠܠܝܢ
114*	n 1	BCH] BC*H
116*	n 16	Add: see p 129
118*	2	ܕܐܬܚܝܕ ܘܣܘ̈ܡܐ] ܕܐܬܚܝܕܘ ܣܘ̈ܡܐ
118*	n 6	ܕܐܚܝܕܝܢ] ܕܚܝܕܝܢ
119*	12–15	see note p 131
119*	17	ܒܣܘ̈ܪܗ] add note: read ܒܣܘܗ
121*	17	ܪ̈ܒܢ] add note: read ܪܒ
123*	n 1	Add: read ܡܒܕܝܢ?
124*	n 3	Add: read ܒܒܘܪܢܐ?
131*	4	ܕܬܐܕܣܝܘܣ] ܕܬܐܕܘܣܝܘܣ (so also pp 132* 133* captions)
133*	16	ܬܫܪܝܐ] ܬܫܪܝ
137*	7	ܗܘܢ] Read ܠܗܘܢ? | ܕܩܕܡ] om. ܕ?
147*	8	ܠܐ ܡܫܟܚܝܢ] ܠܐ ܡܫܟܚܬܝܢ
155*	5	ܕܒܢܗܘܢ] read ܕܒܢܗ?
158*	22	ܒܪܒܐ] ܒܪܡ
176*	10	ܡܬܒܠܢܐ] ܡܬܒܠܢܐ

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63*	n 5	Add: read ܒܪ
63*	n 6	ܕܠܐ CH] read ܕܠܐ CH
65*	1	ܠܕܪܫܝܢ] ܠܕܪܫܝܢ [so C(H)]
66*	13	ܘܡܫܪܝܢܐ] ܘܡܫܪܝܢܗ
67*	13	ܘܙܪܝܢܘܬܐ. ܗܘ] ܘܙܪܝܢܘܬܐ ܗܘ
77*	n 9	Add: read ܬܬܚܒܠ
78*	12	ܬܐܪܘܟܘܬܐ] ܬܐܪܘܟܘܬܐ
78*	21	ܡܫܝܚ]. ܡܫܝܚ
79*	n 5	Add: read ܗܘܐ?
80*	9	ܕܪܒܢ] ܕܪܒܢ (so also p 144*6)
84*	4	ܝܢ] ܝܢ
87*	9	ܒܪܐܝܐ] [3]ܒܪܐܝܐ
87*	16	Add note: read ܕܡܫܝܚ H
90*	11	ܕܪܒܘܬܢ] so MSS: read ܕܪܒܘܬܢܝ?
92*	n 6	ܘܒܪܫܬܐ] ܘܒܪܫܐ
100*	2	ܕܠܬܗ] so A: read ܕܠܬܗ C
100*	6	ܒܫܪܝܬܐ] ܒܫܪܝܬܐ
100*	14	ܐܡܪܝܢ] add note: read ܐܡܪܝܢ H
102*	10	ܘܩܢܝܢ] add note: read ܘܩܢܝܢ H
103*	5	ܠܫܘܒܚܐ] add note: read ܠܫܘܒܚܐ Theod.
103*	8	ܡܢ ܐܝܟܐ] add note: read ܡܢ ܐܝܟܐ?
104*	12	ܘܡܫܪܐ] ܘܡܫܪܐ
105*	1	ܐܝܪܝܢ] add note: read ܐܝܪܝܢ C
106*	n 2	ܘܬܘܕܝܬܐ] ܘܬܘܕܝܬܐ
106*	n 3	Delete
107*	8	ܕܬܫܡܫܬܗܘܢ] ܕܬܫܡܫܬܗܘܢ
108*	10	ܬܪܥܝܬܐ] add note: read ܬܪܥܝܬܐ A?
108*	18	ܕܒܬܘܠܘܬܐ] ܕܒܬܘܠܘܬܐ

CORRECTIONS AND ADDITIONS

To the Syriac Text

page	line	
3*	11	ܕܡܫܡܠܝܘܬܐ] ܕܡܫܡܠܝܘܬܐ
3*	15	Delete † † (so also pp 26*11 32*8, 9 89*1, 2 106*6, 8 110*10, 11 114*5) | ܒܢܝܐ] ܒܢܝܢ
4*	16	[11]ܕܐܠܗܐ] [10]ܕܐܠܗܐ
5*	6	. ܗܘ] . ܗܘ
5*	8	ܐܠܗܐ] ܐܠܗܘܬܐ
5*	13	ܕܡܢ] add note: read ܕܡܢ
10*	2	note 2] ܕܐܠܗܐ ܗܘ H: read ܕܐܠܗܐ ܒܪܐ &c.
18*	3	ܒܪ] read ܒܪ C
18*	5	ܒܪܢܫ] ܒܪܢܫ
19*	10	ܥܠܡ] ܥܠܡ
19*	12	ܥܠܡܝܢ] ܥܠܡܝܢ
23*	capt.	ܒܪܝܫܐ] ܒܪܝܫܐ (so also pp 43* 49*)
26*	17	ܠܗ] ܠܗ
27*	5	[3]ܠܗܠ] [5]ܠܗܠ
30*	11	ܕܒܪ] ܕܒܪ
30*	12	ܘܡܫܝܚܐ] ܘܡܫܝܚܐ
31*	10	ܠܡܫܠܡܢܘܬܐ] ܠܡܫܠܡܢܘܬܐ
32*	14	Delete [ ] and the last half of note 6
38*	n 2	Add: cf p 177*
39*	n 3	Add: read ܒܪܝܫ?
43*	5	ܕܐܦ] [4]ܕܐܦ
45*	16	ܫܘܕܥܐ] ܫܘܕܥܐ
45*	20	ܐܪܝܐ] ܐܪܝܐ
56*	6	ܕܫܡܫܘܬܐ] ܫܡܫܘܬܐ
58*	10	ܕܒܪܝܫܘܬܐ] ܕܒܪܝܫܘܬܗ

(3) ܠܫܪܝܬܐ ܒܡܢܝܢܘܬܐ ܡܢ̈ܐ ܗܘܝܐ ܗܘ̈ܢܐ. ܘܡܢܐ ܕܝ
ܐܝܟ ܕܒܡܠܝܠܘܬܐ ܕܦܝܠܘܣܘܦܐ ܕܠܬܠܬܐ ܩܕܝܡ ܗܘ̈ܢܐ.
ܘܡܛܠ ܟܠ ܢܦܫܐ ܡܠܝܠܬܐ ܐܘܣܝܐ . . .

(4) ܦܘܣܝܣ ܗ̄ ܐܣܛܘܟܣܐ ܘܐܦ ܡܬܒܥܝܐ . . . . ܐܡܪ
ܐܝܟ ܠܓܫܡܐ ܕܢܘܪܝܐ ܘܫܪܝܬܐ ܡܠܝܠܬܐ ܀

Note on the "Translator's Preface"[1]

ܫܬܐ ܦܪ̈ܘܫܐ ܐܠܝܢ ܠܡܬܬܥܝܕܘ ܗܘܕܐ ܡܕܒܪܢܐ ܒܟܬܒܐ ܕܝܠܗ ܕܬܚܬܝܐ. ܗܘܝ ܡܕܒܪܢܐ ܐܢܛܝܘܟܝܣ. ܬܪܝܢܐ ܗܿܘ ܕܬܚܬ ܡܢܗ ܕܬܚܬܝܗܘܢ. ܘܗܘ ܡܕܒܪܢܐ ܕܢܩܘܡܝܣ ܕܐܪܝܘܣ ܦܐܠܘܣ. ܬܠܝܬܝܐ ܡܢܒܠܢܗ ܡܢ ܚܘܠܝܐ ܠܦܘܪܝܐ: ܘܗܘ ܗܢܐ ܠܐ ܚܙܝܢ ܥܒܕܗ ܘܕܝܠܗ ܗܘ ܦܘܪܫܢܐ ܗܢܐ. ܐܟܚܕܐ[2] ܗܿܘ ܕܬܚܬ ܡܢܗ ܕܢܒܠܢܗ. ܘܗܘܝܘ ܦܠܐܘܣ. ܣܒܝܢܐ ܗܿܘ ܕܥܘܡܗ. ܘܗܘܝܘ ܬܐܘܕܘܣܝܘܣ ܦܪܘܕܐ ܕܐܦܠܝܐܢܘܣ. ܕܗܘ ܕܪܘܫܢܘܣ ܐܝܟܢܐ ܬܪܝܢܝܐ. ܫܬܝܬܝܐ ܗܿܘ ܕܬܚܬ ܡܢܗ ܕܥܘܡܗܘܢ. ܕܗܘ ܠܒܪ ܐܦܝܣܩܘܦܐ ܕܦܘܪܝܘܣ[3]. ܘܠܗܘܢ ܠܢܘܪܐ ܗܠܝܢ ܠܒܢܝܢܗ ܕܦܪܝܘܣ ܡܦܪܢܐ ܕܗܘ ܐܝܟ ܐܠܦܝܢ ܒܪ ܐܚܪܢ ܐܝܟܢܐ ܕܡܢ ܡܠܝܠܝܢ ܠܗܘ ܐܝܟ ܟܪܝܬܐ ܒܟܘܠܗ ܡܪܝܫܬܐ ܥܕܡܐ ܐܝܟܢܐ ܕܡܢܝܢܐ.

[1] H fol 8 b [2] marg: ܐܟܚܕܐ text [3] marg: ܦܘܪܝܘܣ text

On ܒܪ ܟܒܪ (p 31* l 10)

. . . . ܘܠܗ ܠܡܢܐ ܦܬܟܪܐ ܕܒܪ ܟܒܪ. ܒܪ ܠܟ ܓܘܫܡ ܘܟܠ ܢܘܗܪܐ ܫܡܝܢ ܠܐ ܦܪܨܘܦܗ ܠܦܓܪܐ ܬܐܘܕܘܣܝܘܣ. ܘܐܠܐ ܐܣܬܟܠܗ ܘܠܐ †ܓܒܡܗ†[1].

On ܚܫܬܐ (p 38* l 13)

ܚܫܬܐ ܐܘܟܝܬ ܬܠܟܝܬܐ ܦܢܝܗ ܘܦܪܨܘܦܗ ܠܡܟܬܒܢܐ ܬܐܘܕܘܣܝܘܣ ܠܟܬܒܐ ܗܢܐ. ܘܕܠܗ ܚܫܬܐ ܗܘ. ܐܠܐ ܢܫܬܐ ܐܘܟܝܬ ܠܟܬܒܬܐ ܕܡܢ ܠܐܘܬܐ ܘܡܟܠܐ ܕܝܠܐ ܕܢܝܐ ܡܢ ܡܠܬܗ ܕܝܠܗ ܕܡܠܦܢܐ ܕܐܡܪ. ܢܝܚܐ ܡܢܗ ܕܟܪ ܗܘܢܐ ܡܟܢܫ ܗܘܢܐ ܒܪ ܢܦܠܐ ܠܐܬܪܐ ܕܦܘܪܢܝܐ[2].

On ܕܬܪܬܝܢ ܘܟܠܗ ܠܢܦܫܐ ܫܡܠܬ (p 46* l 18 f)

ܗ̄ ܠܝ ܟܪ ܕܢܦܫܗܘܢ ܗܕ ܐܢܐ. ܕܝܠܬܐ ܡܕܒܪܢܬܐ ܡܢ ܫܢܦܐ ܕܥܒܕܗ ܕܝܠܬܗܘܢ ܡܪܡܬܐ ܕܠܐ ܘܒܬܪ ܡܢ ܕܢܦܫܐ ܦܠܓ ܟܝ: ܘܕܝܠܬܐ ܕܬܪܬܝܢ ܒܪ ܐܪܕܘܦܘܬ ܠܚܠܩܐ ܒܕܘܟܪܐ ܕܠܟܢܝܫܘܬܐ[3].

On Hierotheos V 3, ܠ (p 122* ll 15 ff.)

ܗ̄ ܫܐܕܐ ܡܛܠ ܕܐܣܦܠ ܐܫܬܝ.. ܘܡܫܒܚܐ ܗܘܢܐ ܐܫܬܝܢ. ܒܠܚܘܕ ܐ ܚܒܪܐ ܦܠܠܘܬܗ. ܐܠܝܟܐ ܕܐܦ ܘܫܒܚܐ ܡܫܒܚܢܘܬܗ ܕܡܫܠܡܘܬܐ ܢܚܒܪ. ܘܡܫܒܚܢܐ ܠܦܟܪܬܐ. ܚܠ ܒܢܝܫܐ ܡܫܠܡܢܐ ܢܦܫ ܠܗ ܠܡܕܐ. ܒܪ ܡܬܐܠܝ ܡܢ ܐܢܫܐ ܕܟܠܗ ܗܘ †ܕܡܫܒܚ ܠܐ ܡܬܒܝܢܝܢ† ܫܐܕܐ[4] ܀

[1] H fol 30 a [2] H fol 35 a [3] H fol 41 b [4] H fol 98 a

Semitic Museum 4009 (H)

Commentary on Hierotheos I. 2[1]

(1) ܕܒܝܬܐ ܕܚܝܐ ܗܢܘ ܕܡܫܡ̈ܫܢܐ ܡܢ ܙܘܗܪܬܐ ܕܐܠܗܐ ܡܬܬܪܝܢ ܠܘܬ ܬܫܡܫܬܗ. ܐܝܟܢ ܕܐܡܪ ܕܠܦ̈ܘܡܐ ܗܠܝܢ ܡܠܐ̈ܟܐ ܡܢ ܓܘ ܡܫܡ̈ܫܢܐ ܗܘܘ ܒܝܬܝܐ ܕܐܡܝܢܘܬܐ ܡܒܝܬܝܐ ܠܗܘܢ ܠܘܬ ܗܘ ܕܡܫܡܫܝܢ. ܡܫܡܫܝܢ ܡܛܠ ܙܘܗܪܬܐ ܕܠܗܘܢ ܕܠܐܠܗܐ. ܘܗܢܐ ܡܛܠ ܐܢܫ ܕܡܬܚܙܝܢ. ܟܕ ܡܫܘܕܥܘܬܐ ܠܟܠܗܘܢ ܝܗܒܬܐ ܗܘ ܗܘ ܗܕ ܐܪܐܬܗܘܢ. ܕܠܐܘܪ ܐܚܝܢ. ܕܡܫܘܚ ܠܬܪܝܢ ܡܢ ܬܪ̈ܝܢ. ܡܫܘܚܗܝ ܒܬܪ̈ܝܢܐ. ܡܫܘܚܗܝ ܒܠ ܗܘ ܠܡܠܟܘܬܗ ܡܫܘܚܗܝ ܒܠܗܘܢ ܫܠܡܘܬܗ..

(2) ܗܢܘܢ ܡܠܐ̈ܟܐ ܘܗܘ̈ܢܐ ܐܠܗ̈ܝܐ ܕܢܚܬܝܢ ܠܗ ܠܗ ܠܡܘܬܐ ܕܗܘܬ ܠܗܘܢ ܒܪܐ ܒܐܪܥܬ ܕܡܠܗ ܫܘܚܐ ܒܗ ܐܬܐ ܠܗܘܢܐ. ܗܟܢܐ ܐܡܪ ܐܢܫ ܕܝܢ ܒܢܝܢܐ ܡܫܬܟܚܝܢ ܠܗ ܠܗܕܐ. ܕܐܝܟ ܢܦܠܐ ܗܘ ܕܡܫܐ ܫܪܝܬܐ ܐܬܠܝܬ. ܘܗܕ ܫܪܝܐ ܗܘ ܡܬܝܗܒ ܠܗ ܠܝܠܕܗ ܘܠܡܫܪܝܬܗ. ܐܝܟܢ ܕܗܘܢܗ ܗܘܐ. ܗܟܢܐ ܐܡܪ ܘܟܠܗܘܢ ܡܠ̈ܐܟܐ.

1 This consists of four notes written in the outer column of fol 10 b: 3 is original but unfinished; 1 and 2 are adapted from the notes of Theodosios (cf p 153* f); 4 is an extract from the same source (cf p 154* l 13–p 155* l 11)

Commentary on Hierotheos I. 2 .... p 175* f.
Selected notes on other passages .... p 176* f.

SEMITIC MUSEUM 4009 (H)

ܪ̈ܒܐ ܠܡܬܒܝܢܘܬܐ ܗܘ ܕܠܐ ܦܣܝܩ ܘܠܐ ܥܒܝܕ. ܦܫܝܛ ܘܐܟܪܙ ܒܒܝܬܐ ܠܡܬܦܪܫܢܘܬܐ. ܘܠܐ ܠܗܘ ܕܡܒܪܟܝܢ ܘܡܦܪܫ ܘܥܒܝܕ. ܘܐܠܐ ܗܘܐ ܐܝܟ ܗܘ ܕܡܫܒܩ ܠܗ ܠܡܬܚܫܒܢܘܬܐ ܘܡܬܚܫܒ ܥܠܘܗܝ ܕܐܝܬܝܗ ܗܝ ܕܠܥܠܡܝܢ. ܗܟܢܐ ܐܦ ܬܘܒ ܘܗܘܝܐ. ܟܕ ܗܢܐ ܠܗ ܠܡܬܟܢܫܘ ܕܡܢ ܐܟܢܐ. ܠܐ ܡܬܦܠܓ ܠܡܬܐܡܪ ܐܟܢܐ ܦܫܝܛ ܐܝܟ..

* * * * * *

ܥܒܕ[1] ܡܫܝܚܐ ܥܠܬ ܬܫܒܘܚܬܗ ܕܡ̈ܠܠܬܐ ܠܐܠܗܐ ܗܝ ܪܥܝܬܗ ܕܠܗ ܐܝܬܘܗܝ. ܡܛܠ ܗܝ ܕܠܘܬ ܡܫܝܚܐ ܐܡܝܪܐ. ܕܒܫܡܗ ܥܠܡܗ ܘܗܝ ܡܠܐܟܘܗܝ ܫܡܫܘܗܝ ܥܠܡܗ ܘܗܝ ܫ̈ܠܝܛܘܬܗ..

1 section 323 consists of the words ܐܘܡܐ ܪܒ . . . ܐܬܦܪܫܘ (p 4* ll 4–8): the rest of Hierotheos i 2 does not appear in B: the comments of Theodosios are given on p 153* ff, H com. on p 175* f

ܪܦܛ ܐܝܟܢܐ ܒܪܝ ...... ܢܦܫ (p 3* ll 15. 16) .. ܪܨ

ܚܠܝܬܐ ܡܚܝܠ ...... ܕܐܠܗܐ ܕܒܟܠܗ (p 3* ll 16—21) ..

ܪܨܐ ܐܠܗܐ ܒܪܝ ...... ܐܫܬܘܕܝ (pp 108* l 19—109* l 1) ..

ܪܨܒ ܫܡܥܢ ܒܪܝ ...... ܠܟܠ ܡܢ ܡܠܬܐ (p 109* ll 1—3) ..

ܪܨܓ ܗܐ ܒܪܝ ...... ܠܡܫܡܥ (ib ll 4—8) .. ܪܨܕ ܐܝܟܘ

ܒܪܝ ...... ܒܪܐ ܐܬܝܠܗ (ib ll 8—12) .. ܪܨܗ ܫܡܫ

ܕܝܢ ...... ܕܠܟܠ ܡܫܝܚܐ (ib ll 12—19) .. ܪܨܘ ܡܢ ܟܐ

ܕܝܢ ܕܐܬܬܪܝܡ ...... ܠܡܫܘܚ ܬܪܬ (pp 109* l 19—110* l 5) ..

ܪܨܙ ܬܐ ...... ܡܫܬܒܚ (p 110* ll 5—6) .. ܪܨܚ ܠܐ

ܒܪܝ ܡܫܒܚܝܢ ܡܫܒܚܝܢ ܠܗ ܠܗܘܢ ܕܐܬܓܠܝܬ ܐܠܘܗܘܬܐ (cf. p 110* l 9) ..

ܪܨܛ ܐܦ ܗܘ ܕܐܠܗܘܬܐ ܕܐܬܓܠܝܬ ܚܕܐ ܗܝ ...... ܗܘ

ܕܐܠܗܝܢ ܐܬܝܗ (ib ll 10—12) .. ܫ ܠܐ ܡܛܝܢ ......

ܠܡܘܢܐ (ib ll 12—17) .. ܫܐ ܐܠܐ ܡܬܬܪܥܐ ܠܐܠܗܘܬܐ

...... ܡܫܝܚܐ (p 37* l 22—p 38* l 2) .. ܫܒ ܡܫܝܚܐ

ܢܛܘܪ ...... ܠܟܠ ܡܠܘܬܗ (p 106* ll 15—18) .. ܫܓ

ܐܢܐ ܕܝܢ ...... ܕܐܠܗܐ ܐܬܬܘܣ ܡܫܝܚܐ (p 110* l 17—p 111* l 2) ..

.. ܫܕ ܐܢܬ ܕܝܢ ...... ܢܘܚܝܐ (p 111* ll 2—7) ⁘ ܫܗ

ܡܚܝܠ ܡܬܪܐ ...... ܠܐ ܡܬܚܫܒ (ib ll 7—16) .. ܫܘ

ܡܠܝܢ ܕܝܢ ܒܟܕ ...... ܡܫܝܚܢ (ib ll 18—20) .. ܫܙ ܫܡ

ܕܝܢ ...... ܘܡܫܒܚܢܐ (p 112* ll 8—12) .. ܫܚ ܐܝܟܐ ܕܝܢ

ܘܐܚܪܢܐ ...... (ib ll 12—18) .. ܫܛ ܡܫܝܚ ܠܡܫܝܚܘܬܐ

...... ܕܡܫܝܚܘܬܐ (ib ll 18—20) .. ܫܝ ܐܠܗܐ ܕܝܢ ...

ܒܟܕ ܕܝܢ ܠܐ ܫܝܐ .. ܫܝܐ (p 112* l 20—p 113* l 4) ܡܫܝܚܘܬܐ ...

ܠܒܪܝ ܐܝܟ ܐܢܫܐ ܕܐܢܫܐ ...... ܫܝܒ (p 113* ll 4—6) ..

...... ܕܡܢ ܫܪܪܐ ܫܪܬ (ib ll 6—12) .. ܫܝܓ ܐܟܡܐ

ܒܪܝ ...... ܬܘܡ ܐܘ ܦܫ (p 113* l 12—p 114* l 3) ..

ܫܝܕ ܘܐܟܝܢܐ ܒܪܝ ...... ܐܝܠ ܡܬܝܚܕ (p 115* ll 8—11) ..

ܫܝܗ ܐܟܝܢܐ ܒܪܝ ܕܡܬܝܚܕܐ ...... ܫܪ ܠܡܬܝܚܕܘܬܐ

(p 114* ll 3—18) .. ܫܝܘ ܕܟܕ ܕܝܢ ...... ܡܬܝܚܕ

(p 114* l 18—p 115* l 4) ⁘ ܫܝܙ ܬܘܒ ܕܝܢ ܕܟܕ ......

ܡܬܝܚܕ (p 115* ll 4—8) .. ܫܝܚ ܡܢܐ ܐܝܬ ܒܪܝ ...

ܫܝܛ ܐܠܐ (p 116* l 13—p 117* l 3) ܡܬܝܚܕܘܬܐ ...

ܫܟ ܗܘ ܒܪܝ ܒܪܝܐ ...... ܦܘܠܚܢܐ (p 117* ll 4—8) ..

ܫܟܐ ܡܢܐ ܒܪܝ ܕܝܠܟ ...... ܠܐ ܢܗܘܐ (p 118* ll 12—16) ..

ܫܟܒ ܟܠ ܡܢܐ ܒܪܝ ...... ܟܠ ܫܪ ܗܘܐ (ib ll 16—18) ..

ܫܘܪܝܐ

ܪܥܗ[1] ܗܘ ܫܪܒܐ ܕܡܫܝܚܐ ܡܢ ܗܘ ܕܐܬܥܒܕܬ ܐܝܟܢܐ ܕܐܬܝܗ ܐܠܗܘܬܗ. ܘܒܪ ܠܐ ܦܫܪ ܠܦܘܪܫܐ ܕܐܝܬܘܬܐ. ܡܬܠ ܫܪܝܬܐ ܕܟܕ ܐܬܪܐ ܢܫܬܪܝܬ ܒܟܠ. ܗܘ ܕܐܝܬܘܗܝ ܡܬܚܠܦ ܡܢ ܟܠ ܐܝܬܘܬܐ. ܐܠܐ ܦܘܪܫܢܐ ܗܘ ܠܐ ܐܝܟܐ ܕܦܘܪܫܢܐ ܐܚܪܢܐ ܒܪܘܚܐ ܡܬܝܕܥܢܐ ܕܠܗ ܘܡܬܚܠܦܐ ܗܘ ܕܗܘܐ.

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1 see p 169* for the contents of sections 276, 277: the comments of Theodosios are given on p 157* ff: H com. repeats the notes of B without variant or addition

ܦ̄ ܕ̄ܝܚ ܕ̄ܦ ܕܥܠ ܫܘܠܡܗ ܕܡܐܡܪ̈ܐ ܘܕܗܘܦܟܐ ܐܚܪܝܐ. ܘܥܠ ܬܘܪܒܬܐ ܕܥܘܡܪܐ ܘܢܦܩ̈ܬܐ ܡܟܬܪ̈ܬܐ.[1]

ܦ̄ ܕ̄ܚܝ ܕ̄ܝ ܕܥܠ ܫܘܠܡܐ ܕܗܘܦܟܐ ܐܚܪܝܐ ܠܐܬܪܗ ܐܬܪܐ ܬܘܢܝܐ. ܕܦܘܪܫܢܐ.[2] ܘܠܡܕܡܕܡܢܝܢ ܓܘܐ.[3]

ܦ̄ ܕ̄ܝܚ ܕ̄ܡ ܕܥܠ ܐܘܣܝܐ ܕܐܠܗܐ ܘܡܘܕܥܢܐ ܕܗܘܢܐ ܐܠܗܝܐ ܠܝܠܕܗ. ܕܗܝ ܐܝܬܘܗ ܚܕ ܡܫܝܚܐ. ܘܕܡܟܢܘܬܐ ܘܫܪܝܪܘܬܐ. ܘܡܫܝܚܘܬܐ.[4]

ܦܘܣܩܐ ܕܚܡܫܝܢ ܕ̄ܪܫ ܕܥܠ ܐܘܣܝܐ ܕܐܠܗܐ. ܘܥܠ ܗܝ ܕܡܢܗ ܢܦܩ ܟܠ. ܘܠܗ ܦܢܐ ܟܠ. ܘܥܠ ܫܠܝܐ ܘܫܘܢܝܐ. ܘܕܡܢܝܢܐ ܢܗܘܐ ܡܢ ܒܢܝܐ ܕܠܥܠܡ.[5]

ܦܘܣܩܐ ܕ̄ܟܢܐ ܕܢܝܢ ܡܛܠ ܒܠܬ ܬܫܒܘܚܬܗܘܢ ܕܡܠܐܟ̈ܐ ܘܠܐ ܬܘܒ ܕܡܠܟܘܬܗܘܢ ܘܦܘܪܫܢܗܘܢ ܕܡܢ ܚ̈ܕܕܐ. ܘܥܠ ܐܪ̈ܙܐ ܚܕܝܐ ܕܡܬܟܠܝܢ ܠܗܘܢܐ ܕܒܢܝܐ ܘܐܠܗ̈ܐ..[6]

ܦܘܣܩܐ ܕ̄ܟܒ ܕ̄ܘܬ ܕܥܠ ܬܠܡ̈ܝܕܐ ܬܠܬܐ ܕܐܘܣܝ̈ܐܘܣ ܗܘ̈ܢܐ ܡܠܐܟ̈ܐ. ܘܥܠ ܗܘܝܗܘܢ ܘܦܘܪ̈ܫܢܝܗܘܢ ܘܬܘܩܢܗܘܢ ܘܫܠܡܘܬܗܘܢ.[7]

* * * *

1 sections 228—242: from Hierotheos i 11 ii 13, 14 iv 11 ii 15, 20 iii 1 iv 2 iii 7 ii 17, 18 v 3 2 erasure follows 3 sections 243—268: from Hierotheos ii 19 iii 7 ii 18 iii 7 iv 2 iii 6 iv 11 4 sections 269—311: from Hierotheos i 8 iv 1 i 3 iv 19 i 1 iv 20, 21 ii 18 iv 17, 21 5 sections 312—322: from Hierotheos i 3 v 3, 2, 3, 2 6 sections 323—353: from Hierotheos i 2, 12, 8, 12, 5, 12 ii 9 i 12, 4, 5, 3, 10, 9, 1, 5 v 4 i 3, 12 iv 12, 7 iii 1 iv 14 7 sections 354—366: from Hierotheos i 6, 7, 8, 9, 11, 12, 5 v 1 i 5. In BM Oriental 1017 now follow the twenty-two chapters of the abridged and rearranged Book of Hierotheos, with the annotations of Bar Hebraeus written in the margin. As specimens of these are printed here (a) a skeleton outline of chapter xix, (b) the comments on sections 276, 277, 323, with which may be compared the notes of Theodosios on the same passages already given on pp 153*—159*

ܦܘܣܩܐ ܕܬܫܥܣܪ

ܕܥܠ ܐܘܣܝܐ ܕܐܠܗܐ ܘܡܘܕܥܢܐ ܕܗܘܢܐ ܐܠܗܝܐ

ܠܝܠܕܗ: ܕܗܝ ܐܝܬܘܗ ܚܕ ܡܫܝܚܐ ܘܥܠ

ܕܡܟܢܘܬܐ ܘܫܪܝܪܘܬܐ ܘܡܫܝܚܘܬܐ

ܪ̄ܘܫܡ ܐܚܕܢܐ ܠܒܪ ܕܒܪ̈ܝܬܐ ܗ̇ܘܝܢ ܕܥܠ ܦܘܫܩܬܐ

ܕܗܘܢܐ ܐܠܗܝܐ ܐܚܕܢܐ ܕܦܓܪ̈ܢܝܐ ܦܪܝܫܬ. ܗܫܐ ܕܝܢ ܟܠ

ܐܘܣܝܐ ܕܐܠܗܐ ܟܕ ܐܝܬܝܗ ܐܢܐ ܠܡܐܡܪ. ܕܐܠܗܐ ܕܝܢ ܐܬܩܪܝܬ

...... ܡܬܢܚܬܐ (p 13* ll 12—15) .. ܦ̄ܒ ܡܢܐ ܗܟܝܠ

...... ܕܡܥܠܝܘܬܗܘܢ (p 76* ll 8—13) .. ܦ̄ܓܐ ܒܬܪ

ܕܝܢ ...... ܫܪܝܘܬܐ (p 76* ll 13—17) .. ܦ̄ܕܕ ܘܡܟܢ̈ܫܝܢ

ܡܟܝܠ ...... ܐܝܟ (p 76* l 17—77* l 8) .. ܦ̄ܓܘ ܠܥܠܡ

ܡܟܝܠ ܬܘܒ ܬܐܘܪ̈ܝܐܣ. ܡܚܦܠ.... ܡܬܪ̈ܚܬܐ (p 77* ll 16—20)

.. ܦ̄ܕܕ ܡܢܗܝܢ ܐܝܬ ܕܝܢ ܐܘ̄ ܒܪ، ܐܣܦܘܠ ܐ̱ ܕܝܢ ܒܕܟܢܐ

ܠܡܫܝܚܐ ...... ܫܘܠܡܗ (p 6* ll 14—17) .. ܦ̄ܕܗ ܐܝܟܢܐ

...... ܠܐܘܣܝܐ (p 6* ll 17—20) .. ܦ̄ܕܘ ܥܕܡ ܕܝܢ ܡܟܝܠ

...... ܐܬܠܒܫܬ (p 107* ll 10—15) .. ܦ̄ܕܙ ܠܗ ܠܐ ܕܝܢ ܐܦ

...... ܕܢܬܦܪܫ (p 107* ll 15—18) .. ܦ̄ܕܚ ܠܬܒܢܝܬܐ

ܡܕܡ ...... ܕܚܒܪ ܠܗ ܦܘܪܫܢܐ (p 3* ll 12—15) ..

ܬܘܒ ܡܬܟܬܒܝܢ ܫܪܝܐ ܕܚܘܫܒܢܐ
ܕܦܘܫܩܐ ܕܟܬܒܐ ܗܢܐ ܩܠܝܦܐ ܕܐܝܪܘܬܐܘܣ.

ܕܐܠܦ ܦܘܫܩܐ ܡܕܡܝܐ ܥܠ ܬܫܒܘܚܬܐ ܘܕܠܐ ܨܒܐ ܡܕܪܐ
ܒܐܒܕܢܗܘܢ ܕܫܐܕܐ.[1]
ܕܬܫܥ ܦ ܒ ܥܠ ܐܘܣܝܐ ܕܠܐ ܡܬܓܒܝܐ ܘܐܠܗܝܐ ܕܒܫܝܢܬܐ.[2]
ܕܒܥܠ ܦ ܓ ܥܠ ܒܪܝܐ ܘܡܬܩܢܘܬܐ ܕܡܢ ܒܪܝܐ.[3]
ܕܕܠܕ ܦ ܕ ܥܠ ܐܘܣܝܐܣ ܬܠܬ ܕܥܠܝܐ ܘܥܠ
ܬܬܡܫܘܬܗܘܢ ܘܫܘܠܡܗܘܢ.[4]
ܦ ܗ ܕܗܘܐ ܥܠ ܡܪܝܐ ܕܡܢ ܦܪܘܫܐ ܘܡܟܦܢ ܒ̈ܢܝܐ
ܘܫܘܠܡܐ ܦܪ̈ܫܝܐ.[5]
ܦ ܘ ܕܐܘܐ ܥܠ ܥܒܕܐ ܚܣܝܐ ܘܡܬܒܪ[6] ܡܢ ܚܣܝܐ[6]
ܘܡܬܛܥܝܢ ܡܢ ܚܣܝܐ.[7]
ܦ ܫܒܥܐ ܕܙ ܥܠ ܥܒܕܐ ܕܗܘܐ ܚܣܝܐ ܘܡܬܒܪ ܡܢ
ܚܣܝܐ ܘܡܢܝܢ ܕܕܒܝܐ ܠܗܘܢ.[8]

1 Sections 1–11: extracts from Hierotheos iv 16 ii 12 v 2. Where several consecutive sections are taken from the same chapter of Hierotheos, the reference is given once only; e. g. in the first chapter, sections 1–6 are from Hierotheos iv 16, 7–9 from ii 12, 10 and 11 from v 2 2 sections 12–40: from Hierotheos i 7 v 3 iv 21 ii 1 i 7 v 3 iii 2 i 1 iv 13, 12 3 sections 41–53: from Hierotheos iii 4, 5, 6, 7 v 4 4 sections 54–63: from Hierotheos ii 10, 9 i 5, 7 ii 3 v 3 5 sections 64–70: from Hierotheos ii 13, 1 6 in margin 7 sections 71–78: from Hierotheos ii 4, 6, 8 iv 10 8 sections 79–83: from Hierotheos ii 5, 7, 11

ܦ ܬܫܥܝܢܐ ܕܚ ܥܠ ܐܝܟܢܘܬܐ ܗܘܝܐ ܕܒܢܐ ܕܐܬܚܙܝ ܥܡ
ܦܓܪܐ ܘܕܘܪܫܗ.[1]
ܦ ܬܫܥܝܢܐ ܕܬܫܥ ܥܠ ܚܘܒܐ ܘܥܠ ܦܘܪܩܢܐ.[2]
ܦ ܡܐܬܝܢ ܕܩܕ ܥܠ ܬܫܡܫܬܐ ܘܡܫܬܪܝܬܐ ܘܠܐ
ܡܫܬܪܝܬܐ.[3]
ܦ ܕܩܗ ܡܐܐ ܚܡܫ ܥܠ ܡܠܐܟܘܬܐ ܐܪܙܐ ܘܫܘܦܪܬܐ ܘܥܠ
ܡܫܠܡܢܘܬܐ.[4]
ܦ ܕܬܪܝܢܐ ܕܠܩܕ ܥܠ ܚܘܫܒܘܗܝ ܕܬܪܬܝܢ ܕܗܘܢܐ. ܘܥܠ
ܫܦܐ ܘܥܠ ܫܠܝܘܬܐ.[5]
ܦܘܫܩܐ ܕܬܠܬܝܢ ܕܒܝܬ ܕܥܠ ܙܘܦܐ ܘܫܡܥܠ ܙܘܦܐ.
ܘܥܠ ܠܐ ܦܘܬܐ ܚܘܫܒܐ..[6]
ܦ ܕܐܪܒܥܝܢ ܕܗܘ ܕܥܠ ܦܬܚܐ ܕܡܢܐ ܘܡܫܬܪܝܬܐ.[7]
ܦ ܕܫܒܥܝܢ ܕܗ ܕܥܠ ܡܢܬܐ ܕܡ ܘܦܢܝܬ ܬܚܘܬܐ ܘܥܠ
ܢܚܫܒܐ.[8]
ܦ ܕܗ ܕܕ ܕܥܠ ܐܪܥܢܐ ܕܐܬܐ ܒܫܠܡ ܐܠܗܝܐ
ܘܪܫܐ ܕܫܘܠܡܬܐ. ܕܡܬܕܒܪܢܘܬܗ ܒܐܠܗܝܐ ܕܫܡܝܐ.[9]

1 sections 84–98: from Hierotheos ii 16, 17 v 3 i 12 ii 23 i 12 ii 23, 3, 13 v 3 iv 10 v 4 2 sections 99–104: from Hierotheos iv 20 i 3 3 sections 105–112: from Hierotheos i 1 ii 3 i 4 4 sections 113–121: from Hierotheos ii 2 i 3 ii 1 iv 2 ii 2, 1 5 sections 122–134: from Hierotheos iv 5, 4, 7 6 sections 135–160: from Hierotheos ii 21, 22, 23 7 sections 161–170: from Hierotheos ii 24 8 sections 171–214: from Hierotheos iii 1 iv 14, 15 9 sections 215–227: from Hierotheos iv 3, 2, 3

ܡܬܚܙܝܢ. ܘܡܠܟܝܢ ܠܒܢܝܐ ܐܠܗܝܐ ܗܟܢ ܐܝܟ ܕܐܡܪ ܦܘܠܘܣ ܕܢܗܘܐ ܐܠܗܐ ܟܠ ܒܟܠ. ܘܡܬܒܐ ܐܡܬܝ ܡܛܠ ܫܪܪܐ ܕܗܕܐ ܬܫܥܝܬܐ. ܘܟܬܒܗ ܕܐܝܪܘܬܐܘܣ ܗܢܐ ܕܡܬܚܙܐ ܕܣܘܕܐܝܘܣ ܡܢܗܝ. ܒܐܝܕܝܬ ܐܝܟ ܗܘ ܕܕܠܗ ܗܘ ܒܐܝܕܝܬ ܕܡܢܐ ܐܝܪܘܬܐܘܣ: ܐܦ ܫܪܝܪܐ ܗܘܐ ܡܫܬܡܥܝܢ.[1]

ܟܬܒܐ
ܕܐܝܪܘܬܐܘܣ ܩܕܝܫܐ
ܡܫܒܚܐ ܘܦܝܠܘܣܘܦܐ ܕܡܕܢܚܐ.[2]

ܦܘܪܫ ܥܠܬ ܟܬܒܘܬܗ ܕܟܬܒܐ ܗܢܐ.

ܕܒ ܕܝܢ ܐܘ ܐܚܝ ܪܘܚܢܐ. ܕܒܪ ܐܟܢܐ ܫܓܝܫܐ. ܗܪܟܐ ܬܘ ܘܐܬܬܚܡܬ ܒܟܬܒܐ ܕܫܡܥܐ ܘܡܕܒܪܢܘܬܐ ܡܢܝܪܐ ܗܘ ܐܝܪܘܬܐܘܣ. ܣܝܡܬܗ ܒܟܬܒܐ ܙܒܢܐ ܘܡܬܟܬܒܐ. ܒܬܪ ܫܢܐ ܐܒܐ. ܠܡܪܐܫܘܗܝ ܘܠܦܩܕܢܘܗܝ ܘܫܠܝܚܐ ܘܐܒܗܬܐ ܘܟܠܗܝܢ. ܘܡܘܬܒܐ ܠܡܚܪܝܢ ܡܢ ܦܬܓܡܘܗܝ. ܘܡܢܐ ܠܗ ܡܢܗ ܡܢ ܫܒܝܠܐ ܥܡܝܩܐ. ܐܠܐ ܡܢ ܡܫܒܠܢܐ. ܒܟܠܗ ܘܟܠܗ ܕܡܢ ܗܘܝܐ ܠܡܫܘܚܬܐ. ܗܘܝܐ ܠܝ ܣܘܥܪܢܐ ܡܟܝܠ ܕܠܒܗ

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1 cf. Assemani, Bibliotheca Orientalis, tom ii p 290 f. In the fourth chapter of "The Book of the Dove" Bar Hebraeus describes the circumstances which led to a change in his attitude towards mystical writers, and so, presumably, to a change in his opinion of the Book of Hierotheos. It is to be noticed, however, that in his prolegomena to that book he does not discuss the question of authorship 2 from BM Oriental 1017

ܐܢܘ. ܘܫܘܝܢ ܠܟܠ ܚܕ ܚܕ ܒܡܘܗܒܬܐ ܕܝܗܝܒܐ ܠܗ ܘܐܢܐ ܕܢܚܙܐ ܠܗ ܐܝܟ ܕܚܙܝܢ. ܘܐܝܟ ܗܢܐ ܕܫܡܥܝܢ. ܘܟܕ ܒܟܪܝܢ ܗܕܐ. ܠܐ ܒܠܒܝܢ ܠܟܠܗܘܢ ܕܢܘܟܪܝܐ. ܘܐܦܠܐ ܠܟܠܗܘܢ ܕܡܦܩܢܝܐ. ܒܐܡܬܝ ܠܐ ܓܒܠܝܢ ܐܘ ܐܘܣܦܝܢ ܡܕܡ ܡܕܡ. ܐܠܐ ܐ ܒܢܬ ܩܠܐ ܒܪܢܫܐ. ܐܝܟ ܕܐ ܘܕܝܢ ܘܐܦ. ܘܡܕܡ ܕܕܡܐ ܠܗܠܝܢ ܒܠܫܢ. ܟܕ ܐܘܟܝܢ ܡܫܡܗܘ ܠܡܕܡ ܕܐܝܬܘܗܝ, ܒܪܝܫ ܡܬܬܪܐ. ܘܐܝܟ ܩܛܠܐ ܘܦܣܘܩܐ ܡܕܡ ܡܫܬܡܥܢܐ. ܘܐܝܟ ܣܠܩܐ ܕܐܣܛܪܘܢܘܡܝܐ ܘܡܕܡ ܕܕܡܐ ܠܗܘܢ. ܘܐܦ† ܗܟܢ ܒܗ ܒܦܬܓܡܐ ܡܕܡ ܡܫܬܡܥܢܐ ܒܡܠܬܐ ܡܫܬܠܚܬܐ ܕܠܒܫܝܢ ܠܗܘܢ.† ܟܕ ܡܕܡ ܫܡܝܢ ܬܘܒ ܠܫܘܐܠܐ ܕܟܬܒܐ ܗܢܐ. ܥܠ ܡܟܬܒܢܘܬܗ ܕܡܢܘ. ܒܪ ܥܒܪܝܐ ܠܗ ܡܢ ܒܢܝܗ ܘܦܪܫܗ ܕܒܝܬ ܐܒܘܗܝ ܕܚܬܪܐ. ܘܡܢܗܘܢ ܠܐܘܪܚܐ ܘܡܕܒܪܢܘܬܐ ܘܡܬܕܒܪܢܘܬܐ ܘܫܘܠܡܐ. ܘܗܘܝܐ ܒܐܝܕܐ ܒܐܝܕܐ ܕܡܢܐ ܠܐܘܣܝܐ ܕܟܠܐ. ܘܡܢ ܕܟܠ ܦܬܓܡܐ ܡܠܐܟܝܐ. ܐܝܟܢܐ ܕܡܬܒܝܢ ܠܝ ܦܣܘܩܐ ܕܟܬܒܐ. ܘܐܦ ܫܡܝܢ ܗܘܐ ܡܕܒܪܢܘܬ ܦܣܘܩܐ ܕܬܘܒܬܐ ܘܐܠܗܝܐ ܕܡܫܒܚܐ ܘܡܪܒܐ. ܡܛܠ ܗܢܐ ܐܢܫܐ ܠܒܪ ܫܒܩ ܥܠ ܬܘܒܬܐ ܘܡܬܝܪܬܐ ܕܡܫܒܚܬܐ. ܘܦܫܝܩ ܠܗ ܟܬܒܐ ܡܠܦܢܐ ܕܡܢ ܟܬܒܐ ܕܐܝܪܘܬܐܘܣ ܡܫܒܚܐ. ܡܬܦܠܛ ܕܝܢ ܠܡܫܬܐܠܘ ܘܬܪܝܢ ܦܣܘܩܐ. ܐܝܟ ܡܢܝܢܐ ܕܐܬܘܬܐ ܐܠܦ ܒܝܬ. ܦܬܓܡܘܗܝ, ܬܘܒ ܠܬܠܬܡܐܐ ܘܫܬܝܢ ܘܫܬܐ. ܐܝܟ ܡܢܝܢܐ ܕܝܘܡܬܐ ܕܫܢܬܐ ܒܫܢܬܐ. ܘܡܢ ܐܠܗܐ ܐܠܗܐ ܫܐܠ ܐܢܐ ܕܢܦܩܘܕ ܘܠܫܘܠܡܐ ܢܓܡܪ.

ܟܬܒܐ ܐܩܠܣܝܣܛܝܩܝ.[1]

.... ܘܗܘ ܒܙܒܢܐ[2] ܐܦ ܐܣܛܦܢܐ ܒܪ ܨܘܕܝܠܝ ܢܒܥ ܒܐܘܪܗܝ، ܒܝܫܐ ܚܘܝܐ. ܘܦܫܩ ܠܟܬ̈ܒܐ ܡܢ ܢܦܫܗ. ܘܫܠܡܐ ܐܡܪ ܠܟܝܢܐ. ܘܕܡܬܕܝܢܝܢ ܫ̈ܠܝܐ ܒܕܡܝܐ ܕܐܦ ܫ̈ܐܕܐ. ܒܪ ܟܠ ܗ̇ܝ ܕܢܗܘܐ ܐܠܗܐ ܟܠ ܒܟܠ ܐܝܟ ܕܐܡܪ ܦܘܠܘܣ. ܗܢܐ ܫܩܠ ܐܬܐܘܬܐ ܕܡܠܦܢܘܬܗ.

ܟܬܒܐ ܕܗܘ̈ܕܝܐ

ܡܛܠ ܡܢܝܢܐ ܕܟܬ̈ܒܐ ܘܫܘܕ̈ܥܐ ܒܠܝ̈ܢܐ.

.... ܘܩܘܪܝܩܘܣ ܦܛܪܝܪܟܐ ÷ ܟܬܒܐ ܗܘ ܕܩܕܝܫ ܕܐܝܪܘܬܐܘܣ: ܠܘ ܕܝܠܗ ܗ̣ܘ: ܐܠܐ ܕܗܢܐ ܕܐܣܛܦܢܐ ܒܪ ܨܘܕܝܠܝ ܐܠܐ ܗܪܛܝܩܐ ܐܝܬܘܗܝ.[3]

ܡܢܪܬ ܩܘܕ̈ܫܐ ܡܛܠ ܫܘܐܬܐ ܕܒܪ̈ܝܬܐ.

.... ܕܐܣܛܦܢܐ ܒܪ ܨܘܕܝܠܝ. ܗܢܐ ܐܡܪ ܕܐܝܬ ܫܘܠܡܐ ܠܬܫܢܝܩܐ. ܘܕܠܘ ܠܥܠܡ ܥܠܡܝܢ ܡܫܬܢܩܝܢ ܪ̈ܫܝܥܐ. ܐܠܐ ܒܙܒܢܐ ܡܬܚܕܡ. ܘܡܚܣܝܢܐ ܐܦ ܫ̈ܐܕܐ

1 The three passages given here are quoted by A. L. Frothingham, Stephen bar Sudaili p 63 ff. 2 i. e. the time of Justinian: the text is taken from the edition of Abbeloos and Lamy, ii p 222 3 chapter vii sect. 9: p 105 in Bedjan's edition

Extracts.

1. From the "Ecclesiastical Chronicle": of the life and teaching of Stephen bar Sudhaile .... p 163*
2. From "Nomocanon": the testimony of the Patriarch Kyriakos concerning the authorship of the Book of Hierotheos ...... p 163*
3. From "The Lamp of the Sanctuary": of the heresy of Stephen bar Sudhaile, and that the Book of Hierotheos was written by him .... pp 163*—164*
4. From "The Book of Excerpts from the Book of the renowned scholar and marvellous philosopher Hierotheos":
   - (a) An account of the compilation of this Book of Excerpts .... pp 164*—165*
   - (b) A list of the Chapters of this Book of Excerpts pp 166*—168*
   - (c) Chapter XIX: of the Universal Essence, and the attainment of the Divine Mind to the vision thereof, which is the goal of its expectation; and of likeness and unification and commingling .... pp 169*—171*
   - (d) Scholia on sections 276, 277, 323 .... pp 171*—172*

ܡܢ ܣ̈ܦܪܐ

ܕܝܠܗ ܕܐܒܘܢ ܡܪܝ ܬܐܘܕܘܪܘܣ

ܡܦܫܩܢܐ ܕܡܫܝܚܐ

ܠܘܬ ܬܘܒ ܒܪܬ ܠܐ ܕܡܫܝܚܐ ܠܗܕܐ ܕܬܬܘܒ ܬܬܐܡܪ ܡܛܠ ܕܐܬܡܪ ܒܒܪ ܠܗ ܠܦܘܠܐ ܡܦܪܫܢܐ ܕܫܘܒ̈ܚܐ. ܗܘ ܕܒܗ ܚܒܝܫܝܢ ܡܟܣ̈ܝܢܐ ܘܡܬܚܣ̈ܢܝܢܐ: ܡܬܚܫܒ ܒܢ̈ܝ ܗܘܝܐ ܕܗܘ̣ܐ ܒܗ ܐܠܗܐ. ܡܬܚܫܒ ܗܘܝܐ ܗܘܐ ܕܐܬܚܫܒܘܗܝ ܠܗܕܐ ܒܠܗ ܕܒܪܬܐ. ܐܬܡܪܬ ܒܢ ܕܠܘܬ ܫܒܐ ܗܘܝܐ ܢܬܐ. ܠܐ ܗܘܐ ܡܬܚܫܒ ܗܘܝܐ. ܡܛܠ ܕܪܓܠܐ ܠܐܝܟܐ ܕܐܬܬܘܗܝ ܫܒܐ ܪܒܐ ܕܐܬܫܟܚܬܐ. ܘܬܘܒ ܠܐ ܢܫܒܒ ܗܘܐ: ܡܛܠ ܕܪܓܠܐ ܠܘܬ ܗܘ ܕܠܗ ܡܬܐܡܪ ܗܘܐ ܡܢ ܡܕܝܢ. ܐܝܟܐ ܕܫܒܐ ܗܘ ܘܫܠܝܐ ܕܡܢ ܡܬܬܘܪܝܘܬܐ ܫܒܝܚܐ. ܘܠܐ ܪܓܠ ܗܘܐ ܕܡܬܦܪܫ ܠܐܠܗܐ. ܡܛܠ ܕܠܝܬ ܗܘܐ ܪܓܠܬܐ ܕܡܦܪܫܐ. ܐܝܟܐ ܕܫܒܐ ܕܦܘܪܫܢܘܬܐ ܫܒܝܚ. ܠܝܬ ܗܘܐ ܬܒܥܬܐ ܕܡܬܦܪܫܢܘܬܐ.

ܫܠܡ ܡܠܘ̈ܐܐ ܕܬܫܡܫܬܐ[1]

ܕܒܠ ܗ، ܕܫܒܫ ܗܘܝܐ ܫܒܐ ܕܡܫܝܚܐ.

1 corrected by a later hand to ܚܫܡܫܝ

ܠܡܫܒܩܐ: ܐܝܟ ܡܫܝܚܐ ܕܡܫܬܐ ܕܐܡܪܐ ܐܝܟ ܡܫܝܚܐ ܫܒܩ. ܘܗܫܐ ܕܐܝܕܝܗ ܘܗܘܐ ܡܫܝܚܐ. ܟܕ ܠܢܡܘܣܐ ܐܬܛܦܠ ܒܒܘܗܝܐ ܗܘ ܡܕܝܢ ܒܒܠ. ܬܘܒ ܢܫܒ ܐܡܪܐ ܬܪܝܢܐ. ܗܝ ܕܐܦ ܘܠܐ ܗܘܐ ܢܛܪܐ ܡܫܝܚܐ. ܟܕ ܕܒܒܪ ܗܘܝܐ ܗܘܐ ܡܢ ܡܠܬܐ ܕܡܬܐܡܪܐ ܕܗܝ ܐܢܬܘܢ ܡܫܝܚܐ: ܘܐܝܟܢܐ ܕܡܫܝܚܐ ܘܐܝܟ ܡܫܝܚܐ. ܘܐܬܡܟܢ ܒܪܐܪܐ ܠܘܬ ܐܬܪܐ ܕܠܝܬ ܒܗ ܡܢ ܕܠܗܘܝܐ ܗܘܐ ܢܛܪܐ ܡܫܝܚܐ. ܬܘܒ ܒܢܝ ܒܐܬܪܐ ܗܘ ܕܠܝܬ ܦܘܪܫܢܐ ܒܒܪ ܐܦ ܫܡܥܐ. ܘܐܝܟܢܐ ܕܠܝܬ ܦܘܪܫܢܐ ܒܝܢܬ ܩܘܒ̈ܠܐ ܐܦܠܐ ܩܘܒ̈ܠܐ ܡܬܚܫܒ. ܘܠܐ ܗܘܐ ܡܬܩܪܐ ܒܪܐ ܒܪܐ: ܘܠܐ ܢܬܬܐ ܢܬܬܐ. ܠܝܬ ܬܘܒ ܡܫܡܗܐ ܕܗܠܝܢ. ܠܒܠ ܡܢ ܐܘܣܝܐ ܕܠܐ ܫܡܐ ܗܠܘ ܘܠܐ ܗܘܐ ܡܬܐܡܪ ܡܢ ܕܪܫ ܒܠ ܡܫܝܚܐ ܐܦܠܐ ܒܠ ܗܘܝܐ ܗܝ، ܕܡܢ ܐܒܐ ܐܬܐܡܪܬ ܕܗܘܐ ܒܪ، ܢܒܝܐ ܕܒܗ ܐܬܓܠܝܬ. ܒܒܪܬ ܗ، ܘܫܒܒܬ ܫܒܐ. ܡܛܠ ܕܫܘܬܦܘܬܐ ܕܐܚܝܘܬܐ ܒܗ ܐܠܗܘܬܐ ܗܘܬ ܒܡܠܬܘܬܐ.

ܦܘܪܬܐ: ܏ ܘܠܐ ܐܦ ܒܒܪ ܢܫܒܪ ܡܫܒܠ. ܕܐܝܟܐ ܫܒܫ
܏ ܒܪܝ ܒܪܝ ܢܒܥܝܢܝ. ܟܕ ܒܒܪ ܠܗ ܡܫܒܠ ܠܦܘܠܐ
܏ ܕܦܘܪܫܢܐ: ܗܘ ܕܒܗ ܡܟܣ̈ܝܢܐ ܘܡܬܚܣ̈ܢܝܢܐ.
܏ ܘܡܒܠ ܠܐ ܢܫܒܒ ܘܠܐ ܪܓܠ ܕܢܬܦܒ.

ܦܘܫܩܐ: ܠܐ ܗܘܐ ܐܝܬ ܬܘܒ ܗ، ܕܦܘܪܫܢܬ ܐܬܐܡܪܬ. ܕܐܝܟܐ ܫܒܫ ܒܪܝ ܕܒܪܝ ܢܒܥܝܢܝ. ܗܕܐ ܕܝܢ ܐܬܐܡܪܬ ܒܝܒܐ ܐܝܟܐ ܕܫܘܢܩܐ ܐܝܬ ܗܘܐ. ܒܠ ܦܪܓܠܐ ܕܐܝܬܘܬܐ. ܘܗܫܐ ܕܐܬܓܠܝܬ ܐܝܬܘܬܐ ܘܫܠܡܬ ܠܓܒܘܗ.

ܡܐܡܪܐ ܕܐܘܪܚܐ ܕܡܕܢܚܐ ܐܝܬܘܗܝ ܕܡܦܩܕ
ܠܬܐܘܕܘܣܝܘܣ.

ܬܘܒ ܡܦܩܢܘ̱ ܕܬܫܒܘܚܪ
ܕܟܠ ܗ̇ܝ ܕܫܒܩ ܗܘܢܐ ܫܡܝܐ ܐܪܥܐ ܕܡܫܝܚܐ.

ܘܡܐܡܪܬ ܠܡܠܟܐ ܕܡܠܬܗ ܕܡܠܦܝܢ ܘܫܡܝܐ ܐܝܬܘܗܝ.

ܫܡܥ ܕܝܢ . . . . . ܕܢܬܦܪܣ[1].
ܫܠܡܬ ܡܠܬܗ ܕܐܝܬܘܗܝ.

ܬܘܒ ܒܡܘܬܒܐ ܕܡܪܩ ܦܘܫܩܐ.

ܒܗܢܐ ܬܘܒ ܡܦܩܢܘ̱ ܕܬܫܒܘܚܪ ܐܘ̈ ܐܝܟܘ̱ ܠܒܪ ܡܠܦ ܠܝ ܗܢܐ ܡܠܦܢܐ ܡܠܬܐ ܪܐܙܢܝܬܐ ܘܫܒܝܚܘܬܐ ܕܐܠܗܐ ܫܡܥ ܗܘܢܐ ܠܫܡܐ ܗܘ̇ ܕܡܫܝܚܐ. ܘܕܡܩ ܘܠܝܠ ܚܢ ܐܬܝܒ ܠܝ ܗܢܐ ܡܠܦܢܐ ܕܗܘܢܐ ܕܡܬܕܒܪܐ ܐܦ ܗ̇ܘ ܗܘ ܡܫܝܚܐ ܡܬܦܪܐ. ܡܬܦܪܐ ܕܝܢ ܗܒܢܐ ܐܝܟܐ ܕܐܝܬ ܡܫܒܚܘܬܐ ܘܕܝܢܐ. ܡܬܚܒܒ ܠܒܪ ܡܢ ܐܠܝܢ ܕܡܠܬܐ ܡܬܚܫܒܝܢ ܒܦܘܪܫܢܐ. ܘܐܡܬܐ ܕܠܝܬ ܦܘܪܫܢܐ ܐܝܟܐ ܫܡܥܐ ܡܬܒܥܝܐ܀ ܡܢܐ ܡܫܝܚܐ: ܗܘ̇ ܕܡܢ ܩܕܡ ܐܬܒܪܝ ܠܒܪܐ ܚܙܝܬܐ܀ ܡܢܐ ܫܡܥܐ: ܗܘ̇ ܕܡܫܠܡܘܬܐ ܕܗܝܡܢܘܬܐ ܢܦܩ ܡܢ ܕܢܬܦܪܐ ܒܦܘܪܫܢܐ܀ ܡܢܐ ܦܘܪܫܢܐ: ܬܫܡܫܬܐ ܡܢ ܡܪܩ ܕܒܝܬ

1 The full text of A is given on p 107*

ܦܘܠܚܢܐ ܡܬܬܣܝܩ܀ ܡܢܐ ܒܪܐ ܫܡܥܐ: ܐܝܟܢܐ ܕܠܝܬ ܡܫܡܥܢܐ. ܠܐ ܡܬܦܪܐ ܡܫܬܡܥܢܐ. ܒܪ ܡܠܦ ܠܝ ܒܗܕܐ ܐܝܬܘܗܝ. ܕܠܐ ܒܪܐ ܡܬܦܪܐ ܘܠܐ ܢܬܪܐ ܘܠܐ ܢܒܥܒܐ ܘܗܠܝܢ ܐܝܬܝܬܐ ܕܒܗܝܢ ܡܫܬܡܥܝܢ ܫܡ̈ܥܐ.

ܥܠܝ ܒܡܘܬܒܐ ܕܡܪܩ ܦܘܫܩܐ.

ܬܘܒ ܦܘܫܩܐ ܕܠܗ ܕܡܦܩܢܘ̱
ܒܠ ܗ̇ܝ ܕܫܡܥ ܗܘܢܐ ܫܡܥܐ ܕܡܫܝܚܐ.

ܡܬܐܡܪܬ ܦܪܫܬܐ܀ ◁ ܫܡܥ ܕܝܢ ܡܫܝܚ ܘܠܫܡܐ ܕܡܫܝܚܐ.
◁ ܠܐ ܕܝܢ ܡܬܦܪܐ ܡܢ ܗܢܝܢ ܘܠܐ ܡܬܒܥܝܐ. ܒܪ
◁ ܚܒܪ ܠܗ ܡܢ ܡܠܬܐ ܘܡܢ ܡܐܡܪܐ. ܡܢ
◁ ܡܬܬܒܥܒܥ ܡܫܝܚ ܒܪܐܢܐ. ܠܐܝܠܝܢ ܕܠܡܠܬܐ ܠܐ
◁ ܡܫܬܡܥܢ̈. ܢܒܥܒܪ ܠܒܪ ܫܡܥܗܐ ܕܦܘܪܫܢܐ.
◁ ܘܠܐ ܬܘܒ ܡܬܦܪܐ ܒܪܐ ܘܢܬܪܐ. ܘܠܐ ܬܘܒ
◁ ܢܐܡܪܘ̱ ܕܢܗܘ ܒܪ ܢܒܥܒܪ ܕܒܗ ܐܬܦܠܓܬ.

ܦܘܫܩܐ܀ ܐܡܪ ܗܟܝܠ ܗܘ̇ ܡܠܦܢܐ ܡܦܠܠ ܗܘܢܐ ܕܒܪ ܘܡܕܡܐ ܠܗܕܐ ܐܘܣܝܐ ܢܗܘܪܬܐ ܒܦܠܓܐ. ܘܫܘܬܦܐ ܕܢܘܪ ܗܢ ܠܒܠ ܘܠܬܒܘܬ ܐܝܟ ܕܐܝܬܘܗܝ ܒܡܦܠܓܘ̱ ܕܒܒ̈ܪ. ܘܠܢܘܗܪܐ ܘܠܫܡܫܐ ܐܝܬ ܠܗ ܠܒܢܝܐ. ܘܦܪܨܘܦܝܐ ܐܝܬ ܠܗ ܠܟܝܢܗ ܟܝܢܐ. ܒܫܘܬܦܘܬܐ ܒܝܬܐ ܗ̇ܝ ܕܒܗ̇ ܠܬܘܗ̇. ܐܬܦܪܫ. ܫܡܥ ܗܢܐ ܫܡܥܐ ܕܡܫܝܚܐ. ܡܦܠܠ ܕܒܪ ܦܠܡ

ܗ̇ܝ ܕܡܘܬ ܠܗܘܢ ܒܦܓܪܐ: ܒܐܝܕܐ ܕܡܝܬܘ ܫܘܒܚܐ ܒܗ ܐܬܘ ܠܗܘܢܐ. ܗܟܢܐ ܠܒܪ ܐܝܟ ܕܡܢ ܚܝܠܐ ܡܫܬܠܛܝܢ ܠܗ̇ ܠܗܕܐ. ܕܐܦ ܠܦܓܪܐ ܗ̇ܘ ܕܗܘܐ ܚܕܬܐܝܬ ܐܬܝܠܕ: ܘܒܗ ܥܒܪܐ ܗܘ. ܘܒܗ ܗ̇ܘ ܠܡܫܝܚܘܬܐ ܐܚܪܬܐ. ܡܬܬܐܡܪ ܠܗ̇ ܠܠܗܘܬܗ ܘܠܡܪܢܘܬܗ: ܐܚܪܝܢ ܕܡܝܬܗ ܗܘܐ. ܗܟܢܐ ܠܒܪ ܘܟܠܗܘܢ ܡ̈ܠܠܐ: ܠܐܢܫܘܬܐ ܐܠܗܝܬܐ ܙ̈ܕܩܝܢ ܘܡܬܒܥܝܢ. ܘܠܗ̇ ܢ̈ܓܪܝܢ ܕܝܚܝܕܝܘ ܀

< ܘܐܦ ܡܠܬܐ ܕܦܘܣܘܣ ܡܠܦܐ. ܕܒܟ̈ܬܒܐ
< ܕܪܘܚܢܝܬܐ ܐܝܬܘܗܝ: ܡܝܬܪܬܐ ܠܟܠ ܐܝܠܝܢ
< ܕܐܬܦܪܥܘ ܡܢ ܫܪܪܐ. ܠܐ ܡܕܡ ܡܬܐܡܪܝܢ
< ܡ̈ܠܠܐ ܐܘ ܪ̈ܫܝܢ ܠܚܕܡ ܕܡܝܬܗ †ܐܬܦܪܥܘ†[1]:

ܗ̄ ܗ̣ܘ ܗܝܠ ܡܠܦܢܐ ܘܬܫܘܒܚܬܐ ܕܐܠܦ ܢܗܝܪܐ ܡܠܬܐ ܠܝ̣. ܐܝܟ ܕܡܢ ܚܝܠܐ ܕܦܘܣܘܣ: ܗ̄ ܕܐܦܝܣܩܘܦܐ ܘܐܦ ܡ̈ܪܒܒܐ ܕܡܢ ܐܦܝܣ̈ܩܘܦܐ. ܕܗܟܢܐ ܒܝ ܕܪܘܚܬܐ ܡܬܐܡܪܝܢ ܠܘܬ ܚܝܘܗܝ. ܒܐܝܕܐ ܠܚ̈ܝܐ ܕܡܝܬܘܗܝ ܫܘܒܚܐ. ܕܐܝܟ ܐܡܪ. ܕܐܝܟ[2] ܡ̈ܠܐ ܕܗܠܝܢ ܒܐܝܠܝܢ ܒܝ ܢܦܩܘܬܐ ܚܝܬܐ ܕܡܝܢ ܐ̈ܢܫܐ ܒܚܝ̈ܘܗܝ. ܐܠܐ ܗܝ̣ܘ ܡ̈ܠܐ ܒܝ ܐܝܬܘܬܐ ܕܐܝܬ ܠܗܘܢ[3] ܠܐܝܠܝܢ ܒܐܦܝ̈ܒܘܬܐ ܒܡܬܝܬܐ ܕܚܝ̈ܘܗܝ.[3] ܗ̇ܝ ܕܡܫܝܚܐ ܦܪܝܫܐ ܡܢ ܡ̈ܠܐ. ܐܢܫܐ ܕܝܢ ܡܬܬܟܫܦܐ ܗܘ̣ ܒܐܪܐ. ܐܝܟ ܕܠܘܬ ܚܝܠܐ ܕܡ̈ܠܐ ܡܬܬܢܝܦ: ܒܝܢܐ ܕܐܢܫܘܬܐ ܕܡ̈ܠܐ ܕܠܘܬ ܫ̈ܪܪܐ: ܙܕܩܬܐ ܕܡܢ ܡܠܝܠܬܐ.

1 read ܠܐ ܐܬܦܪܥܘ H or ܠܐ ܦܪܥܘ C*? 2 ܕܐܦ H 3 > H 4 ܒܐܝܠܝܢ H

ܠܐ ܒܡܘܠܕܐ ܕܚܝܐ ܗ̇ܘ ܕܡܬܬܕܝܢܐ. ܐܠܐ ܕܒܪ ܡܠܬܐ ܐܝܬܘܗܝ ܢܦܫܐ: ܘܐܬܓܪܫܬ ܥܡ ܦܓܪܐ ܠܚܝܠ ܡܢ ܐܣܛܘܟܣܐ: ܘܒܓܘܗ̇ ܕܐܣܛܘܟܣܐ ܫܘܚܬ[1] ܘܐܬܓܪܫܬ.[2] ܠܐ ܡܬܬܐܡܪܐ ܠܐܣܛܘܟܣܐ.[3] ܐܝܠܝܢ ܕܡܚܒܝܢ ܐܬܓܒܠܘ ܒܗ ܦܓܪܐ. ܐܠܐ ܠܘܬ[4] ܚܝ̈ܐ ܙܒܢܐ ܕܙܘܥܐ ܗ̇ܘ ܕܡܬܒܥܝܢ ܐܬܦܪܥܬ. ܒܗ ܐܢܫܘܬܐ ܕܐܝܬ ܠܗ̇ ܒܚܝܘܗܝ. ܡܢ ܗܪܟܐ ܘܠܗܠܟܐ[2] ܬܘܒ ܗܘܬ ܡܠܬܐ. ܕܠܐ ܐܢܫܝܢ ܡ̈ܠܠܐ ܠܐܦ̈ܝܐ ܘܠܦܘܠܚܢܐ ܘܠܚܒܪܐ ܕܡܬܝܢ ܠܗܘܢ ܒܚܝܐ. ܐܠܐ ܐܢܫܝܢ ܠܐܝܠܝܢ ܕܒܝܬܐܝܬ ܐܢܫܝܢ ܠܗܘܢ. ܐܘ ܕܡܬܒܥܝܢ ܐܬܦܪܥܘ. ܗ̄[5]. ܠܐܢܫܘܬܐ ܢܗܝܪܬܐ ܘܦܪܫܬܐ ܕܡܬܒܥܝܢ ܐܬܦܪܥܘ ܒܠܗܘܢ ܡ̈ܠܠܐ. ܐܡ̈ܪܐ ܐܢܐ ܠܦܘܫܩܐ ܕܙܘܥܐ ܘܡܫܪܬܐ ܡ̈ܠܠܬܐ ܀

1 ܫܘܚܬ H 2 ܘ > H 3 ܠܗܘܢ H 4 ܒܗ H
5 + ܢ̈ܫܝܢ H

ܡܐܡܪܐ ܩܕܡܝܐ ܕܩܕܝܫܐ ܐܢܬܝܡܘܣ ܕܟܬܒ ܠܬܐܘܕܘܣܝܘܣ.

ܬܘܒ ܡܠܐܟܘܢ ܕܬܪܝܢ.

ܒܬܘܪܬܐ ܕܬܪܝܢ. ܕܐܬܘܗܝ ܥܠ ܬܫܒܘܚܬܐ ܘܥܠ ܫܪܝܬܐ.

ܒܗܢܐ ܡܠܐܟܘܢ ܬܪܝܢܐ: ܡܫܠܡ ܠܟ ܗܘ ܡܕܝܢܐ ܐܢܬܝܡܘܣ. ܡܛܠ ܬܫܒܘܚܬܐ ܕܡܫܬܒܚ ܐܠܗܐ ܡܢ ܟܠܢܫ. ܘܡܛܠ ܫܪܝܬܐ ܕܠܘܬ ܟܠܢܫ. ܐܡܪ ܐܢܐ ܗܟܝܠ. ܘܠܐ ܕܬܬܩܢ ܬܫܒܘܚܬܐ ܒܗ ܫܪܝܬܐ. ܒܫܘܠܡܘܬ ܗܢܐ. † ܬܫܒܘܚܬܐ ܡܢ ܢܦܫ ܡܛܠ ܕܫܠܝܛ. ܫܪܝܬܐ ܬܘܒ ܡܛܠ ܕܡܢ ܥܒܕܝܢ ܐܬܩܪܝܢ: ܐܝܟ ܡܢ ܗܝ ܕܐܬܩܪܝܢ ܒܐܡܬܐ ܐܬܩܪܝܢ. † ܗܒܝܐ ܠܢ ܘܠܐ ܕܢܗܘܘܢ ܡܬܩܪܒܢܐ ܡܫܬܡܠܝܐ: ܕܗܝ ܡܬܩܪܒܢܘܬܐ ܫܪܬ ܐܢܘܢ.

ܡܫܬܡܠܝܐ ܡܢ ܐܝܬܘܗܝ. ܗܘܝܢ ܕܐܫܬܘܕܘ ܥܠ ܡܬܩܪܒܢܘܬܗ ܕܠܒܝܫܘܬܗ ⁘ ܗܕܐ ܡܠܟܝܐ. ܦܘܪܫܐ ܕܒܝܬ ܡܫܟܢܘܬܐ ܕܒܢܘܗܝ ܫܡܝܢܐ ⁘ ܗܕܐ ܦܘܠܘܣ. ܗ̅ ܐܦܝܣܩܘܦܐ: ܥܠ ܡܕܡ ܕܫܘܐ ܡܢ ܐܦܝܣܩܘܦܐ ܡܬܟܬܒ ܠܐܦܝܣܩܘܦܐ ܕܠܘܬܗܘܢ ܢܗܘܘܢ. ܟܠܢܫ ܕܝܢ ܡܛܠ ܕܡܢ ܫܡܝܐ ܡܠܟܘܬܐ ܫܘܝܬ ܠܗܘܢ. ܠܫܡܝܐ ܡܬܓܠܝܢ. ܟܕ ܒܠܚܘܕ ܡܢ ܐܪܥܝܐ ܘܠܥܠܬ ܡܛܝܢ.

ܬܘܪܓܡܐ ܕܡܢ ܦܘܫܩܐ.

> ܐܘܡܝ ܓܝܪ ܕܡܫܝܚܐ ܐܫܬܡܥܘ ܠܦܘܩܕܢܐ
> ܟܠܢܫ: ܡܢ ܡܠܬܐ ܐܠܗܝܬܐ ܕܐܬܐܡܪܬ:
> ܕܡܠܟܘܬܗ ܘܠܗܘܢ ܫܡܥܬܗ. ܟܠܗ ܗܘ
> ܕܒܢܝܢܘܬܐ ܡܢ ܪܘܚܐ ܩܕܝܫܐ ܡܫܝܚܐ.

ܗ̅ ܡܢ ܗܘܝܐ ܐܝܟ ܕܠܘܬ ܢܦܫܐ ܐܚܪܬܐ ܫܒܩ ܡܠܦܢܐ: ܡܢ ܗܘ ܡܠܐܟܘܢ ܡܕܝܢܐ. ܟܕ ܡܫܡܥܐ ܠܟ ܒܡܠܦܢܘ ܡܕܝܢܐ. ܕܐܡܪܘ ܕܦܘܩܕܢܐ ܟܠܐܢܫܐ ܡܫܝܚܝܐ ܐܫܬܡܥܘ. ܟܠܗ ܗܝ: ܕܡܢ ܡܪܘܚܘܬܐ ܕܐܠܗܐ ܠܡܪܐ ܡܠܝ. ܘܒܗ ܪܘܚܬܐ ܘܡܬܡܪܘܬܐ ܕܠܘܬ ܐܠܗܐ. ܕܐܝܟ ܐܝܟܢ. ܐܠܐ ܗܘ ܕܫܘܟܢܐ ܢܦܫܐ ܡܢ ܟܠܢܫ. ܟܕ ܡܫܕܪܘܬܐ ܠܡܪܐ ܢܬܠܗ ܗܘ ܗܢܐ ܡܕܝܢܐ ܐܢܬܝܡܘܣ. ܗܝ ܕܠܘܩܒܠ ܡܕܝܢܐ ܐܡܪܢܐ: ܕܫܡܥܘ ܠܡܪܢܐ ܡܢ ܫܡܝܐ ܫܡܥܘܗܝ ܒܡܫܪܝܐ: ܫܡܥܘܗܝ ܟܠܗܘܢ ܡܠܐܟܘܗܝ: ܫܡܥܘܗܝ ܟܠܗܘܢ ܚܝܠܘܬܗ. ܩܒܠܐ ܕܚܝܠܐ ܗܢܐ ܕܡܫܝܚܐ. ܡܢ ܪܘܚܬܐ ܕܐܠܗܐ ܡܬܬܪܝܨܢ ܠܘܬ ܬܫܒܘܚܬܗ. ܐܘܡܝ ܓܝܪ ܕܦܘܩܕܢܐ ܗܠܝܢ ܟܠܢܫ ܡܢ ܟܕܘ ܡܫܝܚܐ ܗܘܘ. ܩܒܠܐ ܕܐܝܟܢܘܬܐ ܡܩܒܠܐ ܠܗܘܢ ܠܘܬ ܗܝ ܕܡܫܝܚܝܢ. ܡܫܝܚܝܢ ܕܝܢ. ܡܛܠ ܪܘܚܬܐ ܕܠܗܘܢ ܕܐܠܗܐ. ܘܫܡܐ ܘܡܛܠ ܐܝܟ ܕܡܬܝܠܝܢ⁘

> ܪܘܚܝܢ ܓܝܪ ܘܢܦܫܝܢ ܠܟܘܫܪܐ ܗܝ ܕܡܫܝܚܐ
> ܐܬܦܪܫܘ:

ܗ̅ ܕܗܢܘܢ ܟܠܢܫ ܘܡܠܐܟܐ ܐܠܗܝܐ. ܪܘܚܝܢ ܠܗ ܠܟܘܫܪܐ

ܠܒܢܝܐ ܕܡܣܟܠܢܘܬܐ: ܘܐܡܝܢܐ ܐܝܬܘܗܝ ܗܘܝܐ ܐܠܗܐ ܠܬܘ̈ܬܒܐ. ܘܠܬܪܘܒܝܐ ܗܘܐ ܕܝܫܘܒܐ ܘܕܗܘܪܝܐ ܒܚܘܒܐ. ܗܢܘܢ ܕܒܒܪܘܬܐ ܕܐܠܗܐ ܡܒܝܢܝܢ. ܘܒܗ ܒܐܬܪܘܬܗܘܢ ܕܠܐ ܥܠܝܐ ܒܡܬܬܝܚܕܢܘܬܐ ܕܠܗܘܢ ܡܬܒܣܬܐ ܣܒܝܬܝܢ. ܘܒܠ ܒܡܪܐ ܗܘܐ ܗܢܘܢ ܬܘܬܒܐ ܘܐܡܝܢܐ ܒܗܘܢ ܗܘܝܐ ܠܒܢܝܐ ܕܡܣܟܠܢܘܬܐ. ܘܐܡܝܢܐ ܗܘܐ ܐܝܟ ܚܠܝܐ ܠܗ ܠܬܐܘܪܝܐ ܡܬܚܫܒܢܘܬܐ ܕܬܚܘܬܐ. ܕܠܐ ܡܨܝܐ ܕܢܬܒܥܐ ܫܪܝܗ ܕܐܠܗܐ. ܐܝܟܘ ܕܠܗ ܠܐܬܪܐ ܕܒܪܝܐ ܬܘܬܒܐ ܐܝܟ ܠܐ ܚܣܝܬ. ܘܐܦ ܠܐ ܐܘܟܝܐ ܗܝ ܕܕܠܐ ܪܓܫܬܐ ܐܫܬܡܥܬ. ܗܝ ܕܒܪܬ ܘܢܦܠܬ ܘܐܒܕܬ ܡܢ ܚܝܗ ܡܕܡܐ. ܘܒܪܬ ܠܪ̈ܡܘܬܐ ܕܐ̈ܝܕܐ ܒܡܐܬܐ. ܗܘܐ ܕܝܢ ܘܒܠ ܢܘܚܡܐ ܘܒܠ ܡܠܐ ܕܗܘܐ ܢܘܚܡܐ. ܕܐܝܬܘܗܝ ܫܪܝܬܐ ܕܠܘܬ ܚܝܐ ܕܒܬܪܝܢ. ܗܝ ܕܒܐܘܪܚܐ ܐܫܬܟܚܬ. ܕܐܝܬܝܐ ܫܒܬܐ ܘܗܫܐ ܐܝܬܝܗ. ܐܡܬܝ ܕܒܪܬܐ ܢܒܡܒ ܗܘܐ ܕܒܪܗ ܕܐܠܗܐ ܘܢܚܫܘܢ. ܘܐܡܝܢܐ ܗܘܐ ܬܗܘܐ ܬܒܒܘܬܐ ܕܬܘܬܒܐ. ܠܘ ܬܒܒܘܬܐ ܕܫܐܕܐ ܐܝܟ ܕܐܢܫܝܢ ܐܣܒܪܘ ܘܐܡܪܝܢ ܕܗܒܝܐ ܫܪܝܪ ܗܘܝܐ ܡܕܝܢܐ ܐܢܛܝܘܟܝܐ ܕܐܡܪ ܕܐܝܬ ܬܒܒܘܬܐ ܠܫܐܕܐ. ܠܘ ܗܒܝܐ ܐܝܬܝܗ ܠܘܬܗ ܕܡܠܦܢܐ ܐܠܐ ܕܐܡܪ ܕܬܒܒܘܬܐ ܕܬܘܬܒܐ ܗܝ ܕܝܢ ܬܒܒܘܬܐ ܕܒܢܝܢܫܐ. ܘܐܡܝܢܐ ܦܠܐ ܕܢܬܘܒ ܒܡܬܦܪܫܢܘܬܐ ܥܒܕܝ ܒܚܘܒܐ. ܘܡܛܠ ܕܒܣܘܓܐܐ ܢܦܠܘ ܐܦ ܗܢܘܢ ܒܢܝܢܫܐ ܡܢܗ ܐܝܟ ܬܘܬܒܐ. ܘܐܡܝܢܐ ܗܘܐ ܡܬܚܫܒܐ ܐܘܣܝܐ ܢܦܫܬܐ. ܠܥܠܡܐ ܕܒܢܝܐ ܒܐܬܪܘܬܐ ܬܘܬܒܐ. ܗܘ ܕܝܢ ܐܘܣܝܐ ܢܦܫܬܐ ܠܗ ܠܐܠܗܐ ܡܫܒܚܗ. ܕܐܝܬܘܗܝ ܠܟܠ

ܘܠܬܚܬ ܘܒܠ ܦܢܝܢ ܕܒܫܡܝܐ ܘܒܐܪܥܐ. ܘܐܡܝܢܐ ܗܘܐ ܦܫܛ ܠܐܝܕܘܗܝ ܠܟܠ ܒܠܗܘܢ ܒܢ̈ܝܢܫܐ ܒܢ̈ܝܐ ܐܒܫܚܐ ܘܦܪ̈ܚܐ. ܗܒܝܐ ܐܦ ܒܗܘܢ ܒܐܬܪܘܬܐ ܒܫܘܒܚܐ ܐܡܪܝܢ ܐܝܟ ܘܒܢܗܪܐ. ܘܐܡܝܢܐ ܠܐ ܡܬܚܫܒ ܗܘܝܐ ܕܡܬܒܐ. ܘܐܡܝܢܐ ܗܘܐ ܥܒܕ ܗܘܝܐ ܫܡܝܐ ܕܡܫܝܚܐ. ܘܐܡܝܢܐ ܐܝܬܘܗܝ ܐܬܪܐ ܪܒܐ. ܕܠܝܬ ܒܗ ܦܘܪܫܢܐ. ܗܘܐ ܕܝܢ ܘܡܛܠ ܣܘܒܐ ܡܫܘܚܐ. ܗܘ ܕܐܝܬܘܗܝ ܡܠܝܗ ܕܢܡܘܣܐ ܐܘܠܝܢܐ. ܘܚܘܪܐ ܕܦܘܩܕܢܐ ܩܕܝܫܐ ܕܡܪܐ ܡܫܝܚܐ. ܘܐܡܝܢܐ ܗܘܐ ܥܒܕ ܗܘܝܐ ܫܡܝܐ ܕܐܠܗܘܬܐ. ܗܕܐ ܕܝܢ ܦܬܪ ܗܘܝܐ. ܡܛܠ ܕܢܬܪ ܐܬܚܙܝ ܘܐܬܓܠܝ. ܫܡܝܐ ܗܟܝܠ ܕܐܠܗܘܬܐ ܫܡܝܐ ܗܘ ܪܒܐ ܘܕܢܬܪ ܓܠܐ. ܐܡܬܝ ܕܝܢ ܕܗܘܐ ܗܘܝܐ ܒܐܪܒܥܐ ܡܪ̈ܕܐ. ܩܕܝܫܐ ܕܫܡܝܢܘܗܝ ܠܗ ܠܒܢܝܐ ܕܐܠܗܐ. ܡܛܠ ܕܠܘܬܗ ܫܐܪ ܢܦܫܗ. ܐܡܬܝ ܕܝܢ ܕܡܬܚܙܪ ܗܘܝܐ ܘܠܘܬ ܐܠܗܐ ܢܦܠܐ. ܡܢ ܒܪܘ ܡܟܐ ܠܐܬܪܐ ܕܠܝܬ ܗܘܐ ܒܗ ܫܡܝܐ ܕܒܫܬܐܡܗܘܢ ܡܛܠ ܕܬܡܢ ܚܒܪ ܦܘܪܫܢܐ ܕܫ̈ܡܝܐ. ܐܝܟ ܕܐܡܪܢ[1] ܗܘ ܗܢܐ ܡܠܦܢܐ ܒܡܫܚܬܐ ܬܐܘܪܝܦܐܝܬ. ܘܗܪܟܐ ܡܫܬܒܩ ܡܠܬܐ ܕܡܛܠ ܬܐܘܪܝܐ ܗܠܝܢ ܒܡܟܐܒܪܐ ܗܢܐ.

ܫܠܡ ܒܥܘܬܐ ܕܥܠ ܡܟܐܒܪܐ
ܕܐܪܒܥܐ ܕܦܫܝܩܐ ܕܡ̈ܠܘܗܝ
ܕܡܪܝܐ ܐܢܛܘܢܝܘܣ

1 written over an erasure

ܡܐܡܪܐ ܕܐܪܒܐ ܕܩܕܝܫܐ ܐܢܬܝܡܘܣ
ܕܟܬܒ ܠܬܐܕܘܣܝܘܣ ܦܛܪܝܪܟܐ
ܠܘܬ ܚܣܝܐ ܕܐܠܗܐ ܠܒܪ ܐܦܝܣܩܘܦܐ ܕܦܪܘܣ.

ܡܩܕܡܬ ܒܥܘܬܐ ܕܠܗ ܕܡܐܡܪܐ
ܕܡܬܐܡܪ ܘܡܬܟܬܒ ܡܢ ܦܘܡܗ.

ܒܡܐܡܪܐ ܗܘ ܕܩܕܡ ܗܢܐ ܕܐܝܬܘܗܝ، ܬܠܝܬܝܐ ܕܡܬܟܬܒܘܬܐ ܗܕܐ ܐܘ ܐܚܝ̱ ܠܒܪ. ܦܩܘܕ ܠܡܠܬܐ ܪܡܬܐ ܘܡܢܝܢܬܐ ܕܠܗ ܕܩܕܝܫܐ ܐܢܬܝܡܘܣ ܡܠܦܢܐ. ܘܠܐܘܪܫܠܡ ܡܩܕܫܬܐ ܕܠܗ. ܗ̇ܝ ܕܡܢ ܡܫܝܚܘܬܗ ܕܗܘܢܐ. ܗ̇ܘ ܕܐܠܗܘܬܗ ܫܠܘ ܘܦܠܛ ܒܟܝܢܘܬܗ ܐܬܐܠܗ. ܘܒܕܡܘܬܐ ܠܗ̇ ܠܬܘܪܝܐ ܗ̇ܝ، ܡܩܪܒܬܐ ܕܡܠܠ ܡܘܫܐ ܡܕܪ̈ܫܐ ܕܒܝܬܝܐ ܗ̇ܘ ܕܒܡܗܝܡܢܘܬ ܩܝܡ ܒܝܘܡܐ ܕܫܒܬܐ. ܘܫܒܒܐ ܡܠ̈ܐܐ ܐܬܥܝܪ ܒܡܐܡܪܐ ܗܢ̣ܘ. ܗܫܐ ܕܝܢ ܘܒܡܐܡܪܐ ܗܢܐ ܪ̈ܒܢܐ. ܐܬܐ ܗܢܐ ܡܠܦܢܐ ܕܢܐܠܦ ܠܝ ܗܫܐ. ܡܛܠ ܬܐܘ̈ܪܝܣ ܐܝܢܬܐ ܘܡܕ̈ܢܚܬܐ ܕܠܗܕܐ ܦܪܓܡܛܝܐ ܢܩܦ. ܗܠܝܢ ܕܒܗܝܢ ܐܝܬ ܗܘ ܢܝܠܐ. ܠܗܕ ܩ̈ܕܝܫܝܢ ܕܒܚܒܝܢܘܬܐ ܡܫܝܚܬܐ. ܘܡܫܝܚܐ ܬܘܒ ܐܝܟ ܕܡܢ ܪܘܚܐ ܢܒܗܬܐ. ܘܐܡܪ ܡܛܠ ܐܘܣܝܐ ܕܒܗܐ. ܐܘܣܝܐ ܕܝܢ ܕܒܗܐ ܠܗ ܠܐܠܗܐ ܡܪܐ. ܗܘ ܕܒܪܝܐ ܐܘܣܝܐ ܐܝܬܘܗܝ، ܪܒܬܐ ܕܠܒܠ ܡܢ ܡܠܬܐ. ܘܡܠ ܡܛܠ ܐܬܒܪܝ ܒܡܘܪܐ. ܘܡܠ ܒܗ̇ ܐܝܬܘܗܝ، ܒܝܫܘܬܗ ܘܒܡܚܝܠܘܬܗ. ܒܗܕܐ ܕܝܢ ܬܘܒ ܘܠܫܘܡܐ ܚܒܝܒܐ ܠܝ ܡܠܦ. ܗ̇ܘ ܕܝܢ ܕܚܕ ܒܗܘܢܐ ܗ̇ܘ ܡܩܕ

ܒܟܠ. †ܐܡܬܝ، ܕܗܘܐ ܕܡܬܦܣܩܘܢ†. ܒܫܬܩܐ ܪܒܐ ܘܠܒܝܢܐ ܘܠܐ ܗܘܐ ܠܗ ܠܗܘ ܕܡܟܡܗ̱ ܕܢܬܒܣܡ. ܘܐܦ ܗܘ ܕܡܛܠܠܬܗ ܘܗܘ ܒܗܘܢܐ ܡܬܦܫܗ̱. ܒܫܬܩܐ ܘܠܐ ܠܗ ܕܢܬܦܠ ܒܗܘܢܐ. ܬܘܒ ܕܝܢ ܘܟܠ ܐܪܒܘܢܐ ܗܘ ܕܐܬܝܬܐ ܒܫܘܠܡܗܘܢ̱ ܕܙܒ̈ܢܐ. ܗܘ ܕܐܡܪ ܠܟ ܢܦܫܗ ܕܐܢܐ ܐܢܐ ܡܫܝܚܐ. ܘܒܡܠܠܐ ܕܐܠܗܐ ܐܝܟ ܐܠܗܐ ܢܬܒ. ܕܡܪܢܐ ܢܣܒܘܗܝ، ܒܪܘܚܐ ܕܦܘܡܗ. ܘܐܚܪܢܐ ܡܬܦܬܚ ܘܢܦܠ ܘܐܚ̇ܪ ܘܡܬܛܠܠ. ܡܢ ܡܫܝܚܐ ܗܘܢܐ ܪܒܐ. ܬܘܒ ܕܝܢ ܘܟܠ ܝܗ̈ܘܢ، ܕܦܫܩܐ ܕܪܘܚܐ ܡܪܝܐ ܗܘ ܕܐܠܗܘܬ ܡܬܦܫܩ ܘܒܗܝܡܢܘܬ ܡܬܢܗܪ. ܘܒܐܬܪ̈ܐ، ܒܫ̈ܒܢܐ ܘܐܪ̈ܙܐ ܒܣ̈ܒܢܐ ܡܪܕܝܢ. ܘܐܡܝܢܐ ܐܡܬܝ، ܕܚܙܝܢܐ ܩܠܠ. ܘܐܡܬܝ، ܕܡܬܚܫܒ ܐܫܝܪܐ ܪܒܐ ܡܬܬܦܪܫ ܠܗ. ܬܘܒ ܕܝܢ ܘܬܐܘܪܝܐ ܐܚܪܬܐ ܡܫܝܚܐ. ܗ̇ܝ ܕܡܛܠ ܢܟܝܠܘܬܗ ܕܗܘܢܐ. ܠܐ ܒܠܚܘܕ ܐܝܬ ܐܚܪܢ. ܕܢܝܚ ܗܘܢܐ ܢܟܝܠܬܐ ܬܪܝܨܬܐ ܠܒܢܝ̈ܢܫܐ ܕܠܗ ܚܝܬ. ܘܬܕܡܪܬܐ ܐܠܗܝܬܐ ܘܫܘܠܛܢܐ ܬܡܢ ܡܬܬܢܒܐ ܠܗ ܕܢܣܒܪ ܒܗ ܬܘܬܐ. ܬܘܒ ܕܝܢ ܘܕܣܠܩ ܗܪܟܐ ܡܬܬܒ ܠܝ ܘܕܢܚܬ ܡܢ ܡܚܝܢܐ ܕܪܘܚܬܐ ܕܐܠܗܐ ܒܡܪܘܡܐ. ܘܕܢܬܪ ܡܢ ܩܠܐܒܐ ܡܬܠܒܠܐ. ܬܘܒ ܕܝܢ ܘܬܐܘܪܝܐ ܕܡܛܠ ܫܘܠܛܢܐ ܕܐܝܬܘܬܐ ܕܟܠ ܒܒܢܝܐ ܘܪܫܝܐ ܘܦܪܢܐ ܘܦܪܫܬܐ. ܘܫܘܠܛܢܗ ܕܗܘܢܐ ܕܡܢ ܩܕܡ ܐܠܗܐ ܢܣܒ. ܗ̇ܝ، ܕܗ̇ܘܐ ܐܚܕ ܓ̇ܠܝܦ ܒܢ̇ܬܐ ܘܫܠܝܦ ܒܠ ܫ̈ܘܩܬܐ ܕܐܪ̈ܒܐ. ܬ̇ܪܝ ܡܢ ܩ̈ܠܐܒܐ ܘܡܢܝ̈ܢܐ ܙܘ̈ܝܬܐ. ܬܘܒ ܕܝܢ ܘܡܬܝܣܪܘܬܗܘܢ̱ ܕܒܠܚ̈ܝܐ ܢܬܬܒ ܒܠܒ̈ܐ ܗܠܝܢ ܬܘܠܕ̈ܬܐ. ܘܐܡܝܢܐ ܐܝܬ ܠܗ ܠܗܘܢܐ ܫܘܠܛܢܐ ܕܢܦܩ ܒܝܠܐ ܕܐܠܗܐ

ܕܡܢ ܡܬܬܦܪ̈ܫܝܢ: ܕܠܐ ܥܒܕܝܢ ܠܫܘܬܦܐ ܠܒ݂ܕܪܐ
ܠܡܪܥܝܗܘܢ ÷ ܒܒܪܗ ܕܒܪܝ. ܐܘܪܚܐ ܕܠܘܬ ܡܠܟܘܬܐ.
ܘܡܫܬܘܬܐ ܕܒܗ ܦܓܥܬܐ ܠܠܡ [1]†ܒܪܐ† ÷ ܒܕܪܐ
ܘܒܕܪܐ. ܒܕܪܐ ܕܒܢ̈ܝܐ ܩܘܫܝܐ. ܘܒܕܪܐ ܕܩܘܫܝܐ
ܕܡܘܕܝܢܐ ܘܒܘܪܐ ÷ ܒܡܣܟܢܘܬܐ ܕܡܢ ܒܕܪܐ. ܒܟܠܠܐ
ܕܒܡܣܬܐ ܘܫܘܦܠܐ ܕܡܣܬܘܬ ܒ̈ܢܝܐ ÷ ܘܪܘܫ ܡܘܕܝܢܐ.
ܢܝܠܐ ܡܢܗܘܢ ܦܫܝܠܐ ܘܠܐ ܡܣܬܒܪܢܐ ܕܡܬܬܝܗܒ
ܐܠܗܝܬ ÷
ܣܘܓܐ ܕܒܗ ܐܘܡܢܐ ܕܒܠܗ. ܒܚܝܪܘܬܐ ܕܒܒܪܬ
ܠܐܬܪܘܬܐ ܕܒܗ ܡܠܦܐ ÷ ܫܘܬܦܐ ܒܚܝܠܐ. ܕܐܪܐ
ܐܒܐ ܕܐܠܗܘܬܐ ܕܡܬܝܗܒܐ ÷ ܐܪܥܝܐ ܕܫܠܝܡ
ܐܒܘܢܐ. ܒܪ ܐܒܪܐ ÷ ܡܫܒܐ ܫܘܒܚܐ ܗܘ ܕܫܠܝܐ ÷
ܒܫܡܬܗ ܕܗܘܝܐ ܕܬܬܝܡ. ܡܐܬܝܬܗ ܕܡܫܝܚܐ
ܕܬܬܝܡ ܡܢ ܫܒܝܚܐ ÷ ܡܬܒܠܐ ܕܡܢ ܡܒܝܢܐ. ܐܝܟ
ܗ̇ܝ ܕܡܬܒܥܐ ܕܐܒܪ ܡܢܝܐ ܠܒܪ، ܕܬܐܒ ܠܝ ܡܢ ܡܫܝܚ ÷
ܫܘܠܛܢܐ ܕܡ ܕܡܫܝܚܐ. ܐܝܟ ܗ̇ܝ ܕܡܬܒܥܐ ܕܐܫܠܛܗ
ܕܡܘܗܐ ܒܪܐ ܐܦ ܕܝܢܐ ÷ ܡܬܝܪܘܬܐ ܕܒܠܒܐ
ܫܘܬܦܐ. ܐܡܬܝ ܕܫܐ̈ܕܐ ܡܬܕܡܝܢ. ܢܗܘܪ ܒܠܒܐ ÷
ܕܫܐ ܕܡܩܒܠܝܢ. ܘܒܬܘܟܐ ܕܢܦܩ ܗܘܢܐ ܒܠ ܫ̈ܐܕܐ
ܘܡܬܒܬܥܢܐ ܕܒܗܡ ÷ ܐܠܗܐ ܕܝܢ ܕܬܫܬܐ. ܗܘܢܐ
ܕܒܢܐ ܕܡܬܒܥܬܐ ÷ ܫܒܝܐ ܘܡܣܝܪܐ. †ܡܢܝܢܬܐ ܕܢܘܗܪܐ
ܕܗܘ ܕܠܐ ܣܓܝ ܕܠܠܐ ܘܐܕܡܘܬܐ† ÷ ܒܡܪܐ ܬܘܒ
ܫܘܬܦܐ. ܐܬܘܬܐ ܕܫ̈ܐܕܐ ܕܡܬܬܚܡܝܢ ܡܢ ܗܘܢܐ ÷

1 or ܒܕܪܐ? no point in MS: read ܡܫܝܚܐ?

ܐܘܣܝܐ ܕܠܐ ܙܒܢܬܐ. ܒܠܚܘܕ ܐܠܗܝ ܕܟܠܐ
ܡܬܦܫܩܝܢ ܕܐܫܬܘܕܝܘ ܠܡܫܬܡܗܐ ܫܘܬܦܐ ÷ ܢܘܗܪܐ.
ܡܫܬܐ ܕܫܘܬܦܐ ÷ ܡܠܐ ܕܗܘܝܢ ܢܘܗܪܐ. ܘܠܐ
ܕܫܘܦܪܐ ܕܡܣܬܒܪ ܠܟܠ ܦܘܪܫܢ ÷ ܡܣܒܪܢܘܬܐ ܕܫܘܬܦܐ.
ܐܝܟ ܡܠܘܗܝ ܕܡܘܕܝܢܐ ܐܪܛܐܘܣ. ܡܣܒܪܢܘܬܐ ܕܫܘܠܛܢܐ ÷
ܐܘܣܝܐ ܡܗܝܪܬܐ ܕܠܐܬܘܬ. ܗܘܝܐ ܕܐܝܠܝܢ ܒܗܘܪܐ
ܐܠܗܐ ܠܟܠ ܘܠܐܬܘܬ ÷ ܠܐ ܡܬܚܫܚܬܗ ܕܗܘܝܐ.
ܒܢ ܕܠܟܠ ܡܚܫܒ. ܒܪ ܡܢ ܟܠ ܠܐ ܡܚܫܒ ÷ †ܐܡܬܝ
ܕܒܪܝ ܗܘܝܐ ܗܘ ܕܗܘܐ ܥܡܐ ܕܡܫܝܚܐ† ÷ ܫܘܒܚܐ.
ܐܡܬܝ ܕܒܪܝ ܐܒܘܬܐ ܕܗܘ ܡܢܗܘܢ ܕܬܫܘܒ ÷
ܡܫܡܫܢܐ ܕܐܠܗܘܬܐ. ܒܪܝ ܫܡܗܘܢ ܐܦ ܫܡܐ ܕܐܠܗܘܬܐ ÷
ܚܝܐ ܕܒܠܒܘܢ ܠܗܘܢ ܐܠܗܐ ܡܫܘܚܐ ÷ ܦܠܘܪܘܬܐ
ܕܐܪܐ. ܐܡܪܐ ܕܐܠܗܐ ÷ ܕܚܝܐ ܕܐܠܝܢ ܕܠܐ ܡܠܬܐ.
ܡܢ ܒܚܝܢܘܢ †ܡܬܬܒܪܝܢ[1]† :
ܗܘ ܟܠ ܒܥܘܬܐ ܘܡܠܬܐ ܡܫܒܚܬܐ
ܕܡܘܕܝܢܐ ܫܠܡ ܕܝܘܡܐ ܗܢܐ.

1 read ܡܬܬܒܪܝܢ?

ܐܘܣܝܐ ܕܓܒܪܐ. ܐܠܗܐ ܡܬܐܡܪܐ ܘܩܢܐ ܐܘܣܝܐ ܕܓܒܪܐ ܡܬܓܠܝܢ ܕܐܝܟ. ܐܝܟ ܕܡ ܕܗܘ ܐܝܬܘܗܝ ܪܒܐ ܘܡܕܒܪܢܐ ܕܓܠܝܘܗܝ ܗܘܝܐ ܀ ܗܘܢܐ ܕܝܢ ܕܒܪܝܬܐ ܡܬܡܠܟܢܐ ܗܘ ܀ ܦܓܪܐ ܗܟܝܠ ܕܒܢܝܢܫܐ ܕܡܠܐܟܐ. ܠܗܘܢ ܡܬܦܪܢܣܢܘܬܗܘܢ ܐܘ ܡܬܪܢܝܢܘܬܗܘܢ ܕܡܢ ܐܠܗܐ ܀܀ ܥܒܝܕܬܐ ܡܢ ܡܕܡ ܗܘܢܐ ܠܐ ܕܒܢܐ ܘܕܡ ܕܐܬܢܣܒ ܀ ܦܠܘܪܘܬܐ ܕܐܪܐܪ. ܐܘܢܪܐ ܀ ܡܦܠܩܬܐ ܡܢ ܐܝܬܝܗ. ܦܘܪܫܐ ܕܐܘܣܝܐ ܕܢܦܫܬܐ ܡܢ ܐܘܢܪܐ ܀ ܦܓܪܬܐ ܡܢ ܐܝܬܝܗ. ܡܬܪܓܫܢܘܬܐ ܕܐܦܣܛܘܟܣܐ ܠܗܘ ܕܦܘܩܐ ܠܡܬܪܟܒܘ ܀ ܠܐ ܦܓܪܬܐ ܬܘܒ. ܐܘ ܡܠܠ ܠܐ ܗܝܘܠܝܬܐ ܐܝܬܘܗܝ ܕܗܝ ܕܒܟܝܢܐ. ܐܘ ܡܠܠ ܠܐ ܡܬܦܫܛܢܘܬܐ ܐܝܬܘܗܝ ܕܐܝܪܐ ܀ ܘܒܟܐ ܡܢ ܚܘܒܐ ܗܘ ܕܠܥܠܡܐ ܕܛܠܠܘܬܐ ܥܒܕ ܀ ܘܒܟܐ ܬܘܒ ܗܘ ܕܡܬܪ ܚܝܐ ܐܝܬܝ. ܗܘ ܕܡܬܠܐܟܐ ܐܝܬ ܠܐܢܫ ܠܡܬܪܒܝܘ ܀ ܘܒܟܐ ܬܘܒ ܕܠܟܠ ܡܢ ܚܘܒ. ܐܬܪܐ ܕܐܪܥܐ ܀ ܘܒܟܐ ܕܠܗܠ ܡܢ ܚܘܒ. ܠܐ ܡܬܦܫܛܢܘܬܐ ܕܠܘܬ ܦܓܪܬܐ ܀ ܐܘܣܝܐ ܬܠܬ ܕܐܪܐܪ. ܡܠܐܟܐ ܗܘ ܕܡܬܒܗܬ ܒܪܘܚܐ ܢܦܠ ܡܢ ܥܘܒܕܐ ܀ ܐܘܣܝܐ ܡܢ ܡܬܝܚܕܬܐ: ܐܒܝܢ ܕܗܝ ܡܠܠܬ ܡܬܚܠܬܐ ܡܬܝܚܕܬܐ: ܘܦܪܝܫܘܬܐ ܡܕܡ ܒܠܐ ܡܬܦܫܛܢܘܬܐ ܥܒܝܕܬ ܕܠܐ ܐܫܬܟܚܬ ܠܦܓܪܬܐ ܀ ܢܦܫܐ ܕܕܡܐ ܠܚܝܐ. ܗܘ ܕܡܢ ܗܘܢܐ ܥܒܕ ܡܬܕܒܪ ܒܪ ܢܫܐ ܀ ܠܐ ܕܝܢ ܓܒܐ ܐܠܗܐ ܒܐܓܘܢܐ ܕܒܢܝܢܫܐ ܐܝܟ ܕܡܬܒܢܐ ܕܠܐ ܓܒܐ ܐܢܐ ܒܡܘܬܗ ܕܢܦܫܐ:

† ܒܕܒܪܐ †[1] ܕܢܣܒܬ ܡܢ ܒܠܗ ܘܐܢܫܐ܆ ܚܕܝܘܬܐ ܕܒܢܝܐ ܗܘ ܒܗ. ܕܠܐ ܢܗܘܐ ܒܚܝܠܐ ܕܠܝ ܗܘ ܕܠܘܬ ܐܠܗܐ ܡܬܓܠܝܐ ܡܕܡ ܡܢ ܒܝܫܬܐ: ܐܠܐ ܢܗܘܐ ܒܠܗ ܚܕܐ ܠܓܒܬܐ ܀ ܬܘܪܒܬܐ ܕܪܘܚܢܐ. ܚܝܬܐ ܕܗܘܝܐ ܡܬܒܕܒܪܢܝܬ ܠܬܪܒܐ ܕܚܕܝܐ ܀ ܢܦܪ̈ܝ ܡܬܦܪܬܐ ܕܒܢܬ ܐܠܗܐ. ܡܒܠܝܘܬܐ ܕܬܐܪܘܦܝ ܥܒܝܕܘܬܐ ܕܐܠܗܐ ܀ ܐܒܝܕܘܬܐ ܗܘܝܢܐ ܕܬܪܒܝܬܐ ܠܘܬ ܐܝܠܝܢ ܕܕܚܝܠܝܢ ܀ ܦܘܪܫܢܬܐ ܡܬܪܒܝܢܘܬܐ ܕܠܘܬ ܕܢܝܠ ܐܠܗܐ ܡܬܪܒܝܢܘܬܐ ܀ ܪܥܘܬ ܒܡܕܒܪܘܬܐ ܕܡܠܐܟ̈ܐ ܐܝܬܘ. ܥܡܦܠܐ ܘܠܠܠܐ ܕܡܬܦܪܢܣܢܘܬܐ ܕܠܘܬ ܐܠܗܐ ܀ †ܚܝܬܐ†[2] ܕܦܘܪܥܢܐ. ܬܘܒܕܐ ܕܒܢܝܬ ܒܠܒܐ ܕܡܠܐ̈ܟܐ ܠܒܠܒܐ ܕܠܝ ܀ ܬܐܘܪܝܐ ܕܐܘܣܝܐ. ܒܚܫܝܫܘܬܐ ܦܪܒܬܐ ܘܬܒܝܥܘܬܗ ܕܒܢܘܬܐ ܀ ܥܡܠܐ ܘܐܘܣܝܐ. ܗܝ ܕܢܡܫܠ ܡܒܘܬܐ ܢܘܣܚܘܬ ܕܢܠܦ ܡܥܝܢܐ ܀ ܦܘܪܢܐ ܕܐܘܣܝܐ. ܒܐܘܡܬ ܦܪܝܫܝܢ ܗܢܘܢ ܕܦܠܝܓܝܢ ܠܐܘܣܝܐ ܡܢ ܫܪ̈ܟܐ: ܠܗܘܢ ܬܘܒ ܢܘܣܚܘܬܐ ܐܝܟ ܦܝܪܐ ܐܘ ܦܠܓܐ ܀ ܘܐܘܣܝܐ ܕܠܘ ܡܢ ܫܕܐ ܐܘܣܝܐ ܐܝܬܝܗܘܢ ܒܠܝܗܘܢ ܗܘܢܐ: ܒܐܘܡܬ ܡܢܝܢܗܘܢ ܠܐܘܣܝܐ ܕܠܐ ܚܒܘܫ ܡܦܝܣܢ. ܘܡܢܝܢܗܘܢ ܠܐܘܣܝܐ ܒܥܒܕܢܘܬܐ ܀ ܡܒܪܘܬܐ. ܫܘܪܪܐ ܕܡܢ ܫܠܝܛܘܬܐ ܀ ܡܢܒܥܘܬܐ ܗܘܐ. ܥܒܕܐ ܕܡܢ ܡܦܠܓܘܬܐ ܘܬܫܠܡܬܐ ܚܝܘܬܐ ܕܠܒܢܝܢ ܘܗ̈ܘܢܐ ܒܚܫܝܫܐ ܀ ܐܝܠܝܢ ܕܒܚܫܝܬܐ. ܒܗܝܪܐ ܕܗܘܢܐ ܕܦܘܠ. ܕܕܡ ܢܦܫ ܒܗ ܡܢ ܒܚܫܝܬܐ ܡܕܡ ܕܠܐ ܐܬܓܠܝܬ ܀ ܘܡܒܪܝܬܐ ܕܠܒܫܘܬܐ. ܡܬܓܠܝܢܘܬܐ

1 read ܐܠܐ (ܐܡܪ ܒܪܢܫܐ)? 2 see above p 38*

ܕܐܡܢܐܝܬ ܘܕܠܐ ܦܘܫ ܒܙܒܢܝܢ ܡܕܡ ܐܠܗܐ ܀ ܡܫܪ̈ܘܬܐ
[ܒܐܡܢܘܬ ܡܫܪ̈ܘܬܐ ܡܕܡ] ܡܕܒܪ̈ܢܘܬܐ ܐܝܟܢܐ ܠܙܕܩܐ
ܕܪ̈ܘܚܢܐ ܩ̈ܕܝܫܐ ܀ ܫܘܠܛܢܐ ܗܘܐ. ܗ̇ܘ ܟܝ ܕܐܝܟܢܐ
ܠܦܘܪܫܢܐ ܕܬܫܡܫܬܐ ܐܠܗܝܬܐ: ܘܬܘܪ ܡܫܠܡܢܘܬ
ܡܬܓܡܪ̈ܝܢ[1] ܠܗܘܢ ܐܝܠܝܢ ܕܠܗܘܢ ܡܫܬܒܚܝܢ. ܒܪ ܐܢܫܝܢ
ܡܫܬܠܡܢܘܬ. ܠܙܒܢܐ ܕܕܒܪ̈ܐ ܐܠܗܐ ܗܘ ܕܐܬܟܠܠ
ܠܗܘܢ ܀ ܪ̈ܫܝܘܬܐ ܗܘܝ. ܐܝܟ ܕܡܢ ܡܕܒܪ̈ܢܘܬܐ[2]
ܐܢܫܝܢ ܠܗ̇ ܠܪ̈ܫܝܘܬܐ ܡܫܡܫܬܐ ܕܠܗܘܢ. ܘܥܠ ܐܝܢܐ
ܪ̈ܝܫܐ ܐܢܘܢ: ܐܝܟ ܕܢܫܡܫܘܢ ܘܢܫܡܫܘܢ ܒܠܒܫܐ ܐܠܗܝܐ:
ܠܗܘܢ ܕܠܗܘܢ ܡܫܬܒܚܝܢ ܀ ܪ̈ܝܫ ܡܠܐܟ̈ܐ ܗܘܘ:
ܪ̈ܫܝܘܬܐ ܐܢܫܝܢ ܕܥܠ ܡܠܐܟ̈ܐ ܩ̈ܕܝܫܐ ܀ ܡܠܐܟ̈ܐ
ܗܘܘ ܡܫܬܕܪ̈ܢܐ ܡܬܦܫܩܝܢ. ܘܐܝܬ ܠܗܘܢ ܫܘܠܛܢܐ ܗ̇ܝ
ܕܠܐܬܪ̈ ܗܢܐ ܢܣܒܘ ܐܝܟܢ ܕܡܫܬܕܪ̈ܝܢ: ܘܡܠܟ̈ܐ ܠܠܫܢܐ
ܠܓܒܘܬܗ: ܘܫܘ̈ܝܐ ܐܠܗ̈ܝܐ ܡܢܝܢܝܢ ܠܐܝܠܝܢ ܕܢܗܘܢ ܠܟܠܗܘܢ ܀
ܘܠܗܝܢ ܡܛܠ ܬܫܒܘܚܬܐ ܬܠܝܬܝܐ ܐܠܗ̈ܝܐ ܘܩ̈ܕܝܫܐ ܕܫܒܝܚܝܢ
ܒܫܡܝܐ ܠܬܫܡܫܬܐ ܕܐܠܗܘܬܐ. ܐܘܣܝܐ ܕܝܢ ܐܝܬܝܗܘܢ
ܕܠܐ ܓܘܫܡ. ܡܬܬ ܚܙܘܬܐ ܘܡܬܕܡܝܘܬ ܒܠܝܫܐ. ܐܠܐ
ܘܗܢܘܢ ܡܠܐܟ̈ܐ. ܘܩܕܝܫܐ ܪ̈ܘܚܢܐ: ܒܗ̇ ܕܠܐ ܓܘܫܡ
ܐܢܘܢ. ܪ̈ܘܚܝܢ ܡܢ ܦܓܪܐ. ܠܐ ܡܛܠ ܡܬܓܫܡܝܢ. ܡܛܠ
ܕܠܐ ܢܦܠܝܢ ܘܠܐ ܡܬܡܠܝܢ. ܘܠܐ ܒܬܪܥܝܬܐ ܡܬܦܫܩܝܢ
ܐܦܠܐ ܒܚܙܪܬܐ. ܡܛܠ ܕܠܐ ܡܬܬܚܡܝܢ. ܐܦܠܐ ܦܪ̈ܝܢ ܀
ܡܠܐܟܐ ܡܛܠ ܟܠܗ ܗܘܢܐ ܗܘ ܘܟܠܗ ܥܝܢܐ ܗܘ. ܠܐ

1 read ܡܫܬܒܚܝܢ? 2 a genitive appears to have fallen out of the text

ܡܛܠ ܗܢܐ ܡܫܪ̈ܘܬܐ ܕܟܡܕܝܢܐ ܢܫܒܒ ܘܒܡܕܝܢܐ ܢܗܘܐ. ܐܠܐ
ܘܡܛܠ ܕܠܐ ܓܘܫܡ ܐܝܬܘ. ܠܐ ܡܬܚܙܝܢ ܒܐܝܬܪܐ. ܡܛܠ
ܕܠܗ ܐܝܬܘ ܦܫܝܛܐ. ܠܗ ܢܗܪܐ. ܒܪ ܠܒܬ ܟܡ ܕܡܕܒܪܬܐ
ܠܢܗܪܬܐ ܕܡܬܦܫܩܢܐ. ܠܗ ܫܡܫܐ. ܒܪ ܕܠܗܬ ܐܝܬܪܐ
ܕܟܡ ܡܫܒܚܐ ܡܫܡܫܢܘܬܐ. ܐܠܐ ܠܗ ܒܪܝܬܐ ܕܕܡܘܬܐ
ܐܬܒܪܝ: †ܕܠܬܘܡ ܕܐܠܗܐ ܐܬܒܪܝ ܠܗܘܢ ܠܗܘܢ ܘܒܢ̈ܝܐ† ܀
ܐܠܐ ܘܡܛܠ ܕܫܘܒܗܪܐ ܦ̈ܪܝܫܐ ܘܫܘܒܚܐ ܩ̈ܕܝܫܐ ܚܝܘ
ܢܒ̈ܢܐ ܕܠܐܬܪ̈ܘܬܐ ܠܡܠܐܟܘܬܐ: ܘܗܦܘ ܫܘܒܚܐ ܡܫܒܚܢܐ:
ܐܝܠܝܢ ܕܗܘܠܗܘܢ ܒܡܬܒܐ ܗܢܐ ܕܐܚܝܢܘܬ ܡܬܝܒܝܢ. ܐܠܝܢ
ܕܢܫܘܐ ܐܝܟ ܒܡܢܐ ܒܡܬܪܐ[1] ܀ . . . .
. . . .
ܬܫܒܘ̄ ܕܝܢ ܐܬܘܗ̇. ܘܡܠܘܐ ܕܒܢܝ ܘܡܬܠܒܒܘ ܡܬܦܪܫ:
ܡܢ ܗܘ ܕܒܙܪ ܠܘܬ ܗܘ ܕܪܒ ܀ ܘܒܚܕܬܐ ܕܝܢ.
ܐܝܟܢܘܬܐ ܕܠܘܬ ܗܘܝܘܬܐ ܕܟܠܗܐ ܡܫܬܥܝܐ: ܐܡܪܐ
ܕܝܢܚܐ ܠܡܫܬܠܡܘܬܗ ܀ ܬܐܘܪܝܐ ܕܝܢ ܐܬܘܗ̇.
ܡܠܬܐ ܕܡܢܘܚܐ ܡܬܢܚܡܢܘܬܐ ܕܟܠ ܡܕܡ ܕܡܬܐܡܪ.
ܐ ܐܠܗܘܬ ܗܘ ܐܝܬܝܘܬ ܀ ܗܘܢܐ ܡܢ ܐܠܗܐ
ܐܬܘܗܝ. ܫܦܝܘܬܐ ܕܗܘ ܡܬܕܪ̈ܝܢ ܨܒܝܢܬܐ ܐܝܟ ܕܐܬܘܗܝܢ
ܫܦܝ̈ܪܬܐ ܕܒܢܝܢ ܀ ܦܘܪܫܢܐ ܗܘܐ ܕܗܘܢܐ ܐܬܘܗܝ
ܕܡܢܗܘܢ ܫܡ̈ܝܢܐ ܐܝܬ ܘܡܢܗܘܢ ܐܪ̈ܥܢܐ. ܘܡܢܗܘܢ
ܒܠܐ ܓܘܫܡ ܐܬܘܗܘܢ ܘܡܢܗܘܢ ܒܓܘܫܡܢܐ ܡܬܕܪ̈ܝܢ ܀
ܒܠܗܘܢ ܕܝܢ ܕܒܠܗܝܢ. ܒܠܚܘܕ ܕܡ̈ܠܐܟܐ ܀
ܐܘܣܝܐ ܕܠܐ ܡܬܒܕܩ. ܫܘܪ. ܗܘܝܘ ܕܒܪ ܐܢܫܐ ܀

1 See note to the English Translation

ܠܚܣܝܢ. ܡܬܦܠܓ ܠܚܢ̈ܘܬܐ. ܐܝܟܢܐ ܕܠܐ ܬܐܒܝܢ ܠܗ ܠܦܘܪܐ ܠܚܡܪܐ. ܘܐܝܟܢܐ ܬܘܒ ܕܐܘܪ̈ܚܬܐ ܒܟܒ̈ܠܐ ܡܬܩ̈ܠܝܢ: ܗܟܢܐ ܘܡܬܒ̈ܥܐ ܒܡ̈ܦܠܐܐ ܡܬܦܠܓܝܢ. ܘܐܟܚܕܐ ܕܠܐ ܢܬܦܠܓܘܢ ܐܝܠܝܢ[1] ܕܪ̈ܕܝܢ[1] ܒܐܘܪ̈ܚܬܐ ܒܪ ܚܝܢ ܠܬܒ̈ܠܐ. ܗܟܢܐ[1] ܘܠܐ ܡܬܟܢܐ ܠܗܘܢ ܠܗܘܢ ܕܩܝ̈ܡܝܢ ܒܟܬܒܐ ܐܟܚܕܐ ܕܡܬܦܠܓܝܢ: ܡܬܦܠܓܝܢ ܕܝܢ ܟܬܒܐ ܗܢܐ ܠܬܠܬܐ ܡܩ̈ܠܐܐ. ܡܕܒܪܢܐ ܡܢ ܕܡܟܢܐ ܗܘ ܫܘܪܝܐ ܘܫܘܠܡܐ. ܕܬܪܝܢ ܕܝܢ ܒܠ ܐܪܝܐ ܟܠܗ ܥܒܝܕܐ ܘܡܕܒܪܢܐ ܕܒܝܬ ܐܠܗܐ: ܘܫܘܪܝܐ ܕܠܗܬ ܠܒܬܐ. ܕܬܠܬ ܬܘܒ. ܘܡܗܪܐ ܡܛܠ ܬܪܝܢ ܦ̈ܕܝܐ ܕܒܝܬ ܐܠܗܐ: ܕܠܐ ܢܬܚܠܦܘܢ ܠܗܘ̈ܢܐ ܐܝܠܝܢ ܕܠܐ ܕܒܝܢ ܀ ܬܘܒ ܕܝܢ ܘܠܐܪܙܐ ܓܘܬܐ ܠܝܫ ܚܬܒܐ.[1]

ܐܦ[1] ܗܕܐ[1] ܡܬܟܬܒܢܐ[1]. ܐܝܟ ܕܗܘܝܐ ܡܬܟܬܒ. ܐ— ܠܬܐܘܪܝܐ ܠܝܫ ܘܢܐ ܠܡܫܡܘܬܐ. ܐܝܟܢܐ ܕܒܪ ܡܬܟܬܒ ܕܠܐܪܙܐ ܓܘܬܐ ܠܝܫ. †ܢܒܟܪܐ ܠܗ̇ ܕܡܫ̈ܟܢܐܬܐ ܡܬܟܬܒ† ܀ ܐܠܐ ܘܟܬܒܐ ܗܢܐ ܕܡܕܒܪܢܐ ܐܪܝܬܐܘܣ. ܠܝܫ ܠܢܦ̈ܠܠܘ ܐܠܗܘܬܐ ܘܐܬܪܘܦܝܠܐܝܬ ܡܛܠܠ ܒܠ ܗܘܢܐ ܥܬܝܩܐ ܘܡܕܒܪܢܐ ܀ ܬܘܒ ܕܝܢ ܘܠܘܬ ܢܒܝܘ ܦܠܝ. ܐܦ ܗܕܐ ܡܬܟܬܒܢܐ ܕܬܬܟܬܒ. ܐܝܟܢܐ ܕܢܬܝܚܐ ܒܟܬܒܐ. ܠܘܬ ܐܢܫܐ ܦܪܨܘܦܐ ܐܬܟܬܒ. ܕܡܢܗ[2] ܐܦ ܡܬܡܫܠܠܘܬܐ ܕܠܗ ܕܒܟܬܒܐ ܬܗܘܐ. ܠܗܘܢ ܕܠܦܪܨܘܦܐ ܗܘ ܡܡܫܠܝܢ ܀ ܐܠܐ ܘܟܬܒܐ ܗܢܐ ܠܘܬ ܡܕܒܪܢܐ ܕܢܣܗܘܢ ܐܬܟܬܒ: ܕܗܕܐ ܬܒܥ ܡܢܗ ܕܢܬܟܬܒ ܠܗ.

1 > H   2 ܕ > H

ܡܠܬܐ ܕܒܥܘܬܐ ܕܡܪܝ
ܟܬܒܐ ܗܢܐ ܕܡܕܒܪܢܐ ܐܪܝܬܐܘܣ
ܕܠܗ ܒܪ ܕܠܗ ܕܬܐܘܕܘܣܝܘܣ ܦܛܪܝܪܟܐ
ܕܐܠܟܣܢܕܪܝܐ ܕܗܘܪܝܐ.

.......[1] ܐܠܐ ܘܡܛܠ ܕܬܠܬ ܒܟܬܒܗ ܕܗܢܐ ܟܬܒܐ ܕܡܕܒܪܢܐ ܐܪܝܬܐܘܣ ܡܣܝܡܐ: ܗܘ ܕܢܦܠ ܙܒܢܐܝܬ ܒܠ ܬܐܪܐ ܐܠܗ̈ܝܐ. ܘܡܢ ܗܪܟܐ ܢܡܠܠ ܕܐܠܗܐ ܐܝܬܘܗܝ ܒܠܒܬܐ ܡܕܒܪܢܘܬܐ ܕܒܠܗܝܢ ܒܪ̈ܝܬܐ: ܒܪܘܟܐ ܘܡܫܬܢܝܢܐ ܕܒܠܗܘܢ ܡܢ ܠܐ ܡܕܡ ܀ ܐܘܣܝܐ ܬܘܒ ܐܝܬܘܗ̇ ܚܝܠܐ ܗܘ ܕܗܘ ܡܕܡ ܘܠܗ ܡܬܦܢܝܢ: ܒܐܝܟܢܐ ܐܝܟ ܒܝܬܗ ܀ ܚܝܠܐ ܕܡ ܢܦܠܐ ܒܕܘܒܪܐ ܕܐܠܝܢ ܕܡܬܦܢܝܢ ܒܚܝܠܗ ܠܡܕܒܪܘ ܀ ܡܬܦܐ ܕܝܢ ܒܡܣܪܦܢܘܬܐ[2] ܘܪܚܡܬܐ ܕܡܢ ܒܚܘܪܗ ܢܒܪܦܐ ܠܚܝ̈ܠܐ ܐܝܠܝܢ ܕܠܘܬܗ ܡܬܦܢܝܢ ܀ ܡܬܟ̈ܬܒܐ ܕܝܢ ܗܘܢ ܕܒܠܗܘܢ ܚܝܠܐ ܡܬܒܪܟܬܐ ܕܐܠܗܘܬܐ ܘܡܬܟܬܒܐ ܥܠ ܫܪ̈ܝܗܘܢ ܡܫܪܪܐܝܬ ܘܬܡܝܡܐܝܬ ܀ ܒܪ̈ܘܟܐ ܕܝܢ ܢܦܠܐ ܡܕܡ ܙܘܢܐ ܪܘܝܫܐ ܕܐܚܝܫ ܒܢܦܫܢܐ ܕܐܠܗܘܬܐ: ܡܢ ܒܢ̈ܝܐ ܗܠܝܢ ܡܬܕܒܪܢܐ ܕܟܠ: ܕܠܐ ܢܣܘܪ ܒܗܘܪ̈ܟܐ ܕܢܦܠܐ ܕܡܢܪܦܘܬ ܐܠܗܘܬܐ. ܠܗܠܝܢ ܕܝܢ ܐܝܟ ܕܒܠܦܘܣܐ ܒܪ ܥܠܝܡܐ. ܠܡܣܦܘ ܠܒܝܬ ܡܘܕܝܐ ܪܒܐ. ܗܘ ܕܒܗܝܢ ܠܐܠܗܐ ܒܝܐ ܗܘܐ ܒܐܘܪܥܠܡ ܀ ܢ̈ܦܠܐ ܕܝܢ ܫܠܝܛܘܬܐ ܪܘܫܢܝܬܐ ܗܝ ܕܫܒܩܘܬ ܡܫܢܝܐ ܕܪ̈ܘܫܢܐ: ܠܡܕܒܪܘ ܠܥܒܘܗ ܕܪܒܢ. ܘܠܐ ܠܐܝܟ ܡܢ ܒܒܠܐ ܗܘ

1 See note to the English Translation   2 read ܡܬܪܦܣܘܬܐ?

ܬܪܝܢܝܬܐ. ܗܢܘ[1] ܕܝܢ ܒܡܐ̈ܪܐ ܠܐ ܡܬܦܫܩܝܢ ܐܠܐ ܐ ܒܦܠܓܘܬܐ ܬܪܬܐ. ܗܝܕܝܢ ܡܫܡܫܢܘܬܐ[2] ܬܠܝܬܝܬܐ ܗ̄ܝ ܕܡܬܦܪܫܐ ܒܡܐ̈ܪܐ ܚܕ̈ܐ. ܐܝܟܢܐ ܕܗܘܬ ܡܫܡܫܢܘܬܐ† ܕܠܡܦܠܓܐ ܕܗܘܝܐ ܐܬܘܪܝܐ. ܟܕ ܥܒܕܐ ܕܫܡܫܢܘܬܐ ܐܬܘܪܝܦܣܝܩܘܬܐ ܢܣ̈ܒܬ ܠܡܟܒܢܐ ܫܠܝܒܢܐ ܘܥܠܝܗ̈ܝܢ ܐ...[3] ܕܐܝܟܢܐ ܕܡܛܠ ܕܒܙܪܐ†. ܗܪܟܐ ܕܝܢ[2] ܡܫܡܫܢܘܬܐ ܢܣ̈ܒܬ ܐܝܟܢܐ[4] ܕܥܠܝܗ̈ܝܢ ܐܬܘܪܝܐ. ܐܝܟܢܐ ܕܗܘܝܐ ܗܕܐ ܗܟܢܐ ܕܐܝܟܢܐ ܕܢܣ̈ܒܬ ܐܬܘܪܝܐ ܥܠܝܗ̈ܝܢ ܡܫܡܫܢܘܬܐ ܘܐܝܟܢܐ ܕܢܣ̈ܒܬ ܡܫܡܫܢܘܬܐ ܥܠܝܗ̈ܝܢ ܐܬܘܪܝܐ܀ ܢܣܒܗ ܕܝܢ ܕܡܠܬܐ ܗܢܐ ܡܢܝܢܐ ܕܐܪܝܬܡܛܝܩܝ ܕܡܢܝܠܐ[5] ܠܝ ܠܘܬ ܟܡ̈ܝܘܬܐ. ܕܢܣܒܗ[6] ܕܟܠܝܢ ܠܐܠܗܐ ܒܡܢܐ ܕܐܝܟ̈ܝ ܐ ܠܒܪܝܐ ܒܢܝܐ ܠܡܬܕܒܪܢܘ܀ ܫܡܫܬܐ ܗܘܬ ܦܠܐ ܠܗ ܠܡܦܪܫ ܕܝܢ. ܡܛܠ ܕܫܡܫܬܐ ܐܝܬܘܗ̇. ܕܢܦܩ ܐܝܟ ܕܐܝܟ̈ܘ ܘܬܪܝܢܐ ܕܗܘܝܐ ܡܢ ܦܘܠܘܣ ܕܡܠܬܐ. ܐܝܢܝ ܘܫܢܝܐ ܡܬܦܫܩ ܠܬܪܥܝܬܐ: ܫܡܫܬܐ ܠܡܬܪܥܝܢܐ ܡܫܚܐ. ܡܫܡܠܝܢܐ[6] ܕܒܬܐ ܕܡܢܗ[7] ܕܡܠܬܐ ܐܝܟܢܐ ܕܗܘ܀ ܐܠܐ ܘܫܡܫܬܗ ܕܗܢܐ ܡܠܬܐ. ܕܡܗܕܢܝܐ ܢܗܘܐ ܠܝ ܠܘܬ ܐܘܪܚܐ ܕܢܝܐ: ܘܐܝܟ ܕܗܘܐ ܠܡܒܠܐ ܕܡܬܡܬܪ̈ܢܐ: ܕܡܢܗ ܢܐܠܦ ܠܬܫܡܫܬܐ ܕܡܬܬܪ̈ܒܢܐ܀ ܬܘܒ ܕܝܢ ܘܕܢܒܗ ܐܝܬܘܗܝ ܡܠܬܐ ܐܦ ܗܕܐ ܡܬܡܨܝܢܐ: ܡܛܠ ܡܬܦܠܣܦܘܬܐ ܕܗܢܘ ܕܡܫܡܠܝܢ ܠܦܪ̈ܘܣܐ. ܐܬܪܐ ܕܡܠܬܐ: ܘܟܠܝܢ ܠܗ ܩܢ̈ܘܢܐ ܟܕ ܕܠܐ ܡܢܝܢ[8] ܡܬܡܬܒܢܐ.

1 pr ܗܕܝܢ H 2 > H 3 ܐܡܬܝ? : > H 4 ܐܝܟܢܐ H
5 ܟܕ ܡܢܝܠܐ H 6 pr ܘ H 7 ܕ > H 8 ܢܝܢ H

ܐܝܠܝܢ ܩܪ̈ܘܢܐ ܡܬܦܠܣܦܝܢ ܕܢܦܩܘ ܒܡܠܬܐ ܐܝܟܢܐ ܕܗܘ: ܐܦ ܫܪ̈ܝܬܐ ܡܫܡܫܐ܀ ܐܝܬܘܗ̇ ܕܝܢ ܡܠܬܐ ܗܢܐ ܕܗܕܝܢܐ ܐܪܝܬܡܛܝܩܝ. ܘܗܢܐ[1] ܕܟܡܝܢ ܡܢ ܡܠܬܐ ܕܗܕܝܢܐ ܕܢܣܒܘܗ̇: ܕܡܬܕܒܪ ܠܗ ܕܝܢ[2] ܕܟܠܝܢ ܡܫܡܫܢܐ: ܟܕ ܡܢܝܬܐ ܡܢܗ ܬܫܡܫܬܐ ܡܫܡܫܢܘܬܐ. ܘܐܦ ܗܘ ܕܢܣܒܘܗ̇ ܡܦܠܓ ܠܗ ܠܟܝܢܐ ܗܢܐ܀ ܠܦܘܫܐ ܕܝܢ ܕܗܕܝܢܐ ܕܡܠܬܐ.[2] ܕܐܝܟܢܐ ܡܬܡܢܝܐ ܡܠܬܐ. ܘܗܕܐ ܐܝܟܢܐ ܡܠܬܐ. ܘܒܬܪ ܐܝܟܢܐ ܐܚܪܢܐ. ܐܝܟܢܐ ܕܒܢܝܬܐ ܡܬܡܢܝܐ ܗܕܐ ܒܦܘܠܓܐ: ܘܒܦܘܠܓܐ ܗܕܐ ܦܘܪܫܐ ܕܒܗܘܢܐ: ܘܫܪܒܐ ܕܐܚܪܢܐ. ܗܕܐ ܕܝܢ ܒܟܪܘ ܫܢܝܬܐ: ܕܠܐ ܢܬܢܟܠ ܠܦܘܫܐ ܕܗܕܝܢܐ ܕܡܠܬܐ̈. ܕܟܠ ܡܠܬܐ ܒܠܦܘܫܗ ܘܒܕܘܒܪܗ ܢܬܗܪܐ܀ ܠܦܘܫܐ ܕܗܕܝܢܗ ܕܡܠܬܐ ܗܢܐ ܕܗܕܝܢܐ ܐܪܝܬܡܛܝܩܘܣ. ܕܡܬܗܪܐ ܒܬܪ ܡܠܬܐ ܕܐܝܬ ܗ̈ܝ ܕܗܕܝܢܐ ܦܘܠܘܣ[2] ܥܠܝܡܐ. ܘܗܕܐ[3] ܡܠܬܐ ܕܕܢܣܒܘܗ̇: ܘܐܦ[2] ܗܘ[2] ܟܕ ܦܘܠܘܣ. ܐܝܟ ܗܘ ܕܩܠܘܣܐ ܐܝܬܘܗܝ. ܡܛܠ ܕܡܢܗ ܢܣܒܬܐ ܬܫܡܫܬܐ. ܘܗܕܐ ܕܢܣܒܘܗ̇. ܡܛܠ ܕܠܘܬܗ ܐܝܬܘܗܝ܀ ܬܘܒ ܕܝܢ ܐܦ ܦܘܠܘܣܐ ܐܠܝܨ ܟܠ ܒܡܠܬܗ. ܡܛܠ ܕܡܗܕܢܝܐ ܐܝܬܘܗܝ ܠܦܘܫܐ: ܠܘܬ ܢܣܒܐ ܕܡܠܬܐ ܐܝܟܢܐ[4] ܕܡܬܡܢܝܐ. ܟܕ ܢܣܒܐ ܒܦܠܓܘܬܐ ܡܫܡܫܐ. ܘܦܘܠܓܐ ܕܝܢ ܒܟܡܝܘܬܐ܀ ܘܦܘܠܓܗ ܕܝܢ ܕܡܠܬܐ ܗܢܐ. ܐܝܬܘܗܝ ܕܗܕܝܢܐ ܐܪܝܬܡܛܝܩܘܣ. ܕܟܠ ܬܐܪܐ ܚܫܒܢܐ ܕܒܬܪ ܐܠܗܐ܀ ܦܠܓܐ ܕܝܢ †ܕܠܡܩܠܐܐ[5] ܡܬܡܢܝܢ†. ܡܛܠ ܕܟܕ ܟܠܗ ܡܠܬܐ ܠܐ ܠܐ ܡܫܡܫܐ ܠܦܘܠܓܐ

1 ܘܗܕܐ H 2 > H 3 ܕܗܕܝܢ H 4 ܗܘ H 5 add ܗܕܐ?

ܕܠܐܝܠܗ[1] ܗ̇ܝ ܚܕܘ. ܠܡܫܡܫܘܬܗ ܘܠܬܫܒܘܚܬܗ ܕܝܠܗ. ܕܐܝܟ ܡܢ ܢܝܠܗ ܐܝܟ ܕܡܢ ܫܠܝܐ ܐܝܕ. ܕܐܝܟ ܘܠܘܬ ܠܡܫܡܫܢܘܬܗ ܡܬܒܘܬܐ ܟܒܪ. ܕܢܝܠܗ ܘܪܒܘܬܗ ܗܘܝܐ ܒܬܒܐ ܗܘܐ[2]. ܘܡܢܗܘܢ ܕܩ̈ܠܝܠܘܗܝ ܐܠܗܝܬܐ ܕܩܕܝܫܐ ܐܝܪܘܬܐܘܣ ܐܒܘܢ.

1 ܕ > H 2 ܗܘܬ H

ܡܛܠ[1] ܬܫܒܘܚܬܐ ܘܩܠܣܐ
ܐܝܠܝܢ ܕܐܡܪ ܥܠ ܒܬܘܠܬܐ ܡܬܬܒܝܢ[2].

ܗܕܐ ܟܕ ܐܫܠܡܘ ܠܝ ܢ̈ܒܝܐ ܩ̈ܕܝܫܐ ⁘ ܕܬܫܒܘܚܬܐ ܕ̈ܝܢܐ ܐܘܕܥܬ ܘܩܠܣܐ ܐܝܬ ܠܗܘܢ ܕܢܫܒܚܘܢ ܘܐܡܪ ܥܠ ܒܬܘܠܬܐ ܐܝܟ ܕܠܡܘܫܐ ܕܠܗ ܕܒܬܘܠܬܐ: ܐܘ ܐܝܫܘܢ ܡܫܒܬܐ ܠܒܪ: ܐܝܟܢܐ ܕܡܫܒܚܘܢ ܢܬܒܥ ܗܘ ܡܟܡܪ ܕܡܬܬܝܢܝܢ: ܗ̇ܢܘܢ ܕܠܒܬܘܠܬܐ ܐܝܟܢܐ ܕܗܘ ܕܩܐܡ. ܐܬܬܝܗܒܘܢ ܕܝܢ ܗܠܝܢ[3] ܗܟܢܐ ⁘ ܢܒܝܐ ܕܒܬܘܠܬܐ ⁘ ܫܡܫܬܐ[4] ܕܒܬܘܠܬܐ[4] ⁘ ܕܟܢܘ ܐܝܬܘܗܝ ܒܬܘܠܬܐ ⁘ ܠܦܘܡܐ ܕܡܪܝܡ ܕܒܬܘܠܬܐ ⁘ ܘܡܫܝܚܗ ܕܒܬܘܠܬܐ ⁘ ܦܘܠܚܢܗ ܕܒܬܘܠܬܐ ⁘ ܕܠܟܢܐ ܠܡܪ ܒܬܘܠܬܐ ⁘ ܕܠܘܬ ܟܢܘ ܦܠܘ ܒܬܘܠܬܐ ⁘ ܐܠܐ ܗܘ[5] ܕܢܦܫ ܥܠ[3] ܒܠܚܘܕ ܚܕ ܡܢ ܗܠܝܢ ܐܡܪܢܐ ܕܬܫܒܚܬܐ ܘܠܚܘܬܐ ⁘ ܢܒܝܐ ܗܟܠ ܐܝܬܘܗܝ ܐܝܟ ܕܒܟܠܗܘܢ ܢ̈ܒܝܐ. ܫܘܠܡܐ ܕܩܘܡ ܡܬܬܘܡܝܢ. ܕܐܝܟ ܐܢܘܢ. ܐܝܟ ܕܢܐ ܕܐܦܫܪ ܕܒܪ[6] ܢܒܐ ܕܢܐܘܣ ܠܡܪܘܬܐ: ܢܫܡܗ ܟܕ ܡܫܒܚܬܐ ܠܘܬ ܫܘܠܡܐ ܢܐܪ. ܗܘܝ ܐܝܬܘܗܝ ܡܫܒܚܬܐ ܡܬܡܪܐ. ܟܕ ܕܝܢ ܢܐܪ ܐܦܢܐ: ܕܫܘܠܡܐ ܠܐ ܡܬܡܢܝܐ ܐܠܐ ܐ ܒܕ[7] ܒܡܪܐ. ܗܕܝܢ ܡܫܒܚܬܐ ܕܒܪܢܐ ܚܒܪ. ܒܐܡܬ ܡܫܒܚ—ܬܐ

This section is given separately in H, and in BM Add. 7189, without break, as the conclusion of the Story of Hierotheos 1 pr ܩܕܝܫܐ MSS 2 + ܠܗܘܢ ܕܐܝܟ MSS 3 > H 4 H only 5 + ܗܕܐ H 6 read ܒܪ H 7 ܒ H

ܬܫܥܝܬܐ ܕܩܕܝܫܐ ܐܢܣܛܐܣܝܘܣ[1]

ܗܢܐ ܗܟܝܠ ܐܢܣܛܐܣܝܘܣ ܒܫܘܪܝܗ ܡܢ ܐܬܘܪܝܐ ܗܘܐ ܦܪܣܝܐ܆ ܡܢ ܐܒܗ̈ܘܗܝ ܡܓܘܫܘܬܐ. ܘܗܓܐ ܡܕܪܫ ܗܘܐ ܒܟܠܗ ܚܟܡܬܐ ܕܡܓܘ̈ܫܐ܆ ܘܗܘܐ ܚܟܝܡܐ ܘܦܝܠܘܣܘܦܐ ܒܟܠܗ ܒܕܪܫܘܬܐ ܟܝܢܝܬܐ ܕܗܘܝܐ ܐܝܬ ܗܘܐ ܕܠܗܘܢ ܕܡܚܝ̈ܒܐ ܕܒܪ̈ܬܐ ܘܗܘܐ ܐܬܩܢܝ ܗܘܐ ܫܡܗ ܕܡܓܘܢܕܛܣ܆ ܘܒܬܪ ܗܘ ܐܬܩܪܝ ܐܬܩܪܝ ܐܢܣܛܐܣܝܘܣ܆ ܗܘ ܗܢܐ ܕܝܢ ܡܫܝܚܐ ܐܢܣܛܐܣܝܘܣ ܐܬܬܠܡܕ ܠܡܫܝܚܐ ܦܘܠܘܣ܆ ܒܪ ܗܘ ܦܘܠܘܣ ܫܠܝܚܐ ܟܠ ܗܘܐ ܠܐܢܣܛܐܣܝܘܣ ܡܢ ܡܪܝܐ ܬܘܠܡܕܗ ܕܡܫܝܚܐ ܕܢܣܛܣܝܘܣ ܗܘ ܐܢܣܛܐܣܝܘܣ ܐܬܬܠܡܕ ܘܐܬܒܛܠ ܗܘ ܦܘܠܘܣ܆ ܘܬܒܪ ܡܢ ܒܝܬܗ ܡܫܝܚܐ܆ ܟܕ ܕܝܢ ܗܘ ܡܫܝܚܐ ܕܢܣܛܣܝܘܣ ܐܬܬܠܡܕ ܒܡܪܗ܆ ܬܒܪ ܒܝܬܗ ܕܐܢܣܛܐܣܝܘܣ ܪܒܗ ܠܬܠܡܝܕܗ ܠܗ ܗܢܐ ܡܬܠܒ ܕܡܫܝܚܐ ܗܘܘ ܬܘܪܗܘܢ܆ ܘܐܝܟܢܐ ܐܬܚܙܝܘ ܗܘܘ ܒܡܥܡܘܕܝܬܐ ܕܡܫܝܚܐ ܐܬܚܙܝ܆ ܐܢܣܛܐܣܝܘܣ ܡܢ ܬܪܝܢ ܕܡܫܝܚܐ ܐܬܚܙܝ ܗܘܐ܆ ܕܢܣܛܣܝܘܣ[2] ܕܝܢ ܕܢܐ ܕܟܒܫ ܫ̈ܢܝܐ ܕܟܐܬܘܢ ܐܬܚܙܝ ܗܘܐ܆ ܘܒܪ ܬܘܪܗܘܢ ܐܚܝܕܘܬܗ ܒܙܘܥܐ ܡܫܝܚܐ ܬܒܪܗ[3] ܕܢܣܛܣܝܘܣ ܠܗܢܐ ܒܬܪܗ[4]. ܒܪ ܬܒܪܗ ܗܘܐ ܒܠܗܝ܆ ܕܐܬܐ ܕܪܘܚܐ ܡܫܝܚܐ ܐܬܬܠܡܕ ܒܠܗܝ ܒܟܠܗܝ ܕܐܠܗܐ. ܘܢܚܬ ܒܘܠܗ ܬܪܝܢ ܬܚܝܬ ܐܠܗܐ. ܘܗܘ ܬܒܪ ܡܫܝܚܐ ܕܢܣܛܣܝܘܣ ܒܬܠܡܝܕܘܬܐ

ܘܟܬܒܬܐ[1] ܡܫܝܚܝܬܐ[1] ܦܓܥ ܠܗ. ܘܒܡܫܒܚܐ ܕܬܠܡܝܕܘܬܐ ܗܘ ܠܗ ܐܫܠܡ ܡܕܒܪܢܘܬܗ ܕܡܫܝܚܐ[2]. ܘܐܝܟ[3] ܬܠܡܝܕܐ[4] ܥܒܕ ܗܘܐ. ܕܐܝܟ ܐܒܐ ܢܦܫܐ[5] ܐܦ ܗܘ ܐܢܣܛܐܣܝܘܣ. ܕܢܚܬ ܠܒܝܬܐ ܕܐܝܟ ܗܕܐ ܠܗ ܠܢܣܛܣܝܘܣ[6]. ܘܗܘ ܡܫܝܚܐ[4] ܐܢܣܛܐܣܝܘܣ ܩܒܠ ܗܘܐ[7] ܡܢ ܪܘܚܐ ܡܫܝܚܐ ܘܡܢ ܦܘܠܘܣ ܕܒܬܘܠܬܐ ܕܢܚܘܪܐ[8] ܦܠܘܣ ܫܠܝܚܐ[4]. ܘܡܛܠ ܗܕܐ ܒܠܬܐ ܐܬܬܒ ܗܘ ܡܫܝܚܐ ܠܬܬܒܐ ܗܢܐ ܕܐܬܐ ܬܒܪܐ ܠܬܘܠܗ ܕܡܫܝܚܐ ܕܢܣܛܣܝܘܣ܀ ܬܘܒ ܕܝܢ ܘܡܫܒܚܐ ܗܢܐ ܕܐܢܣܛܐܣܝܘܣ ܡܬܦܩܕ ܒܟܗ ܠܐܠܗܐ. ܗܟܢܐ[9] ܒܪ ܐܬܘܗܝ ܗܘܐ ܕܗܘ ܡܫܝܚܐ ܐܢܣܛܐܣܝܘܣ ܦܪܩ ܢܦܫܗ ܠܐܠܗܐ ܒܕܡܬ ܒܗܢܐ܆ [9] ܘܡܛܠ ܗܕܐ ܐܦ ܒܗܢܐ ܒܥܒܪܐ ܐܫܬܥܝ܆ ܦܪܫ ܒܗܘܢܐ ܘܡܬܪܐ ܒܠܒܢܐ ܘܡܫܘܚܢܐ ܕܫܦܝܪܬܐ ܘܡܛܠ ܕܡܬܢܒܪ ܗܘܐ ܐܠܗܐ ܐܬܬ ܒܪܘܚܗ. ܐܝܟ ܕܠܗܘܢܬܐ ܐܬܦܪܫ. ܘܪܘܚܐ ܡܫܝܚܐ ܐܬܬܢܒܝ ܒܗ: ܕܠܗܢܐ ܠܬܬܒܐ ܬܬܘܒ: ܕܒܠܗ ܪܒܢܐ ܘܐܬܐܐ ܒܢܒܝܐ. ܒܪ ܢܒܠ ܠܝ ܒܗ ܐܘܪܚܐ ܒܬܘܬܐ ܘܪܡܬܐ ܗܝ ܕܒܟܢܒܪܬܐ: ܐܢܫܐ ܕܢܫܡܬܐ ܠܢܫܡܐ. ܐܫܒܚܐ ܕܒܢ ܗܕܐ ܘܕܫܐ ܠܦܘܠܘܣܐ ܐܬܘܗܝ. ܕܢܚܝ ܠܝ ܐܘܪܚܐ ܕܐܝܟ ܗܕܐ. ܘܐܦ ܠܬܘܠ ܕܢܣܛܣܝܘܣ ܒܬܟܢ. ܐܠܐ ܘܬܘܠ ܒܠܗܘܢ ܗܘܢܐ ܕܪܘܚܐ ܘܡܫܝܚܐ ܘܐܠܗܐ ܒܒܪܗ. ܗܘ ܕܝܢ ܡܫܝܚܐ ܕܢܣܛܣܝܘܣ ܒܪ ܦܪܐ ܒܬܟܐ ܗܢܐ. ܐܝܟ ܫܒܝܪܐ ܡܫܝܚܐ ܗܘܐ ܒܠܒܗ.

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1 The whole of this narrative appears in H: part only in BM Add 7189 2 BM Add 7189 begins here 3 ܬܒܥ H 4 + ܡܢ ܪܘܚܐ ܐܘܒܕܬ ܒܠܒܗ H

1 ܕܬܒ̈ܥܬܐ ܡܫܝܚܝܬܐ H 2 + ܐܢܣܛܐܣܝܘܣ H 3 ܘ H 4 > H 5 + ܠܗ H 6 ܕܢܣܛܣܝܘܣ ܢܬܐܪܬ ܒܡܫܒܚܘܬܗ H 7 + ܗܕܐ ܡܫܒܚܬܐ H 8 ܢܗܘܪܐ H 9 ܗܟܢܐ . . . ܒܗܢܐ H only

ܕܢܐ ܠܝ ܬܪܥܝܬܐ. ܕܐܟܡܢܐ ܕܐܘܣܝܐ ܥܠ ܘܡܠܟܐ ܐܢܐ ܠܡܐܡܪ. ܗܟܢܐ ܬܘܒ ܟܐܢܐ ܘܫܟܝܢܐ ܗܿܘ †ܕܬܐܠ[1]†. ܐܢܫ̇ܘ ܡܢ ܕܢܣܒܝܐܝܬ ܡܠܟܐ ܐܢܫ ܠܡܕܪܐ ܒܐܘܪܚܐ ܕܐܠܗܐ. ܡܢ ܢܡܘܣܐ ܕܐܠܗܐ ܢܒܥܐ ܕܢܝܗ ܒܟܠܗܝܢ. ܐܝܟ ܗܿܝ ܕܐܡܒܪܐ ܕܡܕܡ ܕܟܠܝܟ ܚܝܐ· ܠܡܕܪܟ ܠܐ ܬܥܒܕ. ܠܐ ܚܙܐ ܐܢܬ ܠܝ ܗܘ ܡܢܐ ܕܐܢܬ ܠܐ ܚܝܬ. ܡܫܦܐ ܐܢܐ ܕܡ ܒܗܠܝܢ ܐܦ ܒܗ ܒܡܫܝܚܘܬܗ، ܡܦܪܥ ܐܢܐ. ܐܠܐ ܘܡܛܠ ܕܒܬܪܐ ܗܢܐ. ܐܝܟ ܕܠܘܬ ܒܢ̈ܝ ܒܝܬܐ ܕܗܝܡܢܘܬܐ. ܘܠܘܬ ܐܝܠܝܢ ܕܡܫܟܝܢ ܠܒܪ̈ܝܐ ܐܬܟܬܒ. ܐܦ ܐܢܐ ܗܫܐ ܠܘܬܟ. ܐܘ ܒܪ ܒܝܬܗ ܕܐܠܗܐ. ܐܟܬܒ ܐܢܐ. ܕܐܝܟ ܠܟ ܠܡܫܬܟܠܘ. ܕܒܪ ܡܕܝܢܐ ܐܢܛܝܘܟܘܣ ܗܘܝܐ ܒܠܚܘܕ، ܕܬܬܠܟܠܝܢ ܐ̈ܪܐ ܕܕܐܝܟ ܗܢܐ. ܐܝܟܢܐ ܕܡ ܕܐܦ ܡܢܡ. ܠܐ ܗܟ ܢܬܦܪܫܐ. ܘܡܛܠ ܠܐ ܕܥܒܕܬܐ ܘܠܐ ܥܒܕܘܬܐ ܕܗܘ̈ܢܐ: ܐܝܠܝܢ ܕܠܐ ܕܒܡ: ܘܠܝܬ ܒܗܘܢ ܚܟܠܐ ܕܢܠܚܒܘܢ ܠܚܝܠܐ ܪ̈ܐܘܢܝܬܐ. ܠܗܕܐ ܦܡܪ. ܬܘܒ ܕܡ: ܘܐܠܘ ܒܠܗܘܢ ܗܘ̈ܢܐ ܕܒܢܐ ܐܝܬܝܗܘܢ ܗܘܘ. ܠܐ ܠܝܚܕܐ ܗܘܬ ܕܢܬܩܦܘܢ ܐ̈ܪܐ ܦ̈ܪܝܫܐ. ܘܐܦܠܐ ܒܗܢܐ ܥܒܕܐ ܕܐ̈ܪܐ ܢܬܦܪܘܢ. ܐܠܐ ܘܡܛܠ ܠܐ ܥܒܕܘܬܐ ܕܗܘ̈ܢܐ ܬܫܘܒܚܐ ܕܬܫܥܝܬܐ ܗܘ. ܗܟܢܐ ܚܙܐ ܡܬܚܙܝܢܐ ܐܝܟ ܕܒܬܫܥܝܬܐ ܕܐܠܘ ܒܠܒܪ ܒܬܪܐ ܐܝܬܘܗܝ ܗܘܐ. ܠܐ ܚܙܐ ܡܬܬܚܫܒ ܗܘܐ ܒܡܗܝܡܢܐ. ܗܟܢܐ ܬܘܒ: ܘܐܠܘ ܒܠܗܘܢ ܒܢ̈ܝܢܫܐ ܒܝ̈ܫܐ ܗܘܘ. ܫܠܝܛܐ ܕܝܢ ܘܠܐ ܚܕ ܗܘܐ ܗܘܐ. ܒܪܢܫܐ ܗܘܬ ܠܗ ܫܒܝܩ——ܘܬܐ ܕܡܫܡܫܢܐ ܒܢ̈ܝܢܫܐ ܠܒܝ̈ܫܐ. ܘܡܬܚܫܒܢܘܬܐ ܗܘܬ ܥܘܕܪܢܬܐ

1 read ܕܐܬܠ

ܕܢܣܒܪܐ ܡܢ ܒܠܒܘܫ ܕܡܫܝܚܐ. ܘܡܬܚܠܦܝܢ ܗܘܘ ܠܗܘܢ ܒܢ̈ܝܢܫܐ ܡܢܗܘܢ ܕܦܐܪ̈ܐ ܕܡܫܝܚܘܬܐ. ܒܗ ܕܠܐ ܡܫܬܒܚ ܗܘܐ ܚܙ ܕܡܫܝܚܘܬܐ ܡܢ ܐܚܪܢܐ: ܐܠܐ †ܘܗܟܢܐ ܕܫܘܝܘܬܐ ܡܕܒܪܐ† ܕܢܗܘܐ ܡܬܬܒܠܝܐ ܗܘܢܝܐ ܕܡܫܡܫܢܐ ܡܢ ܬܠܝܬܝܘܬܐ ܕܒܬܪܐ. ܘܕܒܪܝܗܐ ܡܢ ܬܒܥܬܐ ܕܐܘܣܝܐ. ܗܟܢܐ ܘܗܘ̈ܢܐ ܐܝܠܝܢ ܕܠܐ ܕܒܡ. ܕܒܝܫܘܬܐ ܢܣܒܝܢ ܡܢ ܗܘ̈ܢܐ ܐܝܠܝܢ ܕܐܬܪ ܕܒܝܢ ܘܢܡܘܣܝܢ. ܐܠܐ ܘܐܦ ܚܝܠ ܣܘܟܠܝܢ. ܕܢܡܘܣܐ ܐܦ ܡܢ ܚܘܠܡܢܐ ܕܡܫܪܝܢܘܬܟ ܐܡܪܢܐ ܕܐܦ ܗܘ ܚܘܒܐ ܗܕܐ ܒܒܪ. ܬܘܒ ܕܝܢ ܣܘܟܠܝܢ ܘܟܠ ܒܕܪ̈ܢܐ ܕܢ̈ܠܘܬܟ. ܐܡܪܢܐ ܕܒܗܝܢ ܢܬܒܪ ܒܗܢܐ ܐܓܘܢܐ. ܗܘܬ ܕܝܢ ܪܒܐ ܡܫܝܚܘܬܟ. ܕܠܐ ܡܠܟܐ ܗܘܬ ܕܒܡܕܡ ܕܣܓܝ ܡܢܟܠ ܡܢܝ. ܢܦܫ ܐܕܪܫ. ܠܐ ܗܘܐ ܡܛܠ ܕܠܗ ܠܕܘܪܫܐ ܕܡܫܝܚܘܬܐ ܣܢܐ ܐܢܐ. ܐܠܐ ܡܛܠ ܕܠܒ ܡܦܪܥ ܐܢܐ ܒܡܫܝܚܘܬܗ. ܕܠܐ ܦܫܦܫ ܐܢܐ ܕܐܦ̈ܣܒܒ ܒܦܘܫܬܟ ܡܫܝܚܘܬܐ: ܕܪܚܡܬܐ ܠܡܬܪܘܣܘ ܡܢ ܪ̈ܐܘܣܗܘܢ ܕܒܬܪ̈ܐ ܡܘܕܥܐ. ܘܐܦ ܡܠܟܝܢ ܕܡܫܬܠܐܘܬܐ ܐܚܪ̈ܢܐ[1]. ܐܠܐ ܘܡܫܬܡܠܝܘܬܐ ܪ̈ܒܐ ܘܣܬܪܐ ܡܫܝܪܐ ܡܢ ܠܐ ܡܬܦܠܦܠܘܬܐ. ܘܡܛܠ ܗܕܐ ܐܫܬܒ——ܩܬ ܠܦܘܪܢܝ. ܘܠܬܠܬܐ ܗܢܐ ܡܕܝܢܐ ܐܦܨܡ. ܠܘ ܐܝܟ ܪ̈ܐܪܐ ܕܫܒܝܚܝܢ ܒܗ ܗܕܐ ܡܫܒܚ ܐܢܐ. ܐܠܐ ܐܚܒܒܐ ܕܫܦܘܢܐ ܡܫܝܚܘܬܝ. ܠܘܬ ܗܕܐ ܡܬܥܒܪ ܐܢܐ ܒܪ ܩܐܡ ܐܢܐ ܠܘܬܟ ܠܗܘܠ ܒܠܒܡ. ܕܡܕܪܐ ܢܬܚܙ ܚܝܢܐ ܕܡܕܒܪ ܠܘܬ ܘܠܦܢܗ ܐܠܗܐ.

1 or ܐܚܒܪ MS dub

ܘܕܡܐܬ ܐܓܪܬܐ ܠܘܬܗ .... ܗܟܐ
ܕܐܝܬܘܗܝ ܐܠܝܥܙܪ ܐܦܝܣܩܘܦܐ ܕܩܘܪܘܣ.

.... ܚܐ ܘܪܚܡ ܐܠܗܐ ܐܚܘܢ ܒܡܘܪܐ ܡܪܝ ܠܒܪ ܐܦܝܣܩܘܦܐ .... ܠܝ ܬܐܕܡܘܣ ܒܒܝܐ ܕܣܘܒ ܡܫܝܚܐ ܘܒܝܬܗ. ܥܠܝܟ ... ܐܠ ܒܡܫܝܚܐ ܗܘ ܠܒܪܘܪܐ .. ܠ ܒܫܢܐ ܕܟܠ ܐܦ ܦܘܪܢܐ .... ܬܐ ܀

. . . .

.... [1] ܠܝܘܦܢܐ ܘܕܝܢܐ ܘܪܐܙܢܐ ܘܕܡܫܬܪ ܕܡܚܝܢܘܬ ܕܩܕܝܢܐ ܐܝܬܝܐܘܣ. ܢܣܒ ܐܢܬ ܠܡܦܩܘ ܠܝ. ܒܕ ܐܢܬ ܡܢ ܠܒܘܬܗ ܕܢܦܩܢ ܬܟܬܒܘܗܝ ܠܝܘܦܢܐ ܗܢܐ ܘܕ̈ܝܢܐ ܘܐܠܗܐ. ܒܕ ܠܐ ܥܒܠܝܢ ܒܡܠܐ ܘܠܐܘܬܐ ܕܕܘܦܝܢ ܕܒܬܪ ܥܒܝܕܘܬܗ ܕܗܢܐ ܟܬܒܐ. ܘܐܦܠܐ ܐܬܚܡܨܬ ܥܠܝܢ ܠܚܝܘܬܗ. ܘܐܦ ܒܠܠܘܬܐ ܕܠܐ ܒܥܕܪ ܗܘܬ ܠܝ ܕܬܪܝܨ ܬܫܦܬܐ ܒܥܡܝܢ ܕܡ̈ܠܘܗܝ ܕܡܠܦܢܐ. ܐܦܠܐ ܐܢܐ ܢܣܒܬ ܕܐܠܝܢ ܡܢ ܗܢܐ ܢܘܬܪܐ. ܕܐܦ ܬܠܡܝܕܘܬܐ ܕܡܠܦܢܐ ܐܝܬܘܗܝ. ܐܠܐ ܘܩܘܪܒܐ ܕܬܪܬܝ ܥܒܝܕ ܢܦܝܫܝܢ ܒܗܘܢ. ܘܐܦ ܐܝܟ ܕܡܘܕܥܢܘܬܐ ܕܪܒܐ ܢܣܒ ܐܢܬ ܠܝ. ܗ̇ܝ ܕܪ̈ܒܘܢܐ ܫܡ ܕܝܢܐ ܘܓܠܝܐ. ܐܠܐ ܘܡܟܠ ܕܐܝܟ ܕܒܝܪܘܬܐ ܪܘܚܢܝܐ ܥܠܡ ܕܢܕܥ ܠܬܘܪܥܢܐ ܕܕܐܝܟ ܗܢܐ ܪܘܚܢܐ ܘܕܡܢ ܓܠܝܢ ܡܬܒܥܐ. ܗܢܐ ܪܘܚܢܐ ܠܝ ܕܐܦ ܐܬܠ. ܗܟܢܐ ܗܢܐ ܗܟܝܠ

1 Thirty two lines of the MS have been wholly or partly destroyed.

Epistle to Eleazar Bishop of Cyrus .... pp 131*—133*
The Story of the Holy Hierotheos .... pp 134*—136*
The Eight Subjects of Inquiry .... pp 137*—140*
Introduction to the Book of the Holy Hierotheos....... pp 141*—147*
Introduction to the Fourth Discourse of the Holy Hierotheos .... pp 148*—151*
Hierotheos I. 2: introduction and commentary .... pp 152*—155*
Hierotheos IV. 19: introduction and commentary ...... pp 156*—159*

ܟܬܒܐ ܕܦܘ̈ܫܩܐ

ܕܩܕܝܫܐ ܐܝܪܘܬܐܘܣ ܐܠܗܝܐ

ܕܥܒܝܕ ܠܬܐܘܕܘܣܝܘܣ

ܦܛܪܝܪܟܐ ܕܐܢܛܝܘܟܝܐ

ܡܠܬܗ ܕܡܦܫܩܢܐ[1].

ܫܐܠ[2] ܐܢܐ[2] ܠܟ[2] ܒܠܒܐ[2] ܕܢܦܫܟ ܫܡܝܫܬܐ. ܐܘ̈
ܪܚܡܝ[3] ܪܘܚ ܐܠܗܐ[4] ܦܠܐܘܣ. ܦܘܪܫܢܟ[2] ܠܟ ܫܒܠܝܬ
ܘܫܒ ܐܢܐ ܕܝܢ[3] ܠܟܘܢ. ܕܠܟܘܢ ܡܠܝܬܐ ܪܒܫܝܬܐ
5 ܒܫܘܒܐ ܐܡܝܪ. ܐܢܬ ܕܝܢ ܟܠ ܒܠܗ. ܫܪܝܬ ܠܟ ܠܟ ܒܪ
ܐܚܪܬܝ ܒܗ ܫܐܠܬܟ[2] ܕܟܬܒܬ[2] ܐܢ̈ܝ ܐܬܚܙܝܐ ܡܢ
ܚܝ̈ܠܝܟ ܡܕ̈ܒܪܬܐ.

1 ܘܡܠܬܐ ܕܗܘ̇ ܕܐܦܟܗ ܠܟܬܒܐ ܗܢܐ ܡܢ ܝܘܢܝܐ
ܠܣܘܪܝܝܐ. (sic) H 2 A def 3 > H 4 ܐܠܗܘܬܐ H

ܬ̄ ܐܡܪ ܒܟܠܗܝܢ ܐܝܬܘܗܝ، ܕܗܘܐ ܠܐ ܕܝܢ ܒܟܠܗܝܢ †ܕܗܘܐ[1]. ܠܐ ܕܝܢ ܒܟܠܗܝܢ[1]† ܡܛܠ ܒܪ ܗܘ ܡܢܗ ܕܗܢܘ، ܡܛܠ ܡܕܡ ܕܚܒܫ. ܐܡܪ ܐܣܛܘܟܣܐ ܡܬܚܫܒܝܢ. ܠܡܢܝܢܐ ܕܝܢ ܡܦܩܝܢ. ܡܕܡ ܘܠܡܢܝܢܐ ܢܬܪܘ. ܐܘܣܝܐ ܕܝܢ ܬܘܒܐ. ܐܝܟ ܐܣܛܘܟܣܐ ܡܛܠ ܡܕܡ ܐܣܛܘܟܣܐ. ܠܟܠܗ ܕܐܦ ܠܡܢܝܢܐ ܡܛܠ ܡܕܡ ܠܡܢܝܢܐ. ܒܒܪ ܠܒܪ ܡܢܐ ܕܐܣܛܘܟܣܐ. ܘܡܢܝܢܐ ܕܡܢܝܢܐ. ܡܪܒܥܐ[2] ܡܬܦܫܛ. ܘܠܡܢܝܢܐ ܡܫܬܪܝܐ. ܟܠ[3] ܡܢ ܚܕ ܘܚܕ ܡܢ ܟܠ. ܕܡܢܝ، ܘܡܩܒܠ. ܘܡܕܡܝܐ ܢܗܘܐ ܐܝܟܢܐ ܘܡܬܡܕܡܝܢ ܫܘܠܡܐ[3] ܠܬܠܝܬܝܘܬܐ ܠܡܫܡܠܝܘܬܐ ܬܪܝܢ[4]. ܘܡܫܡܠܝܘܬܐ ܠܬܠܝܬܝܘܬܐ. ܐܠܗܐ ܡܕܡ ܥܠ ܟܠ ܐܠܗܐ ܗܘ. ܘܬܘܒ[5] ܘܒܬܪ ܟܠ ܟܠ ܐܠܗܐ ܗܘ.

ܘܒܠܘܬܗ ܕܐܪ̈ܒܥܐ. ܕܟܠ ܕܡܢܐ ܕܫܠܡ[6] ܕܠܐ ܡܠܬܐ[7].

ܐܡܪ ܟܠ ܚܕܢܐ ܡܫܠܡܐ. ܡܢ ܢܦܩܐ ܗܘ ܡܬܬܕܡ ܘܠܗܘܬܗ ܡܬܚܫܒ. ܡܕܡ ܘܚܕܢܐ ܕܠܐ ܡܠܬܐ. ܡܢ ܠܦܫܛܐ ܚܕܢܐ ܕܒܗ ܡܬܬܕܡ. †ܡܠ̈ܐ[8] ܒܪ[9] ܕܠܡܘ ܡ̈ܠܠܐ. ܠܐ ܗܘܐ ܚܕ ܗܘ ܒܪ ܗܘ ܐܝܬܘܗܝ،†. ܠܐ ܒܪ ܡܢܝܢ ܐܘ ܡܬܚܫܒܝܢ ܒܠܚܘܕ ܚܕ ܡܬܚܫܒ ܡܬܡܠܠܐ ܕܠܟܠ

1 ܒܟܠܗܝܢ ... ܕܗܘܐ] ܕܗܘܐ ܒܟܠ ܕܗܘܐ ܘܠܐ ܡܕܡ. ܗܘܐ BH
2 + ܒܪ H 3 ܫܘܠܡܐ ... ܟܠ ܡܢ ܚܕ > C but Theod. annotates 4 ܬܪܝܢ BH 5 ܘ > BH. 6 ܕܐܫܠܡ H
7 + ܘܒܟܠ ܡܬܘܡ H 8 read ܡ̈ܠܠܐ BH 9 ܕܝܢ BH

ܡܢܗ[1] ܠܡܦܪܫ[1]. ܕܗܘܝܐ ܕܝܢ ܠܡܢܝܢܐ ܐܝܬܘܗ̇. ܫܒܐ ܕܟܠ ܠܡܕܡ. ܐܡܪ ܠܐ ܡܫܬܟܚܝܢ ܐܢܝܢܘ. †ܫܬ ܒܪ ܡܢܐ ܕܦܘܫܩܗ. ܫܬ ܒܪ ܡܢܐ[2] ܐܝܢܝ†. ܘܡܫܡܫ[3] ܡܢܐ. ܕܬܡ̈ܢܝܐ ܕܝܢ ܫܘܡܠܝܐ[4]. ܐܡܪ ܬܘܗܡܐ ܒܫܬ ܒܪܒܥ ܒܠܝܡ[5] ܐܫܬ. ܐܝܟ ܒܡܫܡܫ ܡܢܐ ܬܬܦܪܐ ܐ[6] ܕܬܡ̈ܢܝܐ —— ܡܫܡܠܝܐ. ܐܫܬ ܕܝܢ ܒܪ، ܗܘ ܡܢܝܬܐ ܠܫܒܥܐ ܘܠܬܡܢܝܬܐ ܘܡܢܝܢ ܒܒܪ.

ܫܠܡܬ ܒܟܠ ܡܢܝܢܘܬ، ܘܦܪܫܬ ܠܫܘܡܗܝܢ ܐܝܠܝܢ ܕܠܗܝܢ[7] ܐܬܬܚܕܬ[8]. ܠܗ̇[8] ܕܝܢ ܠܡܐܡܪ ܐܦ[9] ܘܟܒܪ ܘܗܦܟ ܘܠܐ ܬܬܚܫܒ. ܕܠܗܐ ܒܪܝ[10] ܫܒܥܐ ܡܢ ܕܬܚܬ ܠܡܢܝܢܬܐ. ܘܒܐܢ̈ܫ، ܡܫܡܠܝܐ ܬܦܠ. ܒܪ،[8] ܐܦ ܡܠ̈ܐ ܘܡܦܪܫ ܐܚ̈ܢܝܢ ܒܚܘܪܢ. ܘܢܘܗܪ ܐܚܪܬܐ ܒܬ ܒ̈ܢܝܢ. ܠܐ[8] ܒܪ،[8] ܬܬܦܪܫܐ ܕܠܐ ܬܬܦܪܫܐ. ܐܦ ܕܠܐ ܬܬܒܠܝ. ܐܢܐ ܡܒܠ ܒܬܘܠܐ ܐܢܐ ܘܒܠܢܐ ܕܐܫܬܐܪܐ ܡܟܠܐ. ܐܢܬ ܕܝܢ ܒܪ،[8] ܐܬܬܦܡ ܒܒܝܡ ܘܫܪܪ ܐܢܫܝܢ. ܗܐ ܥܒܘܬ ܠܟ[8] ܡܢ ܢܦܫܟ ܪܒܘܒܐ ܕܠܗ ܘܒܘܬܟ ܘܫܒܝܠܐ ܕܒܚܢ. ܒܟܠ ܬܐ ܬܘܚܢ[11]. ܠܟ[12] ܗܘ[8] ܒܪ[8] ܒܚܘܒܐ ܐܢܐ ܪܘܚܢܐ.

ܫܠܡ ܟܬܒܐ ܕܩܕܝܫܐ ܐܝܪܬܐܘܣ.

1 in marg A 2 ܕܒܦܪܣܐ BCH 3 ܕ > C 4 pr ܕ BH
5 ܒܠܦ C 6 ܘܐ C: ܐܢܫܝܢ BH 7 ܕܠܗ̇ H: > B: A deficient
8 A def 9 > A 10 ܒܪܝ C: A def 11 ܕܐܬܚܢܢ H
12 pr ܕ C: A def

ܦ̄[1] ܐܝܟܢܐ ܕܐܬܟܬܒܬ ܗܘ ܦܘܫܩܐ. ܟܠܝܐ ܗܝ ܕܕܠܐ ܐܬܟܬܒܬ ܠܗ ܦܘܫܩܐ. ܐܝܟ ܘܐܬܟܬܒܬ ܒܟܬܒܐ. ܡܕܡ ܘܦܘܫܩܐ ܡܬܟܬܒܐ.

ܒ̄ ܐܝܟ[2] ܟܠ ܫܘܠܡܐ †ܚܒܪܐ[3]† ܗܘ ܕܦܘܫܩܐ. ܐܝܟ ܕܐܦ ܡܠܬܐ ܕܐܡܪܐ[4]. ܕܟܠ ܕܗܘܐ ܡܢ ܐܪܒܥܐ ܠܐܪܒܥܐ ܗܦܟ. ܡܕܡ ܠܝܬ ܦܪܫܐ. ܐܝܟ ܕܐܦ ܡܢ ܚܕ ܫܘܝ. ܫܘܠܡܐ ܓܝܪ ܕܬܠܬܐ ܠܬܪܝܢ ܗܘ ܗܦܟ. ܕܬܪܝܢ ܕܝܢ ܠܡܕܒܚܐ.

ܦ̄[1] ܐܝܟ ܫܘܪܝܐ ܡܕܒܚܐ. †ܘܫܘܪܝܐ[5] ܒܥܠܡܐ. ܫܘܪܝܐ ܕܝܢ ܕܬܪܝܢ ܫܘܪܝܐ ܕܒܝܬ[6] ܥܠܡܐ†. ܠܗܠ ܡܕܡ ܡܢ ܫܘܪܝܐ ܡܕܒܚܐ[7] ܘܕܬܪܝܢ ܗܘ ܗܢܐ ܕܦܫܝܛ ܢܬܚܫܒ ܠܗ. ܐܝܟ ܡܢ ܦܫܝܛܐ ܡܫܪܐ ܥܠܡܐ. ܘܡܢ †ܕܬܪܝܢ†[8] ܒܦܢܝܐ. ܟܠܗ ܗܝ †ܕܠܬܪܝܢ[9] ܘܠܦܫܝܛܐ[9]† ܫܪܟ ܗܘ ܗܢܐ ܕܐܬܘܗܝ ܒܥܠܡܐ ܘܦܢܝܐ.

ܓ̄ ܐܝܟܢܐ ܥܠܬܐ[10] ܡܢܟ ܘܠܒܐ. ܡܕܡ ܐܦ †ܘܠܒܐ†[11] ܥܠܬܐ ܗܘ ܒܬܪ ܘܠܒܐ. ܐܝܢܐ ܓܝܪ ܕܡܬܬܚܝܢ ܒܬܪ ܘܠܒܐ ܚܝ ܗܘ ܡܢܟ ܘܠܒܐ.

ܡ̄ ܡܛܘܠ ܗܢܐ ܓܝܪ[12] ܕܐܘܪܥܐ ܠܦܘܪܢܘܣܐ[13]. ܘܡܛܘܠ ܗܢܐ ܠܫܘܚܠܦܐ[14]. ܗܘ ܡܕܡ ܕܠܡܕܡ ܐܬܐܡܪ. ܒܪ ܐܢܬܘܢ

1 C defective 2 ܐܝܟܢܐ H 3 ܡܒܠܓܐ H 4 ܕ > H
5 ܘ > H 6 ܒܝܬ H Theod. 7 > H 8 read ܕܬܪܝܢ BH Theod.
9 read ܕܠܦܫܝܛܐ ܘܠܬܪܝܢ BH Theod. 10 + ܗܘ BH 11 om BH
12 ܕܝܢ H 13 ܒܦܘܪܢܘܣܐ H Theod. 14 ܒܫܘܚܠܦܐ H Theod.

ܐܬܟܢܝ. ܐܝܟ ܡܬܬܪܝܨ ܫܘܬܦܐ. ܡܬܬܪܝܨ ܠܗ ܦܘܪܫܢܐ. ܗܢܐ ܕܝܢ ܕܐܬܬܪܝܨ ܠܗ ܦܘܪܫܢܐ ܠܐ ܬܘܒ ܡܢ †ܡܫܢܝܐ†[1] ܗܘ ܕܐܬܟܢܝ. ܐܝܟܢܐ[2] ܦܫܝܛܐ ܐܝܟ ܐܘܣܝܐ. ܡܬܪܟܒܐ ܕܝܢ ܐܝܟ ܟܠܬܐ. ܠܐ ܡܫܟܚ ܡܬܪܟܒܐ ܗܘ ܗܢܐ ܕܗܘ ܟܠܬܐ ܠܘ ܟܠܬܐ ܗܘ܆

ܪ̄ ܐܢܫܘ ܓܝܪ ܕܢܗܘܪܐ ܡܛܠ ܫܘܬܐ. ܒܪܘܪܐ †ܓܝܪ†[3] ܫܘܬܐ. ܠܐ ܡܫܟܚ ܢܗܘܪܐ ܢܗܘܪܐ ܗܘ. †ܘܐܢܫܘ ܓܝܪ ܕܟܠܡܐ ܡܛܠ ܟܠܡܐ ܗܘ. ܟܠܡܐ ܕܝܢ ܡܬܛܦܠ. ܠܡܢܐ ܬܘܒ ܟܠܡܐ ܟܠܡܐ ܗܘ. ܐܝܟܢܐ ܕܦܘܠܫܢܐ[4] ܡܛܠ ܢܫܢܐ ܗܘ. ܘܠܗ ܫܪܟ ܦܘܠܫܢܐ. ܕܗܢܐ[4] ܐܬܘܗܝ ܗܘܐ[5] ܡܕܡܘܗܝ ܕܦܘܠܫܢܐ. ܐܢܫܘ ܓܝܪ ܕܡܫܬܘܕܥܬܐ ܕܐܬܟܬܒܬ ܡܛܠ ܡܫܬܘܕܥܬܐ[6] ܡܫܬܡܠܝܢܐ ܠܗ ܡܕܡ ܫܠܡܘܬܐ ܐܝܟܘܬ ܕܠܝܬܗ ܡܕܡ ܠܐ ܢܗܘܐ. ܘܕܐܝܬܘܗܝ ܕܝܢ[7] ܫܠܡܘܬܐ ܡܛܠ ܫܘܡܠܝܐ[8] ܕܐܝܠܝܢ ܕܡܫܬܡܠܝܢ ܗܢܐ ܕܝܢ ܕܢܗܘܐ ܫܘܡܠܝܐ. ܠܐ ܡܫܟܚ ܫܠܡܘܬܐ[8] ܫܠܡܘܬܐ ܗܝ†܀

ܫ̄ ܐܝܟܢܐ ܫܡܥܐ ܡܕܡ ܫܡܥܐ ܗܘ ܕܟܠܗ. ܚܒܪ ܠܗ ܓܝܪ[7] ܟܠܗ. ܠܐ ܡܫܟܚ ܐܬܘܗܝ ܡܕܡ. ܐܝܟܢܐ[9] ܡܠܐܟܐ ܠܟܠܐܟܘܬܗ ܢܦܫܐ. ܠܐ ܡܫܟܚ ܡܠܐܟܐ ܗܘ. ܘܠܐ ܦܘܪܫܐ ܦܘܪܫܐ ܗܘ. ܐܠܐ ܠܡܫܡܐ ܕܦܘܪܫܐ ܢܦܫܐ܆

1 ܡܫܢܐ H 2 ܐܝܬܝܢ H 3 read ܕܝܢ? 4 ܕ > BH 5 > B
6 + ܗܝ B$\frac{2}{2}$ H: app some words omitted 7 > H 8 ܫܘܡܠܝܐ ... ܫܠܡܘܬܐ C deficient 9 C deficient

ܗܝ ܕܡܢ ܠܒܪ ܡܫܬܟܚܬܐ ܗܝ. ܬܘܒ ܕܝܢ ܐܠܗܘ ܕܡܫܡܫܢܘܬܐ[1] ܡܬܬܚܬܐ[2] ܗܘ. ܡܕܝܢ ܡܫܬܟܚܬܐ ܡܬܠܐ[3] ܗܝ.

ܘ ܐܝܢܘ ܠܘܬ ܕܢܒܥܐ[4] ܦܘܪܫܢܐ ܠܢܦܫܗܝ[5] ܦܘܪܫܢܐ. ܘܐܝܢܘ ܬܘܒ ܕܡܡܘܢܐ ܐܘܣܝܐ ܐܝܬܝܗ ܗܘܬ ܐܘܣܝܐ.

ܙ ܐܝܢܘ ܠܘܬ[6] ܕܐܬܬܠܝܕ ܒܪܐ ܘܢܦܩ[7] ܪܘܚܐ.[7] ܠܐ ܢܗܘܐ ܒܪܐ ܠܝܠܕܐ[8] ܘܠܐ ܢܗܘܐ ܢܦܘܩܐ ܪܘܚܐ. ܘܐܝܢܘ[9] ܕܐܒܐ ܦܪܝܫ ܗܘ[10] ܡܢ ܒܪܐ. ܘܒܪܐ ܡܢ ܐܒܐ. ܚܒܪ ܠܗ ܕܝܢ ܦܘܪܫܢܐ[7]. ܡܕܝܢ ܐܒܐ[11] ܢܒܕܪ. ܘܒܪܐ ܢܒܕܪ. ܐܘܣܝܐ ܕܝܢ ܬܘܒܐ.

ܚ ܐܝܬܝܗ ܟܠܗ ܡܫܝܚܐ[7] ܡܢ ܚܕ ܡܫܝܚܐ. ܘܚܕ ܡܫܠܡ. ܡܕܝܢ ܒܪ ܢܗܘܐ ܚܕ. ܠܐ ܢܬܚܫܒ ܬܪܝܢ: ܠܝܬ ܠܘܬ ܒܪ ܡܫܝܚܐ ܕܠܐ[7] ܓܠܡ[12]. ܘܐܝܢܘ ܕܡܫܝܚ ܓܠܡ[13] ܡܫܝܚܐ ܠܚܕ ܡܕܝܢ ܐܦ ܥܠ ܓܪܗ. ܒܪ ܕܝܢ[14] ܚܕ ܗܘ ܠܐ ܐܝܬ ܦܘܪܫܢܐ.

ܛ ܐܝܢܘ ܠܘܬ ܕܥܒܕܐ ܕܐܘܕܝܐ. ܥܒܕܐ ܗܘ ܕܫܘܠܡܬܐ. ܡܬܬܪܝܢܐ ܕܝܢ ܫܘܠܡܬܐ. ܡܕܝܢ[15] ܚܢܢ ܗܘ ܕܢܗܘܐ ܐܝܟ ܕܠܐ ܐܝܬܘܗܝ ܥܒܕܐ ܥܒܕܐ.[16]

ܝ ܐܝܠܝܢ ܠܗܘܢܐ ܡܛܠ ܬܘܪܬܐ. ܠܐ ܕܝܢ ܡܬܬܪܝܢܐ

1 + ܗܝ H   2 ܡܐܬܬܐ C**   3 ܡܐܬܠܐ BH   4 ܕܢܒܥܐ H   5 ins ܗܘܐ ?   6 > H   7 C defective   8 above line C: before ܒܪܐ B   9 ܘ > BH   10 > B   11 pr ܘ BH   12 ܫܠܡ H   13 > C* but a word no longer legible is added above the line   14 above line C   15 ܡܕܝܢܐ H   16 > C

ܫܘܠܡܬܐ. ܦܘܢܝܐ ܕܝܢ ܡܕܝܢ ܠܗܘܢܐ. ܐܝܟ ܕܠܗܘܢܐ ܠܐ ܦܘܢܝܐ. ܡܬܬܪܝܢܐ ܕܝܢ[1] ܫܘܠܡܬܐ. ܐܝܟ ܕܡܬܬܪܝܢܐ ܫܘܠܡܬܐ †ܕܠܐ†[2] ܡܟܝܠ ܥܒܕܐ ܥܒܕܐ ܗܘ.

ܟ ܐܝܠܝܢ[3] ܚܝܐ ܕܠܐ ܥܠܬܐ ܡܟܝܠ ܥܠܬܐ ܗܘ. ܥܠܬܐ ܕܝܢ ܢܣܝܒܬܐ ܗܝ ܕܗܘܢܐ. ܚܒܪܐ ܕܝܢ ܢܣܝܒܬܐ ܡܢ[5] ܬܫܡܫܬܐ ܘܠܐ ܐܘܣܝܐ.

ܠ ܐܝܢܘ ܕܒܣܪܐ ܘܠܦܘܬ[4] ܪܘܚܢܝܘܬܐ ܗܘ ܕܡܢ ܚܕ ܒܣܪ ܡܬܐܡܪܝܢ. ܡܕܝܢ ܐܦ ܒܣܪܝܢ[5]. ܐ̱ ܕܝܢ ܢܣܬܪܐ ܗܘ ܡܢܐ ܕܒܡܬܟܢܢܘܬܐ. ܠܚܕ ܦܓܪܐ ܒܣܪܐ ܘܒܣܪܝܢ.

ܡ ܐܝܢܘ[6] ܕܠܒܪܬܐ †ܠܘ ܕܐܚܪܢܐ ܐܝܬܝܗ. ܠܒܪܬܐ ܠܐ ܡܕܝܢ ܐܝܬ ܗܘܐ ܒܗ†. ܡܫܘܚܬܐ ܡܕܝܢ ܒܫܘܚܠܦܬܐ ܗܝ. ܐܝܟ ܠܒܪܬܐ ܘܡܕܝܢܐ. ܡܕܝܢ[7] ܗܝ ܐܚܪܢܐ. ܠܐ ܠܘܬ ܒܫܘܪܐ ܡܫܘܚܬܐ[8] ܘܠܐ ܒܫܘܠܡܐ. ܐܠܐ ܒܡܬܒܥܝܢܘܬܐ[9]. ܡܬܒܥܝܢܘܬܐ ܕܝܢ ܚܒܪܐ ܠܗ. ܘܡܬܬܪ̈ܝܢ ܡܕܝܢ ܡܫܘܚܬܐ.

ܢ ܐܝܠܝܢ ܗܘܢܐ ܡܬܬܪ ܡܢ ܢܦܫܐ: ܢܦܫܐ[5] ܕܝܢ[5] ܡܬܬܪܝܢ ܡܢ ܦܓܪܐ. ܡܬܬܪܝܢ †ܡܕܝܢ†[10] ܡܫܘܚܬܐ. ܠܐ ܡܕܝܢ ܚܕ ܡܢ ܚܕ ܡܬܬܪܝܢ. ܐܝܟ[11] ܚܕܗܘ[5] ܕܦܘܪܫܢܐ[5]: ܥܒܕܐ ܘܦܘܪ̈ܫܢܐ[12] ܚܠܝܡ. ܠܐ ܡܟܝܠ ܗܘܢܐ ܗܘܢܐ ܗܘ ܘܠܐ ܢܦܫܐ ܢܦܫܐ ܘܠܐ ܦܓܪܐ ܦܓܪܐ.

1 ܕܝܢ H   2 ܠܐ H   3 ܐܝܢܘܢ BH   4 ܘ > H   5 C defective   6 + ܕܝܢ H   7 + ܐܦ H   8 corr from ܡܫܘܚܬܐ C   9 > H   10 read ܕܝܢ?   11 ܐܝܠܝܢ H   12 ܕܦܘܪ̈ܫܢܐ H

ܠܬܐܘܪܝܐ ܗܕܐ. ܠܐ ܒܠܚܘܕ ܡܢ ܗܘܢܐ ܐܝܠܝܢ[1] ܕܠܐ ܕܝܢ:
ܐܠܐ ܐܦ ܡܢ ܗܘܢܐ ܒܠܚܘܕ ܦܫܝܛܐ[2].

ܩܦܠܐܘܢ ܕܬܪܬܝܢ.[3] ܘܗܘܝܐ ܕܡܦܠܠ ܠܬܐܘܪܝܐ ܠܬܠܬܝܬܐ.[4]

ܣܓܝܐܐ ܓܝܪ ܕܡܢ ܟܬܒ ܡܒܥܬܐ ܗܘ ܕܐܝܬܘܗܝ ܕܠܐ ܚܘܫ ܢܗܘܐ ܒܠܥܕ ܐܢܫܐ ܕܠܐܪܐ ܗܢܐ ܬܦܪܘܫܐ. ܐܢܐ ܡܚܝܠ ܓܝܪ ܠܡܫܐ ܡܠܝܢ ܐܢܐ. ܘܥܒܕܐ ܕܐܘܫܠܝܐ ܡܛܠܐ: ܥܠ ܐܦ ܗܠܝܢ ܕܐܣܠܡܬ. ܗܕܐ ܗܝ ܕܝܢ ܢܫܡܬܗ ܕܢܫܡܐ. ܕܢܦܫܗ ܢܫܡ ܡܠܦ ܢܦܫܗ. ܕܢܫܡܐ ܕܝܠܗ ܕܠܘܬܟ: ܕܡܠܦܝܢ ܡܢ ܒܠܥܕ ܐܘܣܠܝܐ. ܐܝܬ ܕܝܢ ܓܝܪ ܕܟ ܕܒܥܠܐ ܕܥܠ ܒܐܝܕܐ ܒܬܪ ܕܡܫܒܚܝܢ. ܡܕܡ ܠܐ ܐܒܪ ܘܡܕܡ ܠܐ ܡܬܒܢܐ[5]. ܡܕܡ ܠܐ ܡܬܦܠܓܐ. ܥܠ ܦܪܫܐ ܥܠ ܡܬܘܡܝܐ ܥܠ ܡܬܘܫܚ ܥܠ ܡܬܡܫܚܢ. ܡܫܬܡܠܝܐ ܕܝܢ ܡܠܬܐ ܕܐܡܝܢܐ. ܕܥܠ ܘܡܛܠ ܐܠܗܐ ܢܫܡܐ. ܒܗܘܢܐ ܢܒܥܐ ܘܬܫܪܝܬܐ ܢܫܡܬܐ. ܐܘܣܝܐ ܢܫܬܡܗ. ܘܡܫܠܡܢܘܬܐ ܒܪ ܡܬܢܫܡܝܢ ܘܦܠܓܘܬܐ ܦܠܝܓ. ܘܢܫܡܬܐ ܡܬܦܢܝܢ. ܥܠܬܐ ܕܝܢ ܕܢܝܢ ܒܢܐܕܘܬܐ. ܘܡܬܓܠܝܢܐ ܠܐ ܡܬܓܒܐ. ܘܬܘܒ ܠܐ ܢܣܒ ܕܝܢܐ. ܘܠܐ ܢܦܫ ܓܒܝܐ. ܡܬܢܫܒ ܕܝܢ ܫܡܝܢܐ ܐܢܫܝܐ. ܘܡܫܬܡܪܐ ܐܦܝܢܐ ܕܐܬܬܐܣܪ. [ܐܝܢܐ ܕܝܢ ܕܐܬܬܐܘܢ ܡܢ ܦܬܡ ܐܘܣܝܐ ܘܢܫܒ[6] ܫܡܝܢܐ ܐܢܫܝܐ.] ܫܬܐܕܐ ܒܪ ܡܬܢܒܝܢ[7]. ܘܐܫܬܐ

1 > H 2 above line A 3 + ܕܥܠ H 4 + ܡܢ ܢܗܘܐ ܘܡܫܒܚܐ ܥܠܬܐ ܕܒܠܡܐܡ H 5 ܢܬܢܣܒܠ H 6 ܠܐ ܢܫܒ BH 7 ܡܬܢܫܝܢ BCH

ܡܬܪܢܝܢ ܘܡܬܠܐܟܐ ܠܐ ܡܫܬܡܝܢ. ܘܦܣܩܐ ܬܘܒ ܠܐ ܡܬܦܫܝܢ: ܘܡܬܗܦܟܐ ܠܐ ܢܦܩܝܢ ܕܫܡܥܬܗܘܢ. ܒܟܝܢ ܚܪ ܦܬܫܐ ܕܠܒܠ. ܘܡܫܬܪܝܢ ܦܘܪܫܢܐ ܕܠܗܠܬ. ܘܗܘܝܐ ܒܠܚܕܝܗ ܚܕ ܡܕܡ. ܘܐܠܗܐ ܚܪ[1] ܚܒܪ[2] ܘܡܫܡܫܢܐ ܕܫܬܪܐ ܘܪܘܚܐ ܬܘܒ ܠܐ ܢܬܦܪܫܐ ܪܘܚܐ. ܫܦܝܪܘܬܐ ܚܪ ܚܒܪܝܢ ܘܠܐ ܐܘܣܝܐ. ܐܝܟܢ ܚܒܪ ܦܘܪܫܢܐ. ܚܒܘ ܠܚܒܘ ܒܦܪܐ. ܘܚܒܘ ܬܘܒ ܠܚܒܘ ܒܢܒܐ. ܚܪ ܚܪ ܠܐ ܡܫܬܡܗ. ܘܠܐ ܡܫܬܡܗܘ. ܗܘ ܗܟܢܐ ܕܥܠ ܘܫܪܬܐ ܕܒܠܚܕܝܗ. ܘܐܝܬ ܕܒ ܠܟ.

ܩܦܠܐܘܢ ܕܬܠܬܐ. ܗܘ ܕܥܠ[3] ܕܡܘܬܐ.

ܐ̄ ܐܝܠܝܢ ܕܗܘܝܐ ܡܕܡܝܐ ܠܐ ܩܝܡܝܢ. ܕܡܕܡܝܐ ܗܘ ܕܢܝܫܘܬܐ ܩܝܡܝܢ. ܐܝܠܝܢ ܕܝܢ ܡܢ ܬܪܝܢܐ ܒܠܚܘܕ. ܗܠܐ ܕܢܝܫܘܬܐ ܩܝܡܝܢ.

ܒ̄ ܐܝܟܢܐ ܕܩܘܡܝܫܬܐ ܕܡܕܡܝܢ †ܒܫܡܝܢܐ ܕܢܦܫܝܬܐ† ܠܒܪ̈: ܠܐ ܬܦܝܠ[4] ܕܬܬܒܝܠ[5] ܠܗܘܢܐ.

ܓ̄ ܐܝܢܐ ܕܥܠ ܒܠ ܥܠܠܗ[6]. ܚܝܢܐ ܕܥܠ ܕܟܪ̈. ܘܐܝܢܐ ܕܥܠ ܡܕܡ ܠܐ ܥܠܠܗ[6]. ܡܢ[7] ܚܝܢܐ ܕܥܠ ܡܬܬܘܡܝܢ.

ܕ̄ ܥܠ ܚܝܢܐ ܡܢܠܝܐ ܡܒܥܬܐ ܕܠܬܠܬܝܬ ܡܢܗ ܦܝܫܐ ܗܘܝܐ ܕܝܢ ܒܚܝܪܐ ܗܟܢܐ ܕܥܠ ܩܪܝܢ.

ܗ̄ ܐܝܟܢܐ ܚܪ ܕܒܕܡܝܐ ܗܘ[8] ܠܦܠܓܐ[8] ܡܫܡܫܬܐ ܒܠܚܕ

1 > CH 2 ܢܒܪ CH 3 later hand above line BM Add 7189 4 ܬܦܝܠ B 5 + ܐܝܬ B 6 ܥܠܠܗ BH 7 pr ܘ H 8 ܗܘ ܠܦܠܓܬܐ B

†ܘܡܫܝܢ[1] ܘܡܫܝܪ[2]† ܗܘ ܡܢܐ ܕܡܢܗ ܐܬܦܪܫ ܘܐܬܦܠܓ.
ܡܢܐ ܕܝܢ ܕܐܬܚܫܒ ܘܫܘܩܠܐ: ܠܐ ܗܒܪ ܡܬܝܕܥܝܢ ܒܗ ܒܐܬܪ
ܕܐܝܟ ܕܗܢܐ ܘܐܝܟܢܐ ܗܘ. ܐܝܟ ܘܡܢܝܢܐ[3] ܐܝܟ ܕܒܫܘܚܠܦܐ[4]
ܘܗܢܐ[5] ܬܦܢܝܢ: ܠܡܢܐ ܗܘ ܕܝܢ ܗܘ ܡܢܐ †ܕܐܫܬܪ[6] ܗܘܐ
ܘܠܐ[1] ܦܪܫ[1]† ܦܘܪܫܢܐ ܗܘ ܡܦܠܓܐ ܐܬܦܠܓ. ܐܝܟ ܠܬܘܢܝܐ
ܗܝ ܬܪܦܐ. ܘܗܠܝܢ[7] ܡܛܠ ܒܝܫܘܬܐ ܘܒܫܘܢܝܐ: ܘܫܚܝܡܘܬܐ
ܒܗ ܐܘܣܝܐ ܠܫܘܢܝܐ. ܐܦ ܒܪ[8] ܠܡܫܒܩ ܡܢܝܢ[9] ܐܘ ܒܫܪ[10]
ܡܢ ܐܪܙ ܬܡܠܬܐ[11]: ܘܬܫܡܫܬܐ ܬܪܦܐ ܐܝܟ ܕܒܗ ܐܪܙ
ܢܬܚܫܒ. ܠܐ ܬܘܒ ܡܟܝܠ ܐܝܬ ܒܦܘܪܫܢܐ ܠܡܕܡ ܡܫܝܢܐ
ܗܘ ܡܦܪܫܐ ܕܡܢ ܡܫܝܚ. ܗܒܪ ܒܪ ܦܘܠܓܐ. ܡܛܠ ܕܐܦ
ܒܒܪܐ[12] ܒܠܬܐ ܒܡܕܝܢܬܗ. ܘܡܬܬܪܝܨ[13] ܦܘܪܫܢܐ. ܒܗ[14]
ܠܐ ܡܛܠ ܐܝܬܘܗܝ ܦܘܪܫܢܐ.] ܡܢܐ ܒܪ ܕܡܠܟܐ ܢܬܚܫܒ
ܘܗܘܢܐ. ܠܐ ܡܛܠ ܡܬܝܕܥ ܐܘ ܡܬܚܙܝܐ ܦܘܪܫܢܐ ܗܘ
ܕܡܢ ܡܫܝܚ ܡܢܐ ܗܘܐ. ܘܡܢܐ ܬܘܒ ܕܢܗܘܐ ܒܗ ܚܕ. ܠܐ
ܡܛܠ ܡܬܬܡܢܝܢ ܒܗܘܢ ܬܪܝܢ. ܡܢܗ ܒܪ ܕܒܢܐ ܘܒܬܪܗ
ܕܢܗܘܐ. ܐܡܬܝ ܕܡܫܝܚܐ[2] ܕܬܪܝܢ ܠܐ ܢܗܘܐ. ܒܠܒܢܐ ܒܪ
ܕܡܬܦܠܓ[15] ܒܠܒܗ ܗܝ[2] ܕܡܢ[16] ܚܕܐ[17] ܡܬܦܠܓ[18]. ܐܝܟ
ܡܬܬܪܝܨ ܦܠܓܐ. ܡܢ ܐܝܟ ܒܠ ܚܕ ܢܗܘܐ[19].

ܫܠܡ ܡܐܡܪܐ ܕܐܪܒܥܐ.

1 > H 2 > C 3 ܘܡܢܝܢܐ H 4 ܫܘܚܠܦܐ C 5 pr ܕ C
6 read ܕܐܫܬܪܝ? 7 pr ܘ C 8 ܕܝܢ C 9 ܘܡܢܝܢ H 10 pr ܠ C
11 ܬܡܠܬܐ H 12 ܒܒܪܬ A**C 13 + ܬܘܒ C 14 ܒܗ H
15 ܕܡܬܦܠܓ BH 16 ܕ > C 17 ܚܕ BCH 18 ܠܐ ܡܬܦܠܓ BCH
19 ܗܘܐ BH

ܬܘܒ ܡܐܡܪܐ ܕܬܪܝܢܐ ܕܥܘܕܪܢܐ ܐܢܛܝܦܛܪܘܣ ܕܥܠ ܕܐܪܐ ܠܒܢܝܐ

ܫܘܪܝܐ ܕܡܐܡܪܐ ܗܢܐ ܕܬܪܝܢܐ.
ܘܦܠܐܘܢ ܡܕܡܝܐ.[1]

ܐܢܐ ܕܝܢ ܒܪ، ܠܟܠ ܡܠܝܢ ܕܥܒܕܝܢ ܐܠܗܐ ܕܠܐ ܚܫܘܟ ܘܡܦܩܬܐ ܠܝ ܐܫܬܠܡܬ. ܠܬܐܘܪܝܐ ܕܝܢ ܗܕܐ ܕܗܫܐ ܒܠܗ ܗܘ ܡܫܬܠܡܐ ܐܢܐ. ܒܬܪ ܐܦܠܐ ܠܡܠܐܟܘܗܝ ܕܐܠܗܐ ܕܐܪܐ ܕܡܕܘܡܝܗ ܒܠܝܢ. ܠܝ ܕܝܢ ܒܠܒܐ ܐܠܗܐ ܒܪܘܚܗ. ܡܗܐ ܕܝܢ ܒܪ، ܚܝܢ ܠܐ ܡܩܒܠ ܒܠܒܢܐ. ܐܠܐ ܬܫܘܒܚܐ ܕܒܠܒܐ. ܠܐ ܕܝܢ ܒܬܪ ܥܠܝܠܐ ܡܠܬܐ ܠܡܐܡܪ. ܕܐܪܐ ܡܫܒܚܐ ܕܬܐܘܪܝܐ ܗܕܐ. ܠܒܢܘ ܒܪ ܐܬܬܗ ܠܡܗܒ[2] ܫܘܪܝܐ ܘܫܘܠܡܐ ܕܟܠ. [ܘܕܠܡܒܐ ܘܐܡܒܢܐ ܦܘܪܫܢܐ ܗܝ. ܠܗ ܠܬܐܘܪܝܐ ܗܝ، ܡܫܘܫܐ ܡܬܬܒܥܢܐ ܠܐ ܝܗܒ. ܒܬܐܘܪܝܐ ܕܝܢ ܕܬܬܪܝܢ[3] ܐܫܬܠܡܝܢ ܕܐܪܐ ܒܠܗ ܫܒܝܚܐ ܘܡܕܫܢܐ: ܕܘܟܝܐ[4] ܘܫܘܚܐ ܘܡܕܫܢܐ.[5] ܠܬܐܘܪܝܐ ܕܝܢ ܗܕܐ [ܕܬܠܬ]. ܡܢܟ ܐܢܐ[6] ܘܐܪܒܥ ܐܢܐ ܡܢ ܫܬܕܐ ܘܡܢ ܗܘܝܐ ܕܠܐ ܕܝܢ. ܕܠܒܐ ܒܠܬܐ ܕܡܦܠܓܐ ܠܗܘܢ ܐܡܗܪܐ. ܐܝܬ ܕܝܢ ܒܪ، ܒܫܘܚܗ

1 + ܕܥܠ ܦܘܠܓܗܘܢ، ܕܡܠܬܐ ܘܕܠܬܠܬ ܡܢܗܘܢ ܡܬܦܠܓܐ H
2 before ܐܬܬܗ C*: del C** 3 ܕܬܪܝܢ H 4 pr ܘ C 5 before ܘܫܘܚܐ C 6 + ܒܟ C

ܒܬܪ ܦܘܪܫܢܐ ܡܦܠܓܐ ܕܡ̈ܠܐܐ: ܡܫܡܠܝܘܬܗ[1] ܐܫܘܝܘܬܐ[2] ܕܢܘܪܐ. ܠܡ̈ܠܐܐ ܕܝܢ ܦܫ̈ܝܛܐ ܐܝܟ ܠܡܢܝܢܐ. ܕܠܐ ܒܠܚܘܕ ܡܬܡܠܝܢ ܠܙܘ̈ܓܐ. ܐܠܐ ܐܦ ܢܩܝܦ ܘܡܫܘܚܝܢ ܠܗ̇. ܗܢ ܚܕܐ ܕܝܢ ܐܘܣܝܐ ܘܡܢܝܢܗ̇ ܒܪ ܡܢܝܢܗ̇. ܙܘ̈ܓܐ[3] ܒܠܚܘܕ ܡ̈ܦܠܓܐ ܐܬܦܪܫܘ. ܐܬܡܢܝܢܘ ܕܝܢ ܘܐܬܚܫܒܘ ܘܐܬܦܠܓܘ[4]. ܒܚܝܘܬܐ ܕܒܟ ܡ̈ܠܐܐ ܡܢܗ[5]. ܒܬܪ ܕܝܢ ܘܠܚܘܕ[6] ܠܡ̈ܠܐܐ ܕܗܢ ܚܕܐ ܐܘܣܝܐ ܐܬܦܪܫܘ[7] ܐܝܟܐ[8] ܢܣܬܒܠ. ܡܫܬܪܝܢ ܕܝܢ[9] ܡ̈ܠܐܐ ܒܠܚܘܕ ܐܝܟ ܚܕ ܠܐܘܣܝܐ ܕܠܚܘܕ ܠܡܢܝܢܐ. ܘܡܬܦܠܓܝܢ ܐܦ ܗܘ̈ܠܐܐ ܕܙ̈ܘܓܐ. ܒܡܢܝܢܐ ܗܘ ܡܠܒܝܢܘ ܠܡܬܚܫܒܘ. ܒܡܐ ܒܬܪ ܕܩܝܡ ܡ̈ܠܐܐ. ܐܝܬܝܗܘܢ. ܐܦ ܙܘ̈ܓܐ. ܡܢܐ ܕܝܢ ܕܐܬܬܪܝܡ ܠܗ ܡ̈ܠܐܐ. ܦܢܐ ܠܗ ܡܢܝܢ ܐܦ ܙܘ̈ܓܐ ܒܠܚܐ[5] ܒܡܢܝܢܗ ܠܡܣܒܢ. ܘܡܢ ܠܡܢܝܢܐ. ܡܛܠ ܐܝܟ ܒܬܪ ܦܘܪܫܢܐ ܕܙܘ̈ܓܐ[10] ܒܡܢܐ ܕܐܝܬܝܗܘܢ ܡ̈ܠܐܐ ܠܡܢܝܢܐ[11]. ܡܢܐ ܕܝܢ ܕܒܐܘܣܝܐ ܕܠܚܘܕ ܐܬܚܫܒܘ. ܘܒܟ[12] ܢܘܪܐ ܕܒܘܐ ܐܬܚܠܠܘ. ܠܐ ܠܐ ܬܘܒ ܡܛܠ ܐܝܟ ܠܡܢܝܢܐ ܚܕ ܘܬܪܝܢ[13] ܘܠܡܦܪܫ ܦܘܪܫܢܐ ܡ̈ܦܠܓܐ ܕܙ̈ܘܓܐ[14]. ܐܬܦܪܫܘ ܒܬܪ[15] ܡܢ̈ܝܢܐ. ܘܐܬܚܫܒܘ ܡ̈ܦܠܓܐ. †ܘܡܢܝܢܘ[16] ܡܛܠ ܕܦܠܓܐ ܡܢܝܢܐ ܘܡܢܝܢܐ. ܗܘ†[16] ܐܝܟܐ

1 pr ܘ H   2 ܫܘܝܘܬܐ CH: ܐܫܘܪܝܘܬܐ A**   3 ܕܙܘ̈ܓܐ C
4 ܘܐܬܦܠܓܒܪ C   5 > C   6 ܐܦ ܠܚܘܕ C   7 ܘܦܪܫ A**C
8 ܐܝܟ H   9 ܒܬܪ CH   10 + ܢܘܪܐ B   11 ܠܡܢܝܢܐ A**C
12 ܘ > C   13 ܐܘ ܬܪܝܢ C   14 > C: ܕܙܘ̈ܓܐ BH   15 ܕܝܢ C
16 ܗܘ . . . ܘܡܢܝܢܘ] either read ܘܡܢܝܢ (B) and om ܘ ܡܢܝܢܐ (C); or read ܗܘܐ ܡܢܝܢܐ for ܗܘ . ܡܢܝܢܐ

ܕܗܢ ܡܕܡ ܦܠܓܐܐ. ܠܐ ܕܝܢ ܒܬܪ ܦܘܪܫܢܗܘܢ ܕܗܘܝܐ ܡܬܝܠܕ ܐܘ ܡܬܝܠܕܐ. ܐܡܬܝ ܕܒܗ ܦܠܓܐ ܡܬܝܠܕܘܢ. ܒܗ̇ ܒܬܪ ܒܢܘܪܐ ܦܢܐ ܘܡܬܝܠܕܝܢ ܒܬܪ ܦܘܪܫܢܐ ܗܘ ܡܢܐ ܕܡܢܗ ܒܬܪ ܦܘܪܫܢܐ ܢܦܩ. ܚܕܐ ܗܝ ܒܬܪ ܢܘܪܐ ܡܕܡ ܦܠܓܐ. ܘܚܕܐ[1] ܒܬܪ ܦܠܓܐ[1]. ܦܠܓ ܕܝܢ ܡܦܪܫܐܝܬ ܐܝܬܘܗܝ[2] ܒܙܘܓܐ ܗܘ ܕܒܗ ܦܠܓܐ ܗܘܐ. †ܘܐܬܪܚܩܬ[3]† ܬܘܒ ܐܝܬܘܗܝ ܗܘܬ ܠܦܠܓܬܐ ܡܕܡ ܦܠܓܐ. ܘܚܕܐ[4] ܒܬܪ ܦܠܓܐ. ܦܠܓ ܕܝܢ[5] ܘܡܦܪܫܐܝܬ[6] ܒܙܘܓܐ ܕܒܗ ܦܘܪܫܢܐ ܥܒܝܕ. ܚܒܪ ܒܬܪ ܦܘܪܫܢܐ ܡܛܠ ܕܐܝܬ ܐܡܬܝ ܕܠܐ ܐܝܬܘܗܝ ܦܘܪܫܢܐ. ܦܢܐ ܒܬܪ ܠܦܠܓܬܐ ܠܦܠܓܗ. ܕܠܐ ܦܘܪܫܢܐ ܠܡܢܝܢܐ. ܐܝܟ ܕܐܦ ܡܕܡ ܦܘܪܫܢܐ ܐܝܬܘܗܝ ܗܘܬ. [ܚܕܐ ܕܝܢ ܒܬܪ ܐܘ[7] ܬܪܬܝܢ ܬܠܬܝܢ ܬܘܒ[8] ܥܠ ܙܘܓܝܢ ܢܦܠ[9]. ܗܢ ܒܢܝܐ ܒܒܝܐ ܕܦܘܫܫܘ: ܚܕ ܗܘ̇ ܒܬܪ ܐܐܪ ܘܗܘ̇ ܒܪ ܗܘ ܒܠܚܘܕܝܗܝ. ܡܦܪܫ ܕܝܢ ܒܢܝܠܐ ܠܦܘܬ ܕܘܒܪ̈ܬܐ ܕܒܗܝܢ ܐܝܬܘܗܝ: ܡܛܠ ܒܬܪ ܒܒܐ ܘܡܛܠ ܦܠܓܝܢ. †ܗܠܝܢ[10] ܒܬܪ[11] ܠܗ ܐܝܟ ܒܢܝܐ. ܠܗܢ ܒܬܪ ܠܐ ܐܝܬܘܗܝ ܒܠܬܐ ܗܕܐ. ܕܠܦܘܬ ܒܪ̈ܝܐ ܡܬܐܡܪ ܐܐܪ ܕܒܝܐ. ܘܠܐ ܐܝܟ ܒܢܝܐ. ܐܚܪܝܢ ܢܬܦܪܝܐ[10] ܠܒܪ̈ܝܐ. ܠܐ[10] ܡܛܠ ܡܠܝܢ ܘܒܝܐ ܐܐܪ ܡܬܐܡܪ ܕܐܝܪܝܐܝܬ[8]. † ܥܠ ܒܬܪ ܦܬܪ ܘܥܠ ܦܘܫܫܘ[12] ܗܟܢ †ܘܡܬܪܓܫ[13]† ܠܐܐܪ ܒܫܘܫܘ. ܘܗܦܟ

1 ܘܚܕܐ ... ܦܠܓܐ > BC   2 ܐܝܬܘܗܝ A   3 read ܘܚܕܐ BH
4 ܘܐܬܪܚܩܬ C   5 ܒܬܪ CH   6 + ܐܝܬܘܗܝ (ܘ >) C   7 ܘ C
8 > C   9 ܢܦܠܬܐ C   10 pr ܘ C   11 ܕܝܢ C   12 + ܕܝܢ C   13 read ܡܬܪܓܫ ?

ܕܐܟ ܠܟܠܐ ܚܒܝܫܘܬܐ ܬܗܘܐ ܠܗܘܢ. ܘܠܐ ܬܗܘܒ ܠܡܣܟ̈ܢܐ ܡܫܬܒܒܝܢ. ܠܐ ܓܝܪ ܡܬܡܟܝܢ ܡܢ ܗܕܝܢ ܐܘ ܡܬܐܡܪܝܢ. ܚܕ ܐܘ ܬܪܝܢ ܐܘ ܣܓܝ. ܐܚܝܢܐ ܓܝܪ ܕܒܝܬܐ[1] ܕܡܪܝܚܘܗ ܕܡܫܝܚܐ. ܬܫܬܒܚ ܐܫܬܘܬܐ ܡܕܡ ܕܡܣܒܠܐ ܠܡܪܝܚܐ. ܬܗܘܐ ܕܝܢ ܘܒ̈ܢܐ †ܣܘܠܐܐ†[2] ܢܣܩܘܢ ܒܗ ܕܡܢ ܚܙܪܐ ܦܢܝܢ ܠܗܘܬ ܣܘܠܡܝܢ[3]. ܘܠܐܝܠܝܢ[3] ܕܫܡܝܐ ܒܦܘܪܫܢܐ[4] ܡܣܩܝܢ[5]. ܘܡܬܡܟܝܢ ܐܝܠܝܢ ܠܘܬ ܦܘܪܫܢܗܘܢ ܕܒ̈ܢܝܐ. ܐܚܝܢ ܠܐܘܣܝܐ[6] ܗܝ ܟܕ ܬܦܘܩ ܦܘܪܫܢܐ ܬܚܘܬ. ܦܝܢ ܡܢܝܠ ܐܝܠܝܢ ܘܠܗܘܢ ܡܫܪܝܐ ܚܕ ܚܕ. ܘܒܐܘܣܝܐ ܡܠܝ̈ܢܬܗܘܢ ܠܡܬܚܒܒܘ. ܘܠܐ ܬܗܘܒ ܡܬܡܟܝܢ ܐܘ ܡܬܝܕܥܝܢ. ܠܚܕ ܡܢܗܘܢ ܒܦܘܪܫܢܐ ܗܘ ܕܡܢ ܩܕܡ ܩܢܐ ܗܘܐ. ܟܕ ܒܚܝܪܐ[7] ܠܗ ܡܢܝܠ ܘܡܫܬܪܝܢܐ ܚܠܬܐ[8] ܗܝ، ܒܚܒܝܒܘܬܗ ܕܦܘܪܫܢܐ. ܕܒ ܕܝܢ ܕܐܝܬ ܐܬܡܢܝܢ ܘܠܗܘܢ ܒܥܝܪܐ. ܠܘܬ ܡܢܝܢܐ ܗܘ ܕܒ̈ܢܝܐ ܐܬܡܢܝܢ. ܘܠܐ ܐܝܟ ܚܝܢܐ ܕܫܡܝܐ. ܚܙ[9] ܗܘ ܓܝܪ ܚܝܢܐ ܕܫܡܝܐ[9]. ܘܐܦ ܣܘܠܡܝܢ ܘܠܗܘܢ. ܠܘܬ ܡܢܝܢܐ ܗܘ ܕܒ̈ܢܝܐ ܣܘܠܡܝܢ. ܡܢܐ ܕܝܢ ܕܐܬܬܪܝܡ ܠܒܝܫܢܐ. ܐܬܬܪܝܡ ܦܘܪܫܢܐ. ܘܡܢܐ[10] ܕܐܬܬܪܝܡ ܦܘܪܫܢܐ[10] ܦܢܐ ܠܗ ܗܘ ܡܢܐ ܕܐܚܝܕ ܘܦܢܝܢ ܒܟ ܐܘܣܝܐ ܚܙ ܠܡܘܗܒܐ. [ܕܒ ܕܝܢ ܒܝ ܕܡܢܐ[11] ܕܫܠܡ ܐܚܝܢܐ. ܠܐ ܐܝܬ ܒܗ ܦܘܪܫܢܐ ܒܫܡܝܐ. ܡܛܠ ܕܠܐ ܐܝܬ ܚܠܬܐ ܒܚܒܝܒܘܬܗ ܕܦܘܪܫܢܐ.

1 > BCH   2 ܣܘܠܡ̈ܝܬܐ BC: ܣܘܠ̈ܡܐ H   3 ܣܘܠܡܝܬܗܘܢ ܕܠܐ̈ܝܠܝܢܗܘܢ C   4 ܒܦܘܪ̈ܫܢܐ C   5 ܡܣܬܠܩܝܢ C   6 ܠܐܘܣܝܬܐ C
7 ܒܚܝܪܬ C   8 ܡܠܬܐ BH   9 ܚܙ ... ܕܫܡܝܐ > BCH
10 ܦܘܪܫܢܐ ... ܘܡܢܐ > BCH   11 ܕܡܢܬܝ BCH

ܡܕܝܢ[1] ܒܐܝܡܡܐ ܡܫܬܒܚܝܢ ܦܘܪ̈ܫܢܐ[1] ܒܪ̈ܡܫܐ ܕܝܢ ܠܐ.] ܐܒܝܢܐ ܕܙܠܝܓܐ ܕܒܗܘܬܐ[2] ܠܐ ܐܝܬܘܗܝ ܙܠܝܓܐ. ܐܡܬܝ ܕܒܡ ܐܘܣܝܗ ܢܬܝܒܝܢ. ܘܠܐ ܬܗܘܒ ܗܘܝܐ ܐܝܬܘܗܝ ܗܘܝܐ. ܐܡܬܝ ܕܒܡ ܠܟܠܐ ܢܬܝܒܝܢ. [ܬܗܘܒ ܕܝܢ ܕܒ ܕܠܐ ܟܠ ܙܠܝܓܐ ܕܦܪܫ ܢܗܪ. ܠܐ[2] ܕܝܢ[2] ܐܦܠܐ ܟܠ ܗܘܝܐ ܕܦܪܫ ܢܗܪ.] [ܕܒ ܕܝܢ ܕܐܢܝܗ ܕܟܠܦ ܙܠܝܓܐ ܠܐܘܣܝܗ ܗܘ ܟܠܦ. ܘܠܐ ܠܐܬܪܐ[3] ܐܚܝܢ. ܘܐܦ ܡܬܟܒܪ ܗܘܝܐ ܠܐܘܣܝܗ ܗܘ ܦܢܐ[4]. ܟܠܟܠܐ ܓܝܪ ܡܬܝܒܝܢ. ܐܒܝܢܐ ܓܝܪ[2] ܕܡܢܐ ܕܐܫܬܪܝ ܦܬܪܐ. ܠܐܘܣܝܬܗ ܕܡܢܗܝܢ ܗܘ ܦܢܐ. ܗܒܝܢܐ ܘܡܢܐ ܕܐܫܬܡܠܝ ܗܘܝܐ. ܒܐܘܣܝܗ ܡܬܝܒܝܢ. ܟܠ ܦܢܝܢ ܓܝܪ ܠܙܠܝܓܗ ܗܘ ܐܝܟ ܡܬܝܒܝܢ[5].] ܚܕܐ ܓܝܪ ܐܝܬܘܗܝ[2] ܐܘܣܝܐ ܕܢܘܪܐ ܗܘ، ܒܪ ܗܘ، ܒܟܠ ܕܘܒܪ. ܐܦ ܕܝܢ ܬܦܠܓܘܬܗ[6] ܒܬ̈ܠܐܬܐ ܘܬܒܪܘܬܗ ܒܙܠܝܓܐ. ܐܚܪܬܐ ܒܬܪ ܘܐܚܪܬܐ ܡܫܬܒܪܐ ܠܝ ܕܐܝܬܘܗ. ܠܘܬ ܦܘܪ̈ܫܢܐ ܣܘ̈ܓܐܐ ܕܦܠܓܘܬ. ܘܐܢܝܗ ܕܡܬܦܠܓܐ ܒܬ̈ܠܐܬܐ. ܒܬ̈ܠܐܬܐ ܗܘ ܡܬܦܠܓܐ: ܘܠܐ ܒܐܘܣܝܐ. ܣܘ̈ܓܐܐ ܓܝܪ ܡܢܝܢܐ ܕܙܠܝ̈ܓܐ[7]: ܠܘܬ ܦܘܪܫܢܐ ܕܬ̈ܠܐܬܐ. ܠܗ[8] ܒܪ ܠܗ ܘܗܝ، ܒܪ ܗܘ، ܠܢܘܪܐ. ܒܦܘܪ̈ܫܢܐ ܠܗܘܢ ܡܟܝܠ ܐܝܬ ܠܡܢܝܢܐ: ܕܒ ܕܝܢ ܕܠܘܬ ܚܝܠܐ ܗܘ ܕܬ̈ܠܐܬܐ. ܕܒܗ ܐܚܝܢܐ ܢܘܪܐ †ܠܦܘܪ̈ܫܢܝܗܘܢ[9] ܕܙܠܝ̈ܓܐ ܡܬܚܝܢܐ† ܠܝ. ܡܢܝܢܗܘܢ[10] ܓܝܪ ܢܗܝܪܝܢ. ܘܡܢܝܢܗܘܢ ܒܟܠܦܝܢ. ܘܡܢܝܢܗܘܢ ܒܡܣܓܝܢܘܬܐ ܗܘ[2] ܦܢܝܢ. ܡܟܝܠ

1 ܦܘܪ̈ܫܢܐ ... ܡܕܝܢ > C   2 > C   3 ܠܐܬܪܐ C   4 ܘ ܟܠܦ C
5 pr ܘ C   6 ܬܦܠܓܘܬܗ C   7 ܕܙܠܝ̈ܓܐ A*?C   8 + ܕܝܢ C
9 ܕܦܘܪ̈ܫܢܝܗܘܢ C: ܠ > H   10 pr ܘ AH

ܐܒ̈ܠܬ. ܡܢ ܫܘܪ، ܡܟܣܣܘܬܗ ܕܡܘܢܐ ܒܡܕܢܐ ܠܫܡܠܝܗ. ܘܟܠ ܟܠܗܝܢ ܬܐܘܪ̈ܝܣ ܕܕܘܒܪܗ ܘܩܘܡܗ. ܘܟܠ ܙܢܝܦܘܬܗ ܘܡܘܬܗ ܘܩܒܘܪܬܗ. ܘܩܝܡܬܗ ܘܡܣܩܬܗ ܕܠܫܡܝܐ ܡܢ ܐܪ̈ܥܐ ܘܡܫܡܫܘܬܗ. ܡܛܠ ܕܗܘ ܕܢܚܬ ܗܘܝܘ ܗܘ ܕܣܠܩ ܠܥܠ ܡܢ ܟܠܗܘܢ ܫܡܝܐ ܕܢܡܠܐ ܟܠ. ܘܗܘ ܕܣܠܩ ܗܘ̣[1] ܐܫܬܡܠܝ ܒܐܘܪܚܐ ܡܢܗܝܢ: ܫܘܡܠܝܐ ܕܟܠ ܠܡܠܘܐ. ܗܘ̣ ܓܝܪ ܐܬܡܠܝ ܘܐܬܒܪܝ ܘܐܬܓܠܝ ܘܐܬܝܠܕ[2] ܕܝܢ ܠܡܐܡܪ ܕܗܘ̣ ܬܘܒ ܐܦ ܐܬܝܠܕ ܀ ܫܠܡ ܕܝܢ ܟܕ، ܢܦܩܐ ܠܝܠܝܘܬܐ ܘܟܠ ܚܝܒܘܬܐ ܢܚܠܠ. ܕܠܗ ܕܝܢ[3] ܐܦ ܗܘܢܐ ܐܠܗܝܐ ܡܫܬܘܡ. ܒܟܝܢܐ ܗܘ ܕܠܟܠ ܡܢ ܚܝܘܬܐ ܢܣܒܘܢ. ܘܢܐܡܪ ܡܟܐ ܗܝ، ܚܝܒܘܬܐ. ܘܡܟܝܐ ܚܝܘܬܐ. ܘܕܢܐ ܡܚܝܕܐ ܐܘ ܡܚܝܒܐ ܐܝܬܘܗܝ، ܡܚܝܕܐ. ܘܒܪܐ ܘܚܝܒܐ. ܐܢܐ ܕܝܢ ܠܚܝܘܬܐ ܢܒܐ ܐܢܐ. ܕܠܒ ܗܘ ܡܫܒܒܐ ܘܡܪܒܐ ܠܗ، ܕܡܬܩܪܐ ܚܝܒܘܬܐ. ܒܐܡܬܝ ܓܝܪ ܠܐ ܗܘ ܦܪܫܐ ܡܬܚܝܐ ܒܗ ܡܕܡ ܕܦܪܫ. ܠܐ ܓܝܪ ܡܟܝܐ ܕܐܝܠܝܢ ܕܐܬܚܝܒܘ ܢܒܝܗ ܟܠܗ ܦܘܪܫܢܐ. ܦܫܛ ܒܗܘ ܡܕܡ ܕܦܪܫ. ܐܝܠܝܢ ܕܝܢ ܕܐܬܚܝܒܘ ܠܐ ܒܒܪ ܢܒܝ ܒܗܘ ܐܘ ܡܬܚܝܒܐ ܡܕܡ ܕܦܪܫ ܘܐܚܪ̈ܢ. ܡܕܡ ܠܡܚܝܕܐ ܘܠܒܪܐ ܘܠܠܝܐ. ܫܘܡܠܝܐ ܕܚܝܘܬܐ[4] ܢܒܟܝ. ܫܡܝܐ ܕܝܢ[5] ܕܚܝܒܘܬܐ ܠܒ ܦܫ ܒܠ ܘܡܬܝܪ ܡܢ ܫܘܡܠܝܐ ܒܠܗܘܢ ܕܚܝܘܬܐ. ܐܝܠܝܢ ܕܝ̈ܢ ܕܐܬܚܝܒܘ ܐܝܬ ܠܗܘܢ ܦܘܪܫܐ ܕܬܦܪܫܝܢ. ܐܝܠܝܢ ܕܝܢ ܕܐܬܚܝܒܘ. ܠܐ ܓܝܪ ܦܪܫܘܢ ܡܬܦܪܫܝܢ. ܐܢܐ ܕܝܢ ܢܒܝ ܐܢܐ.

1 ܗܘܐ H 2 ܘ > C 3 > BH 4 ܕܚܝܘܬܐ B 5 ܓܝܪ C

ܠܡܫܝܚܐ ܡܢ ܗܘܢܐ ܕܡܢ ܒܬܪ ܚܝܘܬܐ ܐܫܬܪܝܘ[1]. ܡܟܝܠ[2] ܫܘܡܠܝܐ ܕܚܝܒܘܬܐ ܕܝܢ ܠܗܘܢܐ ܕܠܟܠ ܡܢ ܚܝܘܬܐ ܗܘܐ. [ܢ̈ܒܝܢ] ܓܝܪ ܐܦ ܡܬܡܠܝ، ܟܠ ܚܝܒܐ. ܕܐܚܝܢܐ ܘܡܪ̈ܒ ܠܦܪܫܘܬܐ ܫܡܝܐ ܗܘ ܕܚܝܒܘܬܐ ܡܢ ܚܝܘܬܐ. ܠܐ ܕܝܢ ܒܪ ܫܠܝܐ[3] ܐܘ ܒܡܪܢܐ ܐܘ ܒܪ، ܐܢܫܘ ܕܡܢ ܚܝܒܐ ܗܘ ܠܚܝܒܐ ܕܦܘܫܘܢ ܕܗܘܡܢܐ ܠܦܪܫܝܢ ܢܦܫܐ. ܐܢܫܘ ܓܝܪ ܕܠܚܝܒܐ ܦܫܝܠܐ ܕܡܢܐ ܠܐܚܪܢܘܬܐ ܬܦܠܛ[4] †ܘܡܫܟܚܗ† ܬܦܪܘܫ: ܘܡܢ ܐܚܪܢܘܬܗ ܦܫܝܛܘܬܐ[4] ܬܦܠܛ†. ܠܚܡܫ ܡܢ̈ܘܗ ܐܘ ܒܚܪ †ܘܡܒܟܐ†[5] ܕܗܘ. ܕܗ، ܒܪ ܗ، ܘܠܗ ܒܪ ܠܗ، ܠܐܘܣܝܐ ܕܡܢܐ: ܒܦܘܪܫܢܐ ܟܠܗܘܢ ܡܚܝܐ ܐܝܬ ܠܡܚܝܕܐ. ܒܡܠܬܐ ܕܝܢ ܕܚܝܐ ܘܬܪܬܝܢ[6] ܐܘ ܕܦܫܛ ܦܘܪ̈ܫܢܝܗܘܢ ܕܡܢ ܚ̈ܝܕܐ †ܢܫ̈ܝܬ†[7]. ܐܚܒܒܐ[8] ܓܝܪ ܕܐܝܬܘܗܝ، ܡܚܝܐ ܕܡ̈ܐܢܐ ܡܡܠ̈ܠܢܘܗܝ. ܗܘܢܐ ܐܝܬܘܗܝ، ܐܦ ܡܚܝܢܘܗܝ. ܐܝܟܢ ܬܡܝܢܐ ܠܡ̈ܒܕܩܐ ܠܡܒܕܩܘ. ܘܠܡܩ̈ܠܠܐ ܠܡܚܝܐܘ. ܠܐ ܡܚܝܐ ܐܝܬ ܗܕܐ ܠܡܒܕܩ. ܐ ܠܐ ܠܡܦܪܫ ܡ̈ܐܢܐ ܕܦܘܪܫܢܐ ܬܪܝܨ ܀ ܐܝܟܢ ܬܪܝܨܐ ܠܡ̈ܠܐ ܒܡ̈ܚܕܐ. ܘܬܦܩܘܦ ܒܚܕ ܡ̈ܐܢܐ ܦܘܠܓܐ ܕܡ̈ܐܢܐ.[9] ܒܒܪ ܠܗ ܡܚܠܠ ܦܘܪܫܢܐ ܘܡܬܪܬܐܢܐ ܐܚܪܢܘܬܐ. ܘܠܐ ܡܚܝܐ[10] ܒܒܠܐ ܚܕ[11] ܠܡܚܝܐ ܡܚܝܢܘܗܝ ܕܡ̈ܠܐ. ܕܒܗ ܗܘ[12] ܐܫܬܦܩܘ. ܗܟܢܐ ܕܝܢ ܘܠܐ ܦܘܪ̈ܫܢܘܗܝ ܕܗܘܢܐ ܡܚܝܠ ܠܡܚܝܐ[13]. ܐܡܬܝ،

1 ܐܫܬܪܝܘ H 2 ܡܟܝܠ CH 3 ܦܫܝܠܐ C 4 ...ܬܦܠܛ ܦܫܝܛܘܬܐ > C* 5 read ܐܘ ܒܡܟܐ? 6 ܘܬܪܬܝܢ ܐܘ H 7 correction A: ܢܫ̈ܝܬ BH 8 ܕܒܒܐ C 9 read ܕܡ̈ܐܢܐ C 10 ܡܚܝܐ C 11 + ܚܕ H 12 > H 13 ܠܡ̈ܠܐ H

ܗ̇ܘ ܕܒܗ ܘܒܗܘܢ ܠܡܐܡܪ. ܕܚܙܐ[1] ܗܘ̇ ܓܒܪ ܡܚܝܠ ܒܢܝܐ ܘܚܙܐ ܦܠܘܓܬܐ ܕܠܗܘܢ ܘܕܠܗ[2]. ܐܢ ܕܝܢ ܕܕܠܗܘܢ ܘܕܠܗ ܠܡܐܡܪ. ܘܠܐ ܕܝܢ ܬܘܒ ܡܚܝܠ[3] ܢ̈ܦܠܬܐ ܢܦܫܗܘܢ. ܡܛܠ ܕܐܬܓܠܝ ܠܗ ܡܢܗܘܢ ܦܘܪܫܢܐ. ܒܪ[4] ܕܝܢ ܕܠܝܬ ܦܘܪܫܢܐ[4]: ܡܢܗ ܠܡܢܗ ܡܢܬ. ܬܐ ܡܢܝܢ ܒܡܘܡܝܢܐ ܕܠܐ ܡܠܬܐ ܢܚܡܝܘܗܝ ܠܗܘܢܐ ܗ̇ܘ ܕܠܐ ܡܚܝܠ ܡܫܟܚ ܐܠܐ ܡܫܬܟܚ.

ܘܦܠܐܘܢ ܕܒܗܝܢ ܘܚܙܐ.[5] ܥܠ ܗ̇ܝ ܕܫܒܩ ܗܘܢܐ ܫܒܝܐ ܕܐܠܗܘܬܐ.

ܠܐ ܕܝܢ ܒܒܪ[6] ܡܚܝܠ ܡܗܒܠ ܗܘܢܐ ܫܒܝܐ ܕܐܠܗܘܬܐ. ܐܦ ܗܘ̇[7] ܒܗܘܢܐ ܗܘ. †ܕܪ̈ܘܚܢܝܬܐ[8] ܘܕܫܪܝܪܬܐ[8] ܦܪܘܫܬܐ ܘܡܣܝܒܪܢܘܬܐ†. ܕܗܘ̇ ܡܢܐ ܕܚܠܗ ܘܩܕܝܫ. ܐܠܗ ܠܟ ܡܣܬܟܠ ܠܦܪܥܗ. ܘܐܢܐ ܐܡܪܬ ܕܐܠܗܝܢ ܐܢܬܘܢ. ܠܐ ܡܕܝܢ ܐܢܬܘܢ ܫܒܝܐ ܗܘܢܐ ܡܫܝܚܢܐ ܕܗܘ̇ ܡܢܐ ܕܚܠܗ ܡܢ ܡܠܬܐ ܘܡܢ[9] ܡܐܡܪܐ. ܠܗܘܢܐ ܕܝܢ ܓܒܝܪܐ ܢ̇ܦܩ ܐܢܐ. ܕܗܘ̇ܐ ܠܗ ܡܚܝܠ ܠܟܠ ܡܢ ܡܠܬܐ[9]. ܘܠܟܠ ܡܢ ܡܐܡܪܐ. ܓܠܝܬܐ ܡܕܝܢ ܐܢܬܘܢ ܐܘ̄ ܒܪ، ܕܠܐ ܡܓܢ ܐܘ̇ ܡܚܘܐ ܗܘܝܐ ܗܘܢܐ ܓܒܝܪܐ ܒܗܘܢܐ ܕܐܠܗܘܬܐ ܠܡܗܘܐ. ܐܢܐ ܕܝܢ ܒܪ، ܠܐ ܢ̇ܦܩ ܐܢܐ ܒܡܠܬܐ ܠܡܐܡܪ: ܐܠܝܢ[10] ܩ̈ܕܡ ܠܗ ܠܗܘܢܐ ܒܝܕܥܐ ܗܘ̇ ܕܫܒܝܚܘܬܐ. ܡܢ ܠܐ ܒܒܪ ܡܬܬܟܪܝܢ ܠܡܠܬܐ

1 ܕ > C 2 > BH 3 ܘ C 4 ܒܪ ... ܦܘܪܫܢܐ > H
5 ܘܬܪܝܢ A**(H) 6 above line A: > H 7 + ܫܒܝܐ ܕܐܠܗܘܬܐ B
8 ܕ > C* 9 ܘܡܢ ... ܡܠܬܐ > BH 10 + ܕܠܐ H

ܬܐܘܪ̈ܝܣ[1] ܒܠܗܝܢ ܡܫܬ̈ܡܗܢܬܐ ܘܡܬܝܕܥܬܐ. ܕܠܗܝܢ ܗܘܢܐ ܐܠܗܝܐ ܡܫܬܘܕܥܐ. ܒܝܕܥܐ ܗܘ̇ ܕܕܠܐ ܚܙܬܐ ܢܗܘܐ. ܐܝܬ ܕܝܢ ܒܪ، ܒܗܕ ܠܡܠܬܐ ܗ̇ܝ ܕܐܡܪܬ. ܕܢܫܠܛ ܚܘܪܐ ܕܢܦܫܐ. ܘܗܘܢܐ ܠܡܫܝܚܐ ܡܕܘܪ ܡܕ̈ܢܚܝܢ. ܘܐܫܬܘܕܥ ܡܢܐ ܗ̇ܝ ܬܐܘܪܝܐ ܕܡܕܘܪ ܡܕ̈ܢܚܝܢ. ܘܡܢܚܬܐ ܕܚܘܒܐ ܕܢܦܫܐ. ܠܐ ܕܝܢ ܒܡܕܡܘܬܐ ܢܬܒܝܢ. ܐܘ ܒܚܘܒܐ ܢܫܬܟܠ ܗܘܢܐ: ܐܡܬܝ ܕܠܬܐܘܪܝܐ ܗܕܐ ܢܓܥܘܢ. ܘܡܚܝܠ ܢܦܪܐ ܒܪܘܚܦܘܬܐ ܫ̇ܪܬܐ ܘܡܕܝܢܬܐ ܒܠܒܐ ܫܪܬܐ ܠܡܒܢܝܐ. ܘܢܒܪܐ ܒܪܢܫܐ ܫܪܬܐ ܒܠܒܗ ܕܠܐ ܓܠܝܢܐ: ܘܒܕܡܘܬܗ ܕܠܐ ܕܡܘܬܐ. ܘܢܫܦܘܫ ܫܒܝܐ ܒܪܬܗ. ܘܢܒܠ[2] ܒܪܘܪܗ ܒܦܪܗ ܕܐܪܒܐ. ܘܢܒܝܐ ܢ̈ܦܠܬܐ ܕܢܒܝܐ. ܘܢܬܦܫܠ ܦܪ̈ܚܬܐ ܒܡܬܠܘܠܐ. ܘܡܒܝܐ[3] ܡܚܝܠ ܢܐܡܪܢܘܗܝ ܕܠܐ ܡܬܐܡܪ. ܘܡܒܝܐ ܢܦܫܘܗܝ ܕܠܐ ܡܬܒܝܐ. ܒܒܪ ܕܝܢ ܢܬܡܢܗ ܒܪܐܪܐ ܒܟ ܫܠܝܚܐ ܘܢܐܡܪ. ܐܘ̄ ܒܡܡܠܠܐ ܘܒܬܪܐ ܘܫܡܥܬܐ ܘܡܕܒܪܐ. ܕܠܟܠ ܡܢ ܫܘܡܠܝܐ ܕܐܠܗܘܬܐ ܕܗܘܢܐ ܓܒܝܪܐ ܕܐܫܬܡܠܝ. ܐܝܟ ܒܪ[4] ܠܐ ܡܢ ܕܚܝܠܘܗܝ. ܘܐܬܪܚܩܬܗ ܠܐ ܡܬܒܥܝܢ. ܡܢܗ ܒܪ ܢ̇ܦܩ ܕܚܝܠܘܗܝ[5]. ܐܘ ܡܢܗ ܗ̇ܘ ܗܘܐ ܠܗ ܒܟܠ ܡܠܟܐ[3]. ܘܠܗܝܢ ܕܝܢ ܒܒܪ ܐܬܚܙܝܢ. ܠܒܪ ܘܡܢܓܕ ܐܘ̄ ܕܚܝܠܟ. ܬܫܒܘܚܬܗ ܫܒܝܚܘܬܐ ܕܗܘܢܐ ܡܫܝܚܢܐ. ܐܡܬܝ ܕܠܟܠ ܢܫܟܚܐ ܘܢܬܥܪܒ. ܘܒܟ ܦܪܘܫܘܬܐ ܦܪܫܬ ܥܠ ܢܦܫܟ.

ܦܪ ܒܪ، ܠܟ ܡܢ ܬܫܘܚܬܐ ܕܫܬܩܐ ܢܣܒܬܐ. ܬܐܘܪ̈ܝܣ ܒܠܗܝܢ ܫܒܝܚܘܬܐ ܘܡܬܝܕܥܬܐ. ܕܒܚܕܘܬܐ[6] ܗܘܢܐ ܠܢܦܫܟ

1 correction A: ܐܘܪ̈ܝܣ BH 2 ܘܡܚܝܠ C 3 ܘܡܒܝܐ ... ܡܠܟܐ > H 4 > BC 5 + ܕܡܒܝܪܐ C 6 ܕ > C

ܡܦܠܐܘܢ ܕܒܥܕܝܢ[1] ܥܠ ܚܘܒܐ.

ܥܠ ܚܘܒܐ. ܘܕܡܝܐ ܐܝܬܘܗܝ ܚܘܒܐ. ܘܕܠܐܠܗܐ ܬܘܒ ܚܙܝ. ܐܝܟ ܡܐ ܕܐܝܬ. ܐܝܬܘܗܝ. ܟܕ ܚܘܒܐ ܫܘܦܬܐ ܕܚܝܬܐ ܘܡܕܝܢܬܐ. ܕܐܪ̈ܥܐ ܐܠܗܝܬ ܘܫܪ̈ܟܐ ܬܚܬܝܬ. ܠܗܘ ܡܐ ܕܠܚܝܘܬܐ ܦܫܛ. ܐܝܟ ܕܝܢ ܠܐܠܗܝܢ ܕܡܒܝܢ ܢܛܒ ܐܝܟ. ܕܢܚܬܝܢ ܠܒ ܐܦ ܡܢ ܚܝܘܬܐ. ܗܐ ܟܕ ܘܡܫܡܗ ܕܚܘܒܐ ܐܝܟܐ ܐܝܬܘܗܝ، ܕܦܘܪܫܢܐ. ܠܐ ܟܕ ܡܬܦܫܛ ܡܢ ܚܕ ܚܘܒܐ. ܐܠܐ ܡܢ ܬܪܝܢ. ܡܢ ܦܫܝܛܘܬܐ ܘܡܢ ܗܘ ܕܠܗ ܦܫܛ. ܡܕܡ ܡܢ ܩܕܡ ܕܦܘܪܫܢܐ ܡܕܡ ܬܪܝܢܐ ܐܝܬܘܗܝ، ܫܡܐ ܗܢܐ ܕܚܘܒܐ. ܐܝܟܢ ܐܬܦܫܛܬ ܡܢ ܒܡܠܬܐ ܬܪܝܨܬܐ. ܕܐܦ ܗܘ ܚܘܒܐ ܐܝܟܐ ܗܘ ܕܦܘܪܫܢܐ. ܒܝܫܐ ܕܝܢ ܘܠܗܘ̈ܢܐ ܐܝܠܝܢ ܕܦܫܛܝܢ. ܕܐܝܢܐ ܫܡܐ ܠܗܘܢ ܙܕܩ. ܘܐܡܪ̈ܝܢ ܕܠܟܐ ܡܢ ܫܡܐ ܗܘ ܕܚܝܘܬܐ ܢܬܬܦܫܛ ܠܝ ܕܐܝܬܘܗܝ، ܟܦܫܛ ܡܫܡܗܐ ܕܚܘܒܐ. ܐܝܬ ܕܝܢ ܟܕ، ܠܐ ܟܠܗܘܢ ܥܡ ܚܘܒܐ ܬܗܘܐ. ܐܠܐ ܘܠܚܝܕܘܬܐ ܫܡܫ. ܘܠܚܝܘܬܐ ܟܦܪ. ܕܬܬܡܟܟ[2] ܕܝܢ ܟܐܪܐ ܫܒܝܚܐ ܠܟܠ ܡܢ ܚܘܒܐ ܘܪܚܡܬܐ ܘܚܝܘܬܐ ܠܡܫܘܚܐ. ܐܝܟ ܕܝܢ ܟܕ، ܘܠܐ ܠܗܕܐ ܕܡܬܦܪܫܐ ܪܚܡܬܐ ܡܬܒܥ ܐܢܐ. ܐܦ ܟܕ ܡܕܡ ܕܦܘܪܫܢܐ ܫܘܐ ܐܢܐ. ܐܠܦ܇ ܚܙܝ ܠܐܢܫܐ ܕܪܚܡ ܕܠܐܝܫܐ ܢܗܘܐ ܪܚܡ. ܘܡܢ ܡܦܩ ܕܝܢ ܘܠܐܝܬܐ ܕܡܬܪܚܡ. ܡܢ[3] ܡܕܡ ܐܝܬܐ ܐܦ ܗܘ ܢܬܪܚܡ[3]. ܡܕܡ ܠܐ ܡܨܐ ܪܚܡ ܐܘ ܡܬܪܚܡ. ܗܘ̈ܢܐ

1 + ܘܚܫܝ A**(H)   2 ܐܬܡܟܟ BH   3 ܡܢ ... ܢܬܪܚܡ > H

ܐܝܠܝܢ ܕܠܡܫܘܬܦܘܬܐ ܐܫܬܘܘ. ܫܒܩܝܢ ܚܙ ܠܗܐ ܡܫܡܗܘܢ ܥܠ ܫܡܐ[1] ܕܡܬܦܪܫܐ ܘܦܪܝܫ ܘܡܚܘܝܐ ܡܕܡ. ܘܗܘܝܢ ܡܬܚܫܠ ܕܠܐ ܫܡܐ ܠܟܠ ܡܢ ܫܡܐ. ܘܕܠܐ ܡܠܬܐ ܠܟܠ ܡܢ ܡܠܬܐ. ܗܐ[2] ܚܙܝ ܘܫܡܐ ܕܡܫܝܚܐ. ܐܝܟܐ ܡܕܡ ܐܝܬܘܗܝ، ܠܝ. ܕܗܘ ܡܢܐ ܕܡܫܝܚ. ܘܐܢܫܐ[3] ܕܡܬܡܫܚܝܢ. ܡܢ ܡܦܩ ܚܙܝ ܡ̈ܫܝܚܐ ܘܡܬܡܫܚܢܐ. ܠܐ ܗܘܐ[4] ܚܕ ܐܠܐ ܬܪܝܢ. ܐܢܫܝܢ ܐܝܬ ܐܡܝܬ، ܕܠܐ ܢܬܡܫܚܐ ܗܘܝܐ ܬܪܝܢ ܟܕ ܡܫܚܐ. ܐܢܫܝ ܗܝ، ܠܝ ܡܫܚܠ[5] ܕܐܦ[6] ܫܡܐ ܕܡܫܝܚܐ ܠܡܫܚܘ. ܐܢܫܘ ܚܙܝ ܕܐܝܟܐ ܕܬܪܐ ܐܝܬܘܗܝ، ܐܝܟܐ: ܘܬܪܐ ܬܘܒ ܕܐܝܟܐ ܐܝܬܘܗܝ، ܬܪܐ. ܬܪܝܢ ܡܕܡ ܐܝܬܘܗܝ ܡܢ ܡܦܩ. ܐܝܟܐ ܗܘ ܕܬܪܐ ܡܫܬܡܫ. ܐܝܟ ܕܝܢ ܠܗܘܢܐ ܠܚܒܪܐ ܢܛܒ ܐܝܟ. ܕܠܐ ܡܫܚܠ ܦܪܝܫ[7].... ܐܝܟܢܐ ܬܪܐ ܐܝܬܘܗܝ،. ܫܡܗ ܕܝܢ ܡܕܡ ܗܘܢܐ ܫܡܫܘܗܝ[8] ܕܬܪܘܬܐ. ܐܡܬܝ، ܕܕܠܐ ܦܘܪܫܢܐ ܢܬܚܫܒ. ܠܐ ܚܙ ܐܝܬܘܗܝ، ܡܬܦܘܪܫܢܐ: ܡܢ ܡܛܠ ܚܙ ܬܦܫܛ. ܕܗܐ ܠܐ ܦܪܫ ܡܢ ܦܘܫܐ[9]. ܒܫܡܐ ܚܙ ܕܡܐܡܪ ܦܘܪܫܢܐ. ܡܬ̈ܚܝܢܐ ܚܙ ܘܡܬܚܫ̈ܚܢܐ. ܐܝܬܝܗܘܢ ܗ̈ܘܢܐ ܒܠܗܘܢ ܠܚܒ̈ܪܐ ܘܥܒ̈ܕܐ. ܡܬܚܫܚܝܢ ܚܙ ܡܢ ܐܝܫܐ ܘܡܢ ܡ̈ܠܐܟܐ. ܘܡܢ ܐܘܣܝܐ ܕܠܟܠ ܘܕܠܬܚܬ. ܡܫܬܚܫܝܢ ܕܝܢ ܗܢܘܢ ܠܦܠܓܐ ܒܫܘܕ ܕܠܟܠ ܡܫܡܗܘܢ. ܗܟܐ ܕܝܢ ܕܐܬܬܪܝܨ ܦܘܪܫܢܐ. ܡܬܚܫ̈ܚܢܐ ܐܝܬܘܗܘܢ ܘܠܐ ܡܫܚܫ̈ܢܐ. ܠܗܢܘ ܚܙ ܢܚܫܘܢ ܕܗܐ ܠܦܠܓܐ ܒܗܘܢ ܘܗܘܢ ܒܗ. ܐ̱ ܙܕܡ

1 ܫܡܗ C   2 ܗܕܐ A   3 ܘܕܐܢܫܐ C   4 ܗܘܘ C   5 > C
6 ܕ > C   7 + ܘܐܢܫܐ ܕܦܪܫ BCH: ins. ܘܐܢܫܐ ܕܠܐ ܦܪܫ?
8 ܫܡܫܘܗܐ C   9 ܡܬܦܫܛܢܐ C

ܟܝܢܐ ܢܘܗܪܗ ܗܘ ܐܠܗܐ. ܕܐܘܣܝܐ ܗܝ †ܕܟܡܐ ܗܢܘܢ ܡܬܚܙܝܢܐ.†[1] ܗܘ ܕܝܢ ܢܘܗܪܗ †ܘܡܬܬܙܝܥ†.[2] ܘܢܘܪܐ ܡܛܠ ܒܦܘܫܟܐ ܠܚܒܠ. ܟܠ ܗܘ ܕܠܗ ܐܬܚܙܝ. ܢܕܥ ܟܕ ܠܐܘܣܝܐ ܗܝ ܕܒܐܬܘ̈ܬܐ ܕܠܟܠ ܣܓܝ. ܦܠܓ ܟܕ ܡܬܦܠܓܐ ܒܣܘܟܗ. ܐܡܬܝ ܕܒܪܐܝܬ ܗܘ ܢܣܒܗ. ܘܗܘ ܠܗ ܒܒܪ ܢܦܫܗ. ܕܠܐܒܐ ܗܘ ܥܡܝܐ. ܘܗܕܐ ܗܝ ܐܘܣܝܐ ܗܝ ܕܠܐ †ܡܫܡܬܚܙܝܐ†[3] ܠܟܠ[4] ܐܬܚܙܝܬ. ܟܕ ܕܝܢ ܠܟܠ ܢܬܚܙܐ. †ܢܣܒܐ ܢܘܗܪܗ[5] ܠܬܚܝܬ.† ܗܘܝܢ ܢܬܚܙܝܢ ܒܪܐܝܐ ܥܡܝܩܐ ܘܡܕܥܐ. †ܕܐܬܪܘܗܝ† ܕܐܘܣܝܐ. ܗܘܝܢ ܢܩܒܠܐ ܘܢܐܡܪ. ܕܠܐ ܐܝܟ ܠܡܒܥܐ ܕܡܢ ܐܝܬ. ܘܠܐ ܐܝܬܘܗܝ ܠܡܣܒ ܐܦ ܕܡܢ ܐܬܚܙܝܬ. ܘܠܐ ܐܝܟܢ ܒܬܘ ܡܢܕܡ ܐܝܟ ܕܢܘܪܐ. ܘܐܝܟܢܐ ܒܢܘܗܪܗ ܕܫܡܫܐ. ܐܦ ܕܡܢ ܐܝܟ ܢܘܗܪܐ ܘܬܚܘܡܐ ܡܬܚܙܝܢ. ܠܐܝܟܐ ܡܢܕܡ ܐܝܠ ܡܢ ܙܘܥܝܢ. ܘܐܝܟܐ ܐܦܠܐ ܡܢ ܡܕܡܝܢ. ܒܡܫܚܐ ܟܕ ܣܬܝܢ: ܘܡܫܚܠ ܐܫܬܘܕܝܢ. ܡܢ ܡܫܚܐ ܕܝܢ ܐܝܟ. ܕܡܫܚܐ ܘܐܝܟܢܐ ܡܠܝܢ ܡܢܝܢ. ܗܢܝܢ ܗܘܢܐ ܗܘ ܠܐܘܣܝܐ ܗܝ ܢܬܦܪܫ. ܘܢܬܚܙܐ ܒܫܡܗ. ܘܡܘܢܐ ܒܗ ܐܚܝܕܗ. ܘܡܫܬܐ ܠܟܠ ܘܠܬܚܝܬ ܘܠܐܘܪܚܐ ܘܠܦܬܝܐ. ܘܡܫܟܚ ܒܗ ܠܗܘ ܡܢܗ ܟܠ ܡܕܡ ܕܐܬܚܙܝܘܗܝ ܠܟܠ ܘܠܬܚܝܬ.

ܘܫܠܡ ܕܬܠܬܥܣܪ.[6] ܕܥܠ ܠܐ ܡܬܬܚܡܢܘܬܗ ܕܗܘܢܐ.

ܡܢܐ ܟܕ ܕܠܗܠܝܢ ܡܫܬܘܕܐ ܗܘܢܐ. ܠܐ ܒܣܘܟܐ ܠܐ ܢܣܒܐ.

1 corr. from ܕܟܡܐ ܗܢܘܢ ܡܬܚܙܝܢܐ A? read ܕܠܗ ܡܬܚܙܝܢܐ? 2 ܡܬܬܙܝܥ H 3 so MSS: omit? 4 pr ܕ H 5 ins. ܠܟܠ ܘܐܦ ܠܬܚܝܬ ܢܬܚܙܐ ܢܣܒܐ ܢܘܗܪܗ (om. by hmt.)? 6 ܕܬܠܬܥܣܪ A**: ܝܓ H

ܘܠܐ ܒܪܡܙܐ. ܘܠܐ ܗܘܐ ܢܩܦ ܘܣܘܟܐ. ܘܠܐ ܢܣܒܐ ܡܛܠ ܕܠܟܠ ܘܠܬܚܝܬ. ܚܒܪ ܠܗ ܟܕ ܗܢܝܢ ܐܣܟܝܡܗ ܕܠܘܩܒܠ: ܘܗܘܐ ܠܐ ܡܫܟܚܝܢ. ܐܠܐ ܠܟܠ ܡܬܦܫܝܢ. ܡܬܦܫܩ ܟܕ ܘܠܐ ܡܬܦܪ̈ܫ. ܡܬܚܙܐ.[1] ܘܠܐ ܡܬܬܕܪܝܢ. ܘܗܘܐ ܕܝܢ ܠܐ ܡܬܦܪܫܐ ܐܠܐ ܡܬܦܫܩ̈ܢܐ. ܕܐܠܝܢ ܕܣܘܟܗ. ܗܘܐ ܠܐ ܢܣܘܟܝܗ. ܡܬܚܙܐ ܡܛܠ ܒܪܐܝܐ[2] ܥܡܝܩܐ ܘܐܠܗܝܐ: ܠܟܠ ܡܢ ܚܙܬܐ ܘܡܕܥܬܐ ܠܚܒܝܫܐ.

ܘܫܠܡ ܕܬܠܬܥܣܪ.[3] ܟܠ ܗܝ ܕܥܒܕ ܗܘܢܐ ܥܡܐ ܪܒܐ ܕܡܫܝܚܐ.

ܥܒܕ ܕܝܢ ܡܛܠ ܘܠܥܡܐ ܕܡܫܝܚܐ. ܠܐ ܕܝܢ ܠܐ ܡܬܦܪܫܐ ܡܢ ܗܢܝܢ ܘܠܐ ܡܬܦܠܓܐ. ܟܕ ܚܒܪ ܠܗ ܡܢ ܡܠܘܐ ܘܡܢ ܡܐܡܪܐ. ܟܕ ܡܬܦܠܓ ܡܛܠ ܒܪܐܝܐ. ܠܐܝܠܝܢ ܕܠܡܠܘܬܐ ܠܐ ܡܫܬܡܠܝܢ. ܦܠܓܢ ܟܕ ܥܡܡܝܐ[4] ܕܦܘܪܫܢܐ. ܘܠܐ ܗܘܐ ܡܬܦܪܫܐ ܒܪܐ ܐܘ ܢܬܪܐ. ܘܠܐ ܗܘܐ ܢܐܡܪܘܢ ܕܗܘܝܘ ܒܪܝ ܚܒܝܒܝ ܕܒܗ ܐܨܛܒܝܬ. ܠܐ[5] ܕܝܢ[6] ܐܦ ܒܪܐ ܢܐܡܪ ܡܛܠ ܕܐܒܐ ܥܒܕ ܒܪܝ ܕܒܪܝ ܢܒܥܘܢ. ܟܕ ܚܒܪ ܠܗ ܡܛܠ ܦܠܓܘܬܐ[7] ܕܦܘܪܫܢܐ. ܗܘ ܕܒܗ ܡܫܬܟܚܢܐ[8] ܘܡܫܬܡܫܢܐ. ܘܡܛܠ ܠܐ ܢܦܫܕ ܘܠܐ ܪܓܫ ܕܢܬܦܪܫ.

1 pr ܘ C: ܘܡܬܚܙܝܐ H 2 ܠܐܬܪܐ A**C**: A*C* dub. 3 ܕܒܥܣܪܝܢ A**: ܕܟܝ H 4 ܦܠܓܘܬܐ H: ܦܠܓܘܬܐ ܥܡܡܝܐ B 5 pr ܘ C 6 > C 7 ܥܡܐ BH 8 ܡܫܬܡܫܢܐ A**C

ܒܐܪܐ ܡܕܝܢܐ ܕܡܫܡܫܬܐ ܒܟܡܗ ܬܗܘܐ ܠܗܘܢ. ܗܘܢ ܕܝܢ ܠܗܬܗ ܢܐܡܪܘܢ. ܢܣܒܐ ܒܡܕܡܬܟ ܘܢܫܬܒܚ ܒܡܪܝܪܬܟ. ܫܠܝܡ ܒܪ ܐܒܫܠܘܡ ܘܐܪܝܒܡ.[1] ܘܗܫܐ[2] ܐܚܬ[3] ܐܚܝ.

ܘܐܠܘ ܕܫܬܬܒܣܪ.[4] ܕܥܠ ܬܘܒܬܐ ܕܬܘܢܝܬܐ.

ܚܢܢ ܕܝܢ ܥܠܘ ܕܠܬܘܢ ܡܢ ܐܪܥܐ. ܒܒܥܘܬܐ ܘܬܫܒܘܚܬܐ ܘܒܬܘܢܬܐ ܫܠܡܬܘܢ. ܠܐܠܗܐ ܢܫܡܫܘܢ. ܐܝܟܢܐ ܕܠܗܘܢܐ ܗܘ ܡܕܝܢܐ ܚܝܘ. ܘܒܐܢܬ[5] ܢܐܡܪܘܢ ܐܬܕܒܪ ܡܪܝܐ ܡܢܐ ܗܘܐ ܠܝ. ܘܠܐ ܬܗܘܐ ܒܟܘܒܝܢ.[6] ܡܛܠ ܕܐܬܐ ܥܠܝܢ ܡܒܒܢܐ ܘܐܬܦܓܪܡ.[7] ܡܢ ܡܕ ܫܒܬܐ ܕܬܘܪܟ ܘܫܠܡܬܐ ܕܬܘܪܟ. ܐܠܐ ܫܡ ܒܪܫܝܐ[7] ܕܐܬܦܓܪܡ. ܒܟܠܗ[8] ܕܝܢ ܒܢܫܐ ܘܢܐܡܪܘܢ. ܘܠܝ ܕܒܪ ܫܡܝܐ ܘܪܡ ܠܠܠܐ. ܘܒܟܘ ܢܒܟܐ. ܟܠ ܡܕܝܢܐ ܐܕܝܢ ܘܫܒܚܘܢ. ܦܬܚ ܡܕܝܢܐ ܒܥܝܢ ܘܒܢܝ. ܕܬܘܒܬܘܬܐ ܐܓܪܬ. ܘܫܦܝܪ ܒܡܒܘܥܐ ܕܡܪܘ. ܘܒܟܠܗ ܒܪ ܒܟܪܬ ܢܣܒ ܒܡ ܒܗܒܘܢܐ ܕܦܩܕ ܥܠܝܗܘܢ: †ܘܢܕܕܡ†[9] ܦܬܓܡܝܗܘܢ ܢܬܕܒܪܘܢ. ܘܢܒܥܘܢ ܒܫܡܐ ܘܢܐܡܪܘܢ ܐܡܝܢܐ ܡܫܒܚܬܐ ܕܗܘܒܐ ܦܓܪܐ. ܘܦܓܪܐ ܘܒܒܘܐ ܫܦܝܪܐ. ܐܫܬܕܝ ܒܪ ܒܐܦܝܐ ܕܗܘܕܝܐ. ܗܘܢܐ ܢܣܒܐ ܒܪܝܐ ܕܥܠܡܘܢ ܫܘܒܚܐ. ܒܬܪ ܝܗܘܢ ܡܕܝܢܬܟ

1 ܘܪܫܝܡ C 2 ܕܝܢ ܗܫܐ C 3 > C 4 ܕܫܬܬܒܣܪ A**H
5 + ܒܪ C 6 ܒܟܘܒܝܢ C: ܡܢ ܟܘܒܝܢ B 7 ... ܘܐܬܦܓܪܡ
ܒܪܫܝܐ > C 8 ܒܟܠܗ C 9 ܘܢܕܡ H

ܡܫܝܚܐ. ܗܐ ܗܘܘ ܡܕܝܢܬܐ. ܐܡܪܝܢ ܐܝܟ ܡܕܝܢܐ ܘܦܓܪܐ ܒܫܠܛܐ ܗܘܢܐ ܪܒܝܬܐ ܘܡܬܒܢܝܐ. ܬܘܒ ܕܝܢ ܢܐܡܪܘܢ. ܥܠܘ ܢܗܘܐ ܒܗܘܬܐ ܡܕܡܬܟ ܗܝ ܘܒܗܘܬܬܐ ܕܐܩܕܝܡ ܒܡܝܬܐ. ܡܢ[1] ܫܘܠ ܕܒܢܝܐ ܘܡܫܝܚܐ. ܘܡܢ ܐܪܥܢܐ ܕܡܫܒܚܝܢ ܠܝ. ܘܐܢܬ ܡܕܝܢܐ ܠܐ ܬܪܘܨ.[2] ܒܕܡܐ ܠܐܡܬܝ ܢܦܫ ܐܝܟ ܢܘܪܐ ܪܘܚܟ. ܘܫܠܡܘܬܐ ܕܠܝܟ ܕܡܢ ܠܐ ܡܬܕܒܪܐ.[3] ܒܗܢ ܡܕܝܢܐ ܡܛܠ ܕܦܓܪܐ ܗܘ ܦܓܪܘܬܟ. ܕܠܐ ܢܐܡܪܘܢ ܒܟܝܢܐ ܐܢܫܐ[4] ܗܘ[4] ܐܠܗܘܢ. ܐܠܗܐ ܗܘܬ ܠܝ[5]: ܕܡܒܬܟ[6] ܡܐܒܘܠܬܐ ܒܐܡܬܐ ܘܒܠܠܝܐ. ܡܛܠ ܕܡܬܟ ܥܠ ܒܦܪܐ ܢܦܫ. ܘܕܒܪܬ ܦܪܨܡ ܠܐܪܥܐ. ܗܠܝܢ ܒܪ ܡܢ ܗܘܢܐ ܫܠܘ ܕܠܬܘܢ ܡܢ ܐܪܥܐ. ܠܗܘܢܐ ܗܘ ܐܠܗܐ ܢܬܬܒܪܡ.[7] ܐܝܬ ܕܝܢ ܒܪ ܡܢܐ ܕܠܬܟܬܒ ܬܫܒܚ. ܕܗܠܝܢ ܐܡܪ. ܐܫܬܠ ܒܐܪܐ ܫܒܝܫܐ ܘܡܕܝܢܐ. ܐܝܠܝܢ ܕܒܐܬܪܐ ܗܘ ܡܫܬܒܚ.

ܘܐܠܘ ܕܫܬܬܒܣܪ.[8] ܕܥܠ ܐܘܫܢܐ ܢܘܪܬܐ ܕܠܬܘܢ.

ܗܘܢܐ ܕܝܢ ܐܠܗܐ. ܐܡܬܝ ܕܠܗܠܝܢ ܢܒܥܪ.[9] ܢܣܒܬ ܠܬܘܢ ܡܢ ܥܠܡܝܢ ܐܘܫܢܐ. ܗܕܝܢ ܢܣܒܐ ܒܐܪܐ ܡܕܝܢܐ. ܐܘܫܢܐ ܫܪܐ[10] ܢܘܪܬܐ: ܕܠܗܘܢܗ ܕܡܒܘܬܐ ܠܐ ܐܝܬ. ܦܠ ܥܠ ܒܪ

1 + ܕ ܐܠܘ H 2 read ܬܪܘܨ? 3 ܕܒܟܐ H 4 ܐܘܢܐ BCH
5 ܠܝ H 6 ܕܡܒܬܟܝ H 7 ܐܫܬܒܬܟ C 8 ܕܬܫܒܬܒܣܪ A**:
ܫܕ H 9 corr. from ܢܒܟܪ A 10 ܗܕܐ H

ܕܠܒܟܐ ܘܟܢܫܐ[1]. ܘܟܠܒܐ ܘܡܣܒܒ. ܘܡܪܟܐ ܘܐܪܝܟ. ܕܟܠ ܐܟܘܬܗ ܢܗܘܐ. ܘܕܢܬܬܦܫ ܒܫܠܝܐ ܫܒܝܚܐ ܕܐܠܗܘܬܗ.

ܩܠܐܘܢ ܕܫܡܥܬܘܢ. ܥܠ ܗܠܝܢ ܕܡܠܠ ܦܪܘܩܢܐ.

ܡܢܐ ܕܝܢ ܕܗܠܝܢ ܗܟܢܐ ܢܗܘܐ ܗܘܐ. ܡܬܬܦܪܫ ܒܗܘܒܐ[2] ܥܒܝܕܐ ܘܐܠܗܝܐ. ܢܘܗܪܐ ܒܗܠܝܢ ܠܡܗܘܐ. ܐܝܬ ܕܝܢ ܒܪ ܐܢܫܐ ܠܠܝܬܐ: ܗܘ ܕܐܡܪܬܐ ܕܐܬܬܐ[3] ܫܒܬܐ ܘܡܫܐ ܐܝܬܘܗܝ. ܐܡܪ ܕܐܝܟ ܡܬܠܬܐ ܢܡܫܚܘܢ ܗܠܝܢ ܕܒܪܐ ܕܐܠܗܐ ܘܢܝܚܘܢ. ܘܬܪ[4] ܕܗܘܝܘ ܗܠܝܢ ܗܘ. ܗܘܐ ܕܝܢ ܢܦܩܐ ܗܠܝܢ ܕܠܐ ܡܬܦܫܩ ܘܐܝܪܗ[5] ܠܐ ܡܬܬܪܓܡ. ܒܐܡܬܝ ܒܪ ܐܡܪ. ܕܬܘ ܙܪܘܥܐ ܡܢ ܐܪܥܐ ܙܪܘܥܐ. ܘܦܩܘܚ ܒܗܘܢ ܒܩܠܝܠܐ. ܘܢܚܝܘܢ. ܘܡܫܬܠܛܢܐ ܡܟܝܠ ܡܠܬܐ ܕܐܪܥܐ. ܕܐܝܬ ܡܒܝܢܘܬ ܐܢܫ ܘܐܢܫܐ ܡܢ ܐܢܫܐ ܐܢܫ. ܡܬܬܚܢܝܢ ܒܪ ܘܡܫܬܡܥܝܢ ܠܗܘܢ ܦܐܪ̈ܐ ܒܦܐܪܐ. ܗܘܢܐ ܕܝܢ ܗܘ[6] ܐܠܗܐ ܢܘܗܪ. ܗܘ ܠܪܘܚܐ ܕܒܝܢ ܐܝܬ ܬܪܝܨܘܬܐ. ܘܒܪܢܫܐ ܢܦܫܐ ܘܪܘܚܐ ܠܝ: ܡܫܬܡܥܝܢ ܒܪ ܕܡܫܡܥܢܐ ܠܦܪܘܩܢ: ܘܡܫܒܚܘܬܟ ܒܐܡܝܢܐ ܡܬܡܢܝܢ. ܘܡܬܬܪܝܨ ܒܪ ܘܗܘܐ ܫܒܝܚܐ ܠܦܪܘܩܢ ܒܫܘܒܚܐ ܕܐܠܗܐ ܡܫܘܬܐ. ܒܗ ܒܪ ܡܫܬܡܠܝܐ ܡܠܬܐ ܕܐܡܪܬܐ. ܒܗ ܒܪ ܣܓܝܐܝܢ[7] ܘܡܬܬܪܝܨܝܢ ܘܐܢܫܝܢ: ܒܪ ܥܠ ܬܐܘܪܝܐ ܕܢܘܫܒܐ ܒܪܘܚ.

1 ܘܕܒܢ̈ܫܐ C 2 ܒ > C 3 ܕܐܬܬܐ C 4 ܘ > CH 5 ܘܐܝܪܗ C 6 > C 7 نسلم CH

ܐܝܠܝܢ ܒܪ ܕܗܘܝܘ[1] ܠܘܬ ܗܘܢܐ[2] ܡܬܬܠܡܕܝܢ ܘܡܫܬܡܥܝܢ ܠܗ. ܕܒܢܝܢ[3] ܒܪ ܕܒܐܝܕܗ ܗܘ ܗܘܐ.[4] ܡܫܡܥܢܐ ܕܝܢ ܡܠܬܐ ܘܐܡܪܬܐ[5] ܕܐܚܝܢܐ ܐܝܬ ܗܘܢܐ ܒܚܝܠ. ܕܗܘܐ ܥܠ ܚܕ ܡܢ ܗܘܢܐ ܢܘܗܪܐ ܘܚܝܠܐ ܩܕܡ. ܐܝܬ ܕܝܢ ܒܪ ܐܫܬܟܚ ܬܪܘܢܐ ܗܕܐ[5] ܥܒܝܕܬܐ. ܕܟܠ ܙܪܘܥܐ ܘܠܒܣܘܡܐ ܗܘ ܐܪܥܐ ܕܠܒܢܐ ܠܗ ܟܠܗܘܢ ܗܘܢܐ ܐܚܝܕ ܡܕܪܘܫܝܢ. ܘܒܗܕ ܠܡܠܬܐ ܚܝܠ ܘܠܡܫܠܡܘܬܐ ܗܘ ܕܢܫܕܪܘܢ ܪܘܚܢܐ: ܕܠܐ ܚܕܐ ܡܢ ܐܘܣܝܐ ܘܡܕܡ ܒܪ ܡܕܡ. ܗܘܢܐ ܟܠܗܘܢ ܠܦܪ̈ܝܐ ܢܦܫܐ. ܒܪ ܕܝܢ ܠܗܠܝܢ ܬܒܥܕ. ܟܠܝܬܐ ܠܡܬܠ ܐܝܬܘܗܝ ܠܝ. ܕܠܟܠܢܐ ܐܝܬ ܗܘܢܐ ܒܚܝܠ. ܒܪ ܒܪ ܢܘܫܒܐ ܕܒܐܘܪܚܐ ܒܥܘܬܐ ܢܒܥܐ ܗܘܢܐ. ܠܗܘܢܐ ܒܠܒܘܫ ܕܡܢ ܐܘܣܝܗ ܡܢܐ ܢܘܫܒܐ ܘܡܣܟܘܬܐ ܠܟܠܢܐ. ܡܢܐ ܒܪ ܕܢܬܒܥܐ ܗܘܢܐ ܐܠܗܐ. ܘܢܝܬܘܗܝ ܢܘܫܒܐ ܠܟܠܢܐ. ܢܬܬܪܝܨܘܢ ܡܟܝܠ ܪܐܪܐ ܐܠܗܐ. ܗܘܢܐ ܟܠܗܘܢ ܕܡܢ †ܐܘܣܝܐ[6]† ܢܗܘܐ. ܗܘ ܕܝܢ ܢܬܦܪܥ ܠܬܠܬܗܘܢ ܒܚܘܒܐ ܘܠܬܠܬܗܘܢ ܢܐܡܪ. ܒܟܠ ܡܢܗܝܢ ܐܝܬܘܗܝ: ܐܝܟ ܐܝܬܘܗܝ. ܘܥܪܪܬ[7] ܒܠܚܘܕ ܡܢ ܒܚܝܪܐ ܘܡܣܬܪܐ ܐܝܬܘܗܝ ܡܢ ܒܣܪ. ܘܢܫܒ[8] ܒܗܘܢ

1 + ܐܦ ܗܘܢ C 2 ܠܘܬ ܗܘܢܐ repeated after ܡܬܬܠܡܕܝܢ A*: in latter place only C 3 pr ܘ C 4 A adds, in red, ܫܐܠܬܐ ܕܡܠܠ ܦܪܘܩܢܐ, a sub-heading for the rest of chapter 15: in C marg. a later hand has written ܩܠܐܘܢ ܝ̄ܗ. ܕܥܠ ܫܐܠܬܐ ܕܡܠܠ ܦܪܘܩܢܐ. The same hand has altered the enumeration of the remaining chapters of Book IV. H adopts the revised numbers 5 > C 6 add ܕܠܗ ? 7 ܒܪ ܥܪܪܬ C 8 + ܐܢܘܢ B

ܘܕܠܐ¹ ܡܕܒܪܢܐ¹ ܘܕܠܐ ܫܢܝܐ. ܘܕܠܐ² ܪܓܫܬܐ. ܘܗܘܬ ܡܛܠ ܫܘܒܚܐ ܕܠܝܬܗ̇: ܬܠܬ ܠܒܪ ܫܢܝܢ ܕܐܪ̈ܐܐ. ܐܬܟܢܫܘ ܒܗ̇ ܦܐܪܐ ܘܠܐ ܐܫܬܒܩܘ. ܬܘܒ ܕܝܢ ܩܠܝܣܗ̇ ܫܠܝܗ̇ ܘܪܟܠܗ̇ ܘܐܦܠܐ ܗܕܝܐ ܐܫܟܪܬ. ܘܡܛܠ ܐܟܚܕ ܦܘܩܕܢܗ̇. ܠܐ ܬܟܠܠ ܐܪܥܐ: ܠܦܘܩܕܢ ܠܒܪ ܗܘܝܐ ܕܡܬܦܪܢܐ ܗܘܬ³. ܒܬܪܟܢ ܕܝܢ ܐܬܐ. ܘܗܘܝܢ ܒܝܢ̈ܬܐ. ܘܒܬܪ ܗܠܝܢ ܢܨܝܚܘܬܐ: ܐܝܟ ܕܝܢ ܐܦ ܫܘܒܚܐ ܕܐ̈ܝܠܢܐ ܡܢܗ̇. ܘܒܘܝܐ ܕܢܘܗܪܐ ܦܠܛܬ. ܗܫܐ ܕܝܢ ܕܠܐ ܒܨܒܘܬ ܦܐܪܐ ܒܣܘܓܐܐ. ܕܠܐ ܪܓܫܬܐ ܐܬܡܠܝܬ. ܗܠܝܢ⁴ ܒܠܗܝܢ ܡܢܗܪܬܐ ܕܡܢ ܒܝܬܐ ܡܫܠܡܬ⁵. ܒܒܪܬ ܠܒܪ ܗܘܠܐܐ ܕܒܗܘܢ. ܘܐܬܒܢܝܬ ܒܪܬܐ ܢܗܝܪܬܐ. ܘܠܓܠܬܗ̇⁶ ܫܒܩܬ. ܘܠܒܫܬܗ̇ ܐܬܒܪܟܬ⁷. ܘܗܘܬ ܠܐ ܡܬܦܠܓܫܢܝܬܐ. ܗܟܢܐ ܕܝܢ ܕܠܗ̇ ܠܐܘܣܝܐ ܗܕܐ ܢܛܠܐ ܗܘܝܐ. ܬܒܥܐ ܘܐܢܒܪ. ܐܢܫܐ ܠܝܬ ܠܗ̇. ܐ ܬܡܝܗ ܢܦܫܐ. ܘܢܦܫܐ ܠܗ̇ ܐܢܫܗ. ܘܠܐ ܬܐܘܣܝܐ. ܘܡܛܠ ܢܐܡܪ ܕܗܘܐ ܒܪܢܫܐ ܕܠܐ ܡܬܒܪܟܐ. ܘܬܘܒ ܕܠܝܬ ܠܗ ܠܡܐܡܪ⁸. ܘܢܩܒܠ⁹ ܒܫܡܐ ܘܢܐܡܪ. ܐܝܟܢܐ ܕܒܗ ܢܗܘܘܢ ܘܫܪܝܬ. ܗܘ ܕܝܢ ܠܐ¹ ܬܩܢܐ ܦܬܓܡܐ: ܥܠ ܐܬܪܐ ܕܐܘܣܝܐ ܗܝ. ܕܟܕ ܐܦ ܟܪ ܕܠܝܬܝܗ ܡܢ ܟܠ ܐܢܬܘܢ. ܕܗܘܝܐ ܗܘ ܒܠܚܘܕ ܒܪܐ ܐܢܬܘܢ ܠܐܬܪܐ ܗܘ ܠܚܘܝܬ.

1 > H 2 ܘܕܠܐ ܪܓܫܬܐ . . . ܕܠܝܬܗ > H
3 + ܢܨܝܚܐ ܐܢܫܝܐ B 4 + ܕܝܢ CH 5 ܡܫܠܡܬ C 6 ܘܠܓܠܬܐ C
7 ܕܒܪܟܬ C 8 ܠܡܐܡܪ H 9 ܘܢܩܒܠܐ H

ܘܥܠܘ̱ ܕܐܪܬܡܘܢ. ܕܥܠ ܢܘܨܚܐ.

ܡܫܬܡܠܝܐ ܡܛܠ ܒܪܐܝܐ ܫܒܝܚܐ ܘܡܪܝܡܐ ܦܘܠܚܢܐ ܟܠܗ ܕܠܬܝܬ ܡܢ ܐܪܥܐ. ܗܘܝܐ ܕܝܢ ܗܘ ܐܠܗܝܐ ܦܪܝܐ ܡܛܠ ܒܪܘܚܬܐ ܪܚܡܬܐ ܡܢ ܬܫܘܒܘܚܬܐ¹ ܫܠܘܚ̱ ܠܒܫܘܢ. ܡܬܬܘܪܒ ܕܝܢ ܒܪܐܝܐ †ܕܬܐܘܪܝܐ² ܕܫܢܝܐ³ ܘܡܛܠ ܐܚܪܢ. ܗܠܝܢ⁴ ܒܠܗܝܢ ܣܘܬ ܒܫܡ. ܡܢܝܐ ܡܛܠ⁴ ܙܕܩ⁵ ܠܝ ܢܘܨܚܐ ܠܡܒܒܪ. ܡܠܠܐ⁶ ܕܝܢ ܩܠܠܬ.† ܢܬܒܥܐ ܕܝܢ ܒܒܝܢܐ ܟܠܗ ܕܠܬܝܬ ܡܢ ܐܪܥܐ ܕܒܐܬܪܐ ܡܢ ܕܥܠܡܐ ܘܡܢܗܘܢ، ܕܫ̈ܡܝܐ. ܡܬܚܒܨ ܕܝܢ ܐܦ ܡܢ ܒܝܢܐ ܠܒܪܐ ܕܒܗ ܫ̈ܘܒܚܐ ܘܫܘܦܪ̈ܐ ܠܡܒܒܪ. ܘܡܫܬܡܠܝܐ ܡܛܠ ܡܠܬܐ ܕܐܡܪܬܐ. ܢܐܫܘ̱⁷ ܡܬܬܘܝܢ⁸. ܘܡܠܝܘܗܘ̱ ܢܦܩܘܢ. ܡܬܕܠܐ ܕܝܢ⁹ ܗܘܝܐ ܗܘ ܐܠܗܝܐ. ܒܪܐܝܐ ܫܒܝܚܐ. ܒܐܬܪܗ ܠܡܦܩ. ܘܬܐܘܪܝܐ ܕܫܢܝܐ ܠܡܒܢܝܐ. ܢܟܒܐ ܠܒܪ ܕܢܐܫܘܢ. ܘܠܐ ܐܝܟ ܒܪܐ ܕܢܘܟܪ¹⁰. ܒܐܝܟܢ ܢܟܒܐ ܕܫܘܒܚܐ ܕܐܒܐ ܠܡܒܥ. ܘܠܬܗ ܕܝܢ †ܐܡܪܝܢ¹¹†. ܬܘܒ ܩܠܝܠ ܘܬܫܬܡܠܝܐ. ܢܦܫܬ ܕܝܢ ܡܛܠ ܕܠܐ ܡܫܬܘܬܐ. ܒܕܡܘܬܐ ܠܡܦܐ ܕܥܠܡܐ ܘܢܦܩܐ ܢܚܬܐ ܘܬܫܒܚܐ ܠܒܫ. ܘܠܦ ܦܠܓܐ ܬܫܒܘܚܬܐ. ܘܡܕܡ ܡܛܠ ܫܘܒܚܐ ܬܫܡܫܬܐ ܕܦܓܪܬܗ. ܥܠ ܐܘܣܝܗ ܟܠܗܝܢ

1 ܬܫܘܒܘܚܬܐ H 2 ܕ > C 3 erasure in A marg: blank space follows in C: ins ܠܡܒܢܝܐ? 4 ܡܛܠ . . . ܗܠܝܢ > C* 5 pr ܕ C
6 ܡܠ̈ܠܐ C 7 ܢܐܫܘ̱ A: pr ܕ C 8 + ܡܬܪܝܐ H 9 > C
10 ܕ > CH 11 read ܐܡܪܝܢ?

ܗܘ ܠܡܫܝܚܐ ܐܡܪ ܗܘܐ. ܕܐܬܬ ܡܢܟ ܘܒܝܐ ܕܬܬܓܒܠܝܢ. ܐܠܐ ܟܕ ܗܘܝܐ ܐܡܪ ܕܠܐ ܘܒܝܐ ܗܘ. ܟܠܗ ܗܝ ܕܠܬܝܬ ܡܢ ܗܘܝܐ ܘܒܝܐ ܗܘ.

ܩܦܠܐܘܢ ܕܬܪܬܥܣܪ. ܕܥܠ ܚܙ̈ܘܪܐ ܗܘܢ ܬܘ̈ܢܝܬܐ.

ܢܬܡܠܟܐ ܕܝܢ[1] ܡܟܝܠ ܗܘܝܐ ܗܘ ܐܠܗܐ. ܠܐܬܪܐ ܕܠܬܝܬ ܡܢ ܟܠ ܐܬܪ̈ܘܢ. ܒܗܘ ܕܐܬܝܐ ܡܕܡ ܕܒܪ̈ܐ ܡܬܝܠܝܢ. ܠܐ ܟܕ ܐܝܬ ܒܝܐ[2] ܡܕܡ ܕܢܒܐ[3] ܥܠ ܐܪܒܐ. ܕܒܐܬܪܐ ܗܘ ܠܐ[4] ܙܒܢ. ܕܒܠܗ̇ܘܢ ܡܠܬܐ ܕܝܢܐ ܙܕܩܬ. ܕܢܗܘܠ ܠܗܒܐ ܕܗܟܢ ܕܒܒܐ[5] ܕܪܡܠܐ. ܘܢܣܗܘܢ ܘܒܝܫܠ ܒܗܒܝܐ[6] ܕܐܠܝ̈ܬܗܘܢ. ܘܗܘܝܢ ܢܘܪܐ ܒܒܒܐ ܓܒܝܠܐ. ܕܒ ܕܝܢ[7] ܕܐܡܟܬ ܕܠܥ̈ܕܪܐ ܢܗܒ[8] ܗܘܝܐ. ܡܟܝܠ ܗܘ ܓܘܒܒ ܘܠܐ ܡܢ ܐܘܣܝܐ. ܐܬܬܝܗܘܢ ܟܕ ܥ̈ܕܪܐ. ܗܘܝܐ ܟܕ ܘܐܡܟܬ ܕܠܒܘ̈ܪܐ ܓܘܒܒ ܡܟܝܠ ܗܘ ܓܘܒܒ. ܢܗ̈ܒ ܟܕ ܐܝܬܐ ܕܡܬܕܒܐ. ܕܒܡ ܡܒܝܡ ܠܐ ܢܬܝܗܒ ܐܠܐ ܒܠܚܘܕ ܒܡ ܓܒܐ. ܗܘܝܐ ܕܝܢ ܐܠܗܐ ܐܡܟܬ ܕܠܒܘ̈ܪܐ ܗ̇ܘܢ ܒܝܬܐ ܐܝܬ ܢܬܒܥܪ ܘܐܝܬܝܗ̇[9] ܠܗܘܢ ܠܡܒܥܪ. ܘܢܒܒܐ ܐܦ ܠܐܬܪܐ ܗܘ. ܐܝܬܝܗ̇[10] ܠܡܐܡܪ. ܕܗܘ ܡܟܝܠ ܢܒܒܐ[11]. ܡܟܐ ܕܝܢ ܕܠܗܝܢ ܢܒܒ ܗܘܝܐ. ܡܫܬܟܚ[12] ܒܐܬܪܐ ܥܒܝܕܐ ܘܡܢܝܐ. ܕܠܐ

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1 > C 2 pr ܒ A marg. C**BH 3 ܕܒܐܠ BH 4 pr ܕ A
5 ܕܠܒܐ H 6 ܒܡܠܐܐ C 7 + ܟܕ, CH 8 ܡܘܒܒ C
9 + ܘܐܝܠܗܝܢ C 10 + ܕܝܢ H 11 ܢܬܒܒܐ C 12 ܢܫܬܟܚ C

ܬܘܒ ܐܝܬ ܒܠܒܒܐ ܠܡܬܠ[1]. ܘܡܟܝܠ ܙܒܢܐ[2] ܢܫܢܐ ܘܫܢܐ ܠܡܒܒܐ. ܘܠܘܬ[3] ܢܒܝܗ[3] ܢܐܡܪ. ܚܕ ܟܠܢ ܒܒܠܒ̈ܒܝ. ܘܠܫܘܘ ܢܐܡܪ ܐܘ̈ ܡܫܡܫܢܘܗܝ ܕܡܢܝܐ. ܒܒܡܐ ܠܐܡܟܬ ܠܐ ܬܬܠ̈ܡ ܡܢ ܕܡܐ: ܐܬܢܒܠ ܒܠܬܗ. ܬ̈ܠܐܒܐ ܕܝܢ ܗ̇ܘܢ ܕܠܝܢ ܠܗ ܡܫܐܠܝܢ ܘܐܡܪܝܢ. ܕܒܘ ܗܢܐ ܕܐܬܪܐ ܡܢ ܐܕܘܢ. ܘܡܩ̈ܡܝܢ ܢܫܬܘܗܝ. ܗܘ ܕܝܢ ܢܐܡܪ ܕܐܢܐ ܐܢܐ ܕܡܬܠܬ ܒܒ̈ܡܐ ܘܒܒܡܗ̇ܘܢ[4] ܦܠܦܠܝܢ.

ܩܦܠܐܘܢ ܕܬܠܬܥܣܪ. ܕܥܠ ܐܘܣܝܐ ܕܕܠܐ ܓܫܡܐ.

ܗܘܝܐ ܕܝܢ ܗܘ ܐܠܗܐ. ܐܡܟܬ ܕܠܓܒ̈ܝܘܗܝ ܒܠܗܝܢ ܒܓܠܐ. ܘܕܝܢܐ ܒܠܗܝܢ[5] ܒܗܘܒ ܡܬܢܒܠ ܒܐܬܪܐ ܥܒܝܕܐ ܘܡܢܝܐ. ܐܘܣܝܐ ܗܝ, ܡܢܝܘܬܐ ܠܡܣܒܐ: ܐܝܬ ܕܝܢ ܟܕ, ܐܫܬܟܚ ܐܬܪܗ̇[6] ܕܐܘܣܝܐ ܗܝ, ܠܓܒܒ. ܘܒܒܗ ܘܐܬܓܒܦ ܠܓܒܐ. ܕܐܦ ܠܗ̇ ܠܝܬܘܗ̇ ܓܒܝܬܘܬܐ: ܐܢܐ ܕܝܢ ܟܕ, ܠܝܫܐ ܦܓܒܐܐ ܡܬܕܒܪ ܐܢܐ. ܐܡܟܬ, ܕܥܠ ܐܘܣܝܐ ܗܝ,: ܡܠܬܐ ܠܓܒܒ. ܙܒܢܐ ܐܢܐ. ܠܐ ܟܕ ܐܝܬ ܠܗ̇ ܥܘܒܕܐ ܒܐܬܪ. ܐܦܠܐ ܒܐܘܣܝܐ[7] ܕܠܬܝܬ ܡܢ. ܐܒܝܕܐ ܗܝ, ܡܢ ܥ̈ܕܪܐ. ܘܥܘܒܕܐ ܕܕܘ̈ܢܐ ܠܐ ܓܒܢܐ. ܠܐ ܟܕ ܐܝܬ ܒܗ ܡܕܡ ܡܢ ܚܝܠܐ. ܘܠܐ ܐܝܬ ܢܘܒܚܐ ܘܫ̈ܢܐ. ܠܐܝܠܝܢ ܕܒܒܗ ܡܬܢܒܒܝܢ. ܗܝ, ܟܕ ܬܓܒܪܬ ܢܘܪܐ. ܘܦܘܫܬ ܫ̈ܢܝܐ. ܘܗܘܬ ܕܠܐ ܡܠܬܐ

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1 ܠܡܬܡܬܠ H 2 ܙܒܢܐ C 3 ܘܠܘܬܗ C 4 ܒ > A*
5 pr ܕ C 6 pr ܠ C 7 ܒܐܘܣܝܐ H

ܕܐܪܒܥܝܢܐ ܘܐܦ ܠܗ ܢܦܩ ܚܘܝܐ. ܢܦܠܐ[1] ܕܝܢ ܒܕܡܐ ܠܚܝܘܬܐ ܘܠܬܘܪܐ ܘܐܦ ܠܗܘܢ ܢܓܕ.

ܘܥܠܬܗܘܢ ܕܬܪ ܚܡܫ. ܥܠ ܚܝܘܬܐ ܘܦܘܪܫܐ ܕܠܬܠܬ[2] ܓܢܣܝܢ.

ܐܬܐ ܕܝܢ ܟܕ ܐܫܬܥܝܬ ܥܠ ܚܝܘܬܐ ܕܝܒܫܐ ܡܠܝܢ. ܘܐܬܬܕܟܪ ܕܐܝܟܢܐ ܡܟܪܟܝܢ ܡܕܝܢܬܐ ܗܘ ܕܐܝܠܝܢ ܕܠܬܠܬ ܡܢ ܐܪ̈ܒܥܐ. ܡܕܢܚܝܢ ܕܝܢ ܡܚܪ̈ܒܢܝܗܘܢ. ܐܟܚܕ ܕܝܢ ܠܓܪ̈ܒܝܢ[3] ܬܫܡܫܬܗܘܢ[4] ܘܬܫܡܫܝܢ ܠܒܪ̈ܢܫܘܬܗܘܢ[5]. ܡܟܐ ܕܒܪ ܕܐܢܫ ܐܬܚܫܒܘ[6] ܕܒܠܝܢ. ܢܦܠܐ ܚܝܘܬܐ ܒܐܬܪܗܘܢ. ܘܡܢܐ ܬܘܒ ܕܢܦܠܐ ܚܝܘܬܐ ܒܐܬܪ̈ܝ. ܢܦܠܐ ܘܢܦܫܐ ܠܬܘܬܗܘܢ. ܐܫܬܥܝܬ ܘܠܒܠܬܐ ܕܐܪ̈ܒܥܐ. ܘܠܡܢܝܢܘܬܗ[7] ܬܐܒ ܪܘܚܐ. ܡܛܠ ܕܝܢ ܕܠܒܥܝܪܐ ܘܠܚܘܪܐ ܒܐܬܪܐ ܗܘ ܢܦܫܐ ܗܘܝܐ. ܬܬܚܡܗ ܘܢܐܡܪ ܗܘܐ ܠܒܥܝܪܐ. ܡܫܬܥܠ ܕܝܢ ܒܗܠܝܢ ܬܐܘܪܝܐ ܕܐܦܝܡܘܬ ܪܫܝܡܘܗܝ ܕܝܠܦܐ. ܦܓܪ ܓܝܪ ܐܦ ܠܐܝܠܝܢ ܕܬܚܘܬ ܡܢ ܐܪܒܥܐ ܘܦܪ̈ܝܫܝܢ ܐܦ ܠܗܘܢ ܡܢ ܢܦܫܗ. ܐܝܬ ܕܝܢ ܠܒܥܝܪܐ ܗܢܐ ܐܫܬܥܝܬ. ܕܐܝܬܘܗܝ ܠܡܚܫܢܐ ܘܚܘܪܐ ܘܚܫܘܟܐ ܕܐܬܪܐ ܕܚܘܒܐ ܡܢܗܪ. ܟܕ ܕܝܢ ܡܬܢܝܚܝܢ ܗܘܘ ܬܠܬܐ[8]. ܕܠܬܠܬ ܡܢ ܐܪܒܥܐ. ܐ ܠܗ ܠܒܥܝܪܐ ܒܐܬܪܗܘܢ ܠܐ ܢܦܫܘܢ ܗܘܘ. ܡܛܠ ܕܝܢ ܡܢܗܘܢ ܗܘܠܐܐ

1 ܢܬܦܠܐ C 2 + ܡܢ ܪܘܚܐ A** (so also in the list of chapters at the head of Book IV) 3 ܠܓܪ̈ܒܝܢ C
4 ܬܫܡܫܬܗܘܢ A**CH 5 ܠܒܪ̈ܢܫܘܢ H 6 ܡܢܐ H
7 ܕܠܡܢܝܢܘܬܗ C 8 ܬܠܬܐ H

ܕܟܢܫܬܐ. ܡܛܠ ܕܐܦ ܗܘ ܡܕܒܪܐ. ܗܘܢܐ ܕܝܢ ܐܠܗܝܐ ܢܦܫܬ ܒܕܡܐ ܠܗܘܢܐ. ܘܒܕܡܐ ܠܐܢܫܐ ܕܠܝܬ[1] ܬܘܒ[1] ܚܘܐ. ܘܢܓܕ ܒܫܘܠ ܘܡܢܟܝܢ ܘܫܠܝܛ ܒܬܗܘܡܐ ܘܡܬܟܠܝܢܗܘܢ. ܘܢܦܫܐ †ܒܐܬܪܐ†[2] ܫܒܝܚܐ ܘܡܕܝܢܐ. ܫܪܝܐ ܒܠܗܘܢ ܕܠܬܠܬ ܡܢ ܐܪܒܥܐ. ܘܫܘܠ ܠܗܘܢ ܟܠ ܡܫܬܘܬܗ ܠܐ ܬܬܡܟܪܝܢ[3]. ܘܠܐ ܬܒܥܐ ܒܠܗܘܢ ܠܒܢ̈ܝܗܘܢ. ܐܠܐ ܬܗܘܐ ܗܝ ܘܐܟܪ̈ܬܗ ܘܡܕܝܢܐ ܠܒܢܝܐ. ܢܟܒܫ ܕܝܢ[4] ܫܘܒܚܐ ܡܢܪܐ. ܘܢܒܥܐ ܥܠ ܬܪ̈ܒܝܢ ܠܡܫܡܫܬܗ. ܘܢܚܒ ܒܠܗܘܢ ܒܥܘ̈ܬܐ ܘܡܠܠܐ †ܕܒܗܝܢ ܒܠܗܘܢ†[5] ܡܫܬܘܝܢ. ܘܕܐܝܠܝܢ ܡܢ ܐܝܠܝܢ ܫܘܒܚܐ ܡܢܪ̈ܝܢ. ܡܟܐ ܕܝܢ ܕܠܒܬ ܐܪܒܥܐ ܢܦܠܐ. ܬܫܬܡܠܐ ܡܕܝܢܬ ܕܠܬܐ ܗ̇ܝ ܕܐܡܪܬܐ. †ܕܐܚܪܝܢܐ†[6] ܒܠܒܒܐ ܡܬܓܠܠ[7] ܒܗܬܐ. ܗܠܝܢ ܓܝܪ ܢܚܒܪ ܗܘܢܐ. ܡܟܐ ܕܢܫܒܒ ܥܠ ܪܫ ܘܥܠ ܫ̈ܠܝܢ. ܗܘܝܢ ܓܝܪ ܡܦܩ ܕܢܚܠ. ܡܟܐ ܕܢܫܒܘܩ ܒܠܒܒܗܘܢ. ܒܠܗܘܢ ܬܚܘܬ ܬ̈ܠܗܘܢ. ܬܘܪܐ ܕܝܢ †ܫܒܝܚܐ†[8] ܡܢ ܗܘܢܝܢ. ܡܫܬܪܝܐ ܥܒܐ ܘܬܦܟ ܒܐܪ. ܠܓܒܪܐ ܘܠܒܪܐ ܦܪܬܘܬܐ. ܡܢܪ[9] ܪܘܚܗ. ܘܡܫܚ ܡܫܘܠܗ. ܘܡܦܩܬܗ ܢ̈ܦܠܝܢ ܪܘܚܐ. ܒܗ ܗܘ ܓܝܪ ܬܫܬܡܠܐ ܒܠܬܐ ܗ̇ܝ ܕܐܡܪܬܐ ܕܬܪܒܐ ܐܝܟ ܒܥܠܐ ܕܦܪܘܠܐ. ܗܘܢܐ ܕܝܢ ܐܝܠܝܢ ܕܒܠܗܘܢ ܡܫܬܘܝܢ. ܚܕ ܠܬܘܬ ܚܕ ܢܐܡܪܘܢ ܢܦܫ ܒܪܐ ܕܠܐ ܢܓܠ. ܘܢܐܡܪܘܢ[10] ܡܢ ܐܘܪܚܗ. ܐܬܐ ܕܝܢ ܟܕ ܐܫܬܥܝܬ. ܕܐܝܟܢܐ ܡܕܪܒܐ

1 ܕܬܘܒ ܠܝܬ C 2 read ܒܐܪܐܪܐ? 3 ܬܬܡܟܪܝܢ B
4 ܠܚܪ C 5 before ܕܒܗܝܢ C: > BH 6 read ܕܐܚܪܢܐ?
7 + ܕܐܝܬܘܗܝ BH 8 read ܫܒܗ? 9 ܡܢܪ BH 10 ܘܢܐܡܪ H

ܘܐܒܕܪ ܚܫܘܟܐ܃ ܕܒܝܫ ܒܪ ܠܒܢܝ̈ܢܫܐ ܗܘܘ: ܕܗܢܐ ܕܝܠܗ ܐܝܟ ܡܢ ܐܬܪ̈ܘܗܝ[1]. ܗܘܝܢ ܒܒܗܘܢ ܠܡܚܝܠ. ܦܩܕܝܢ ܒܪ ܠܗܘܢ ܐܢܫܐ ܒܡܫܡܫܢ̈ܘܗܝ ܘܫܐܠܝܢ ܡܢܗ ܒܬܫܥܝܬܐ ܫܠܝܚܬܐ ܘܡܫܒܚܬܐ ܕܫܡܝܢ̈ܘܗܝ ܡܢ ܫܒܩܐ ܢܦܠܐ. ܘܒܐܪܥܬ ܠܗܘܢ ܐܡܪܝܢ. ܐܦ̈ܣܡܝܢ[2] ܡܢ ܠܒܪܐ[3] ܕܕܘܝܐ. ܘܡܢ ܗܢܐ ܕܢܦܠܐ܆ ܫܦܝܪ ܒܪ ܘܡܬܚܫܒܝܢ. ܒܗܘܢܐ ܗܘ ܐܠܗܐ ܠܡܦܩܘ[4]܆ ܡܬܬܦܪܫܝܢ ܒܪ ܐܝܟ ܫܪ. ܒܗܢܘܢ ܟܠܗܘܢ ܕܠܬܚܬ ܡܢ ܐܪܒܐ. ܘܡܬܬܚܝܢ ܩܠܐ ܫܢܝܐ ܒܪܘܫܬܐ[5]. ܕܐܢܐ ܟܠܗܘܢ ܕܐܬܪ̈ܬܐ ܠܐ ܡܟܝܠ ܐܢܐ. ܘܡܬܪܓܫܝܢ[6] ܒܪ ܠܗܘܢܐ ܗܘ ܐܠܗܝܐ ܕܫܡܝܐ ܟܠܗܘܢ ܒܥܒܕ܆ ܫܢܐ ܒܪ ܡܢܗܘܢ ܕܟܘܪܐ ܡܬܬܢܝܢ. ܠܐܫܝܢܐ ܕܝܢ ܒܒܪܝܬܐ. ܠܐܫܝܢܐ ܕܝܢ ܒܡܘܩܠܗ ܕܠܐ ܥܡܠܐ. † ܒܠܝܢ ܗܘ ܒܪ ܘܡܫܚܐ †. ܘܠܐ[7] ܒܒܪ ܡܥܒܕܢܐ ܡܠܬܐ ܠܡܐܡܪ[7] ܐܝܠܝܢ ܕܒܐܬܪܐ ܗܘ ܡܫܬܒ̈ܪܢ. ܐܝܠܝܢ ܒܪ ܕܒܘܪܐ ܡܬܬܢܝܢ. ܐܡܬܝ ܕܠܗܘܢܐ ܒܫܘܢ. ܥܐܠܝܢ ܡܢܗ ܒܫܠܝܬܐ ܐܚܪܬܐ܆ ܕܢܦܠܘܢ ܫܪܘܗ ܒܪ̈ܝܐ ܘܠܗܘܢ ܢܦܩ. ܐܝܠܝܢ ܒܪ ܕܒܪܘܫܬܐ. ܥܠ ܕܫܟܐ ܡܕܡ ܗܘܝܐ ܡܬܚܫܒܝܢ ܠܗ. ܕܠܗܘܢ ܒܫܥܐ ܢܦܠ. ܡܢܗܘܢ ܕܝܢ ܡܕܒܪܬܐ ܥܐܠܝܢ. ܡܢܗܘܢ ܫܪܬܐ܆ ܐܝܟܢܐ ܕܝܢ ܒܪ، ܠܡܛܥܝܢܐ ܡܢ ܗܘܢܐ ܫܪܝܪ. ܒܪ ܒܠܗܘܢܐ ܡܫܬܘܕܥܝܢ ܗܘܘ. ܠܐܫܝܢܐ ܕܝܢ ܫܪܐ ܗܘܝܬ ܕܢܗܘܝܢ ܗܘܘ ܡܢܗܘܢ ܫܐܕܐ[8]. ܠܐܫܝܢܐ ܕܝܢ ܫܪܝܬ ܕܐܬܩܢ ܡܕܡ ܕܢܗܘܪܐ ܠܝܬ ܗܘܐ ܒܗܘܢ.

1 + ܫܕܝܢ ܒܗ ܘ B   2 ܐܣܩܝܢ H   3 ܫܒܠܐ BH   4 ܠܡܬܦܠܣܘ A: ܠܡܦܠܣܘ B   5 ܘܡܬܕܪܢܐ C   6 ܘ > C   7 ܘܠܐ ... ܠܡܐܡܪ after ܡܫܬܒ̈ܪܢ B   8 pr ܕ BH

ܘܬܘܒ[1] ܕܝܢ ܠܐܫܝܢܐ ܫܪܝܬ ܕܒܐܬܪܐ ܗܘ ܕܐܪܒܘܢܐ ܡܫܬܘܕܥܝܢ ܗܘܘ. ܒܪܡ ܕܝܢ ܠܗܢܘܢ ܗܠܝܢ ܟܠܗܘܢ ܒܫܥܐ ܦܠܓܐ ܘܒܕ̈ܘܟܐ ܠܗܘܢܐ ܡܬܒܥܝܢ. ܐܡܬܝ ܕܠܐܬܪ̈ܘܬܗܘܢ ܢܦܠܐ. ܫܕܝܢ[2] ܕܝܢ ܘܡܣܬܒܝܢ[3] ܠܗ. ܘܡܕܡ ܒܪ ܕܠܗܘܢ ܢܦܠܐ ܒܫܥܐ ܐܬܝܬܝܢ. ܒܗ ܗܘ ܕܝܢ ܢܗܘܪ̈ܐ ܘܡܬܦܩܝܢ. ܘܒܐܪܥܬ ܐܪ̈ܒܥ. ܒܗܘܢܝܗܝ[4] ܫܦܝܪ ܢܗܘܪܐ܆ ܐܝܬ ܕܝܢ ܒܪ، ܐܣܬܠܩ ܐܣܝ̈ܡܘܗܝ ܕܠܐ ܫܪܬܐ. ܡܟܐ ܒܪ ܕܠܗܘܢ ܢܦܠܐ ܗܘܝܐ. ܘܡܕܒܪܬܗ[5] ܢܦܬܩ ܐܝܟ ܫܕܝܢ[2] ܘܦܘܪ̈ܫܢ ܠܗ ܕܝܢ ܠܐ ܫܪܝܢ. ܕܫܠܝ ܒܪ[6] ܘܡܫܟܐ. ܘܠܐ ܡܥܒܕܢܐ ܐܕܢܐ ܠܡܫܡܥ ܘܠܐ ܗܘ ܫܠܝܚܐ ܘܪܒܝܢܐ. ܕܡܢ ܒܗܢܘܢ ܠܗܘܢܐ ܡܫܬܡܥ. ܗܘ ܕܝܢ ܢܣܬܟܠ ܒܪܐܙܐ ܥܒܝܫܐ ܘܡܕܝܢܐ. ܬܐܘܪܝܐ ܕܒܪܘܬܐ ܕܟܠ. ܘܢܐܡܪ ܕܐܟܢܐ ܠܐܝܟ ܠܐ ܕܝܢ: ܐܠܐ ܟܠܗ ܕܢܐ ܝܗܒ ܠܒܪܐ[7]. ܡܕܝܢ ܙܕܩ ܠܗ ܕܢܐ ܠܓܒܪܐ. ܘܠܐ ܫܘܝܐ ܘܠܐ ܢܐܬܐ ܘܠܐ ܢܬܟܫ ܘܢܫܘܒ[8]: ܐܠܐ ܠܗܘܢ ܢܐܡܪ. ܕܐܦ ܬܦܩ̈ܘܢ ܠܩܕܡܬܐ ܠܐ ܥܒܕ ܐܢܐ. ܘܠܘ ܠܟܘܢ ܕܝܢ[9] ܠܬܠܬܐ ܠܢܘܪܐ ܕܠܒܠܡ. ܗܝ ܕܡܬܠܒܟܐ ܠܐܒܠܘܪܐ ܘܠܡܠܐܟܘܗܝ܆ ܢܒܥܐ ܕܝܢ ܗܘܝܐ ܒܟܠܗܘܢ ܐܬܪ̈ܘܬܐ ܗܢܘܢ. ܘܢܩܘܡ ܢܘܪܐ ܘܢܬܪܘܪ ܥܠܡܝܢܬܐ. ܘܢܫܠܘܦ ܒܗܘܢ ܠܫܐܕܐ. ܘܢܦܘܩ ܥܡܘܢܐ ܠܒܢܫܐ. ܘܢܕܝܢܐ ܠܒܢ̈ܝ ܒܦܠܐ. ܘܠܟܝ ܕܐܒܢܐ ܢܦܩܐ. ܐܦ ܗܘ ܢܕܘܦ. ܘܢܦܘܩ ܥܠ ܒܐܒܗ ܕܡܠܝܠܐ. ܢܐܫܘܕ ܕܝܢ ܒܫܐܦܐ ܘܒܒܥܝܢܐ. ܕܐܡܐ ܠܐܬܪܗ

1 ܘ > BCH   2 ܫܕܝܢ C   3 ܘܡܣܬܒܝܢ H   4 + ܗܘ C
5 ܘ > C   6 ܕܝܢ C   7 ܠܒܪܗ H   8 ܘܠܐ ܢܥܘܒ BH
9 ܡܕܝܢ BH : > C

ܕܐܚܝܕܬ ܣܡܟܘ. ܘܠܐ ܚܣܡ ܐܘ ܢܛܪ ܥܠ ܡܫܬܠܐ ܕܫܘܠܠ ܐܒܗܘܗܝ. ܒܪ ܕܝܢ ܢܛܪܘܗܝ ܠܗܘܢܐ ܐܠܗܝܐ. ܫ̈ܐܕܐ ܕܡܢ ܡܫܒܚܬܐ ܗܼܝ ܡܪܕܘܬܐ ܕܝܠܗ: ܐܝܬ ܕܝܢ ܒܪ، ܐܣܬܟܠ. ܒܪ̈ܘܝܐ ܫܒ̈ܝܚܐ ܐܝܠܝܢ ܕܚܝܬ[1]. ܗܟܢ ܐܢܐ ܠܒܪ ܕܐܬܦܨܠܬ ܒܫܐܦܐ[2] ܘܒܥܘܒܕܐ. ܡܢܟܐ ܒܗܝ ܫܒܚܬܐ ܗܼܝ ܡܪܕܘܬܐ ܠܒ̈ܢܝܢܐ. ܡܬܚܙܝܐ ܒܪ ܠܗܘ̈ܢܐ ܐܠܗ̈ܝܐ ܒܚܝܠܬܐ ܕܒܪܢܫܐ. ܕܐܚܝܕܐ ܡܢܟܐ ܡܥܝܐ ܘܒܥܝܢܐ. ܒܗ ܗܘ̈ܢܐ ܐܝܠܝܢ ܕܡܬܦܠܓܝܢ ܠܗ. ܒܗܕ ܕܝܢ ܠܟܠܟܐ ܗܼܝ ܡܥܝܢܬܐ ܘܒܥܝܢܬܐ. ܕܠܗ ܠܡܫܒܚܬܐ ܗܼܝ ܓܒܪܘܬ. ܐܫܬܡܥܬܗ ܒܪ ܒܪܟܐ ܠܒܢܝܐ. ܕܚܠܡ ܒܒܪ ܡܠܬܐ ܐܡܪܬܐ. ܕܣܠܩܝܢ ܠܫܡܝܐ ܘܢܚܬܝܢ ܠܬܫܡܫܬܐ. ܘܫܡܫܘ ܒܗܘ ܡܬܚܙܝܐ. ܗ̇ܝ ܕܝܢ ܡܫܒܚܬܐ ܗܼܝ ܡܬܚܙܝܢܐ ܠܗܘܢܐ. ܒܚܙܘܐ ܡܫܒܪܐ ܘܢܗܝܪܐ[3]: ܗܘܢܐ ܕܝܢ ܗܘ[4] ܐܠܗܝܐ ܢܛܝܠ ܘܫܒܝܒܘܗܝ. ܘܢܘܗܪܐ ܒܐܪܥܐ ܡܬܠܝܗ ܘܣܟܠ ܘܠܐ ܚܣܡ: ܐܝܬ ܕܝܢ ܐܡܬܝ ܕܠܥܬܕܐ ܕܡܫܒܚܢܘܬܗ، ܕܫܡܥ ܒܪ ܢܫܐ ܬܫܡܫ ܕܐܡܪ. ܕܐܝܟ ܡ̈ܪܕܝܐ[5] ܕܒܟܒܐ ܠܫܡܫܘܗܝ. ܐܣܬܟܠ ܒܪ̈ܘܝܐ ܫܒ̈ܝܚܐ[6]. ܬܫܒܘܚܬܐ ܕܡܫܒܚܬܐ ܗܼܝ ܡܪܕܘܬܐ. ܗܘܢܐ ܕܝܢ ܐܠܗܝܐ. ܡܢܐ ܕܠܗܠܝܢ ܢܒܕܪ. ܢܣܠܘܢ ܒܐܪܥܐ ܚܕܐ ܠܗܘܢ ܘܚܕܐ ܠܗܐ. ܘܒܬܪ ܟܠܗ ܒܣܝܐ ܕܡܫܒܚܢܘܬܐ ܡܢ ܢܦܫܗ.

ܫܠܡܘ ܕܬܡܝܢܝܐ. ܕܥܠ ܪܘܚܐ ܕܡܫܡܫܢܘܬܐ.

ܡܫܡܫ ܒܪ ܗܘܢܐ ܐܠܗܝܐ ܒܗ ܪܘܚܐ ܕܫ̈ܐܕܐ. ܐܦ

1 ܕ > A**   2 ܒܫܥܠܐ C   3 ܘܢܗܝܪܐ A   4 > C   5 ܡ̈ܪܕܝܐ H
6 + ܘܢܗܝܪܐ C

ܠܡܫܒܚܬܐ ܗܼܝ ܡܪܕܘܬܐ. ܢܛܝܠ ܕܝܢ ܒܪܐܝܐ ܐܠܗܝܐ ܘܠܘܬ ܕܫܡܗ ܠܒܟܬܠܐ: ܡܢܐ ܕܠܗܝܐ ܢܚܬܐ ܗܘܢܐ ܢܣܬܟܠ ܡܚܝܠ ܒܪܐܝܐ ܬܐܘܪܝܐ[1] ܕܪܘܫ ܕܗܘܐ ܗܘ[2] ܕܠܟܠ ܡܢ ܫܡܝܐ ܠܗ ܐܬܚܙܝ، ܒܡܫܡܫܢܘܬܗ ܕܐܠܗܐ ܕܫܡ̈ܝܐ. ܘܠܘܬܗ ܢܣܬܒܪ ܐ ܫܪܝܪܐܝܬ ܕܡܫܘܚܬܐ[3] ܡܬܓܠܠܬ: ܐܝܟܢܐ ܢܚܬ ܡܢ ܫܡܝܐ. ܘܢܬܩ ܒܠܗܘܢ ܣܦܩܐ ܗܘ ܡܬܚܙܝܢܐ. ܕܠܗ ܒܪܐܝܐ ܫܒܝܚܐ ܡܠܠ. ܘܡܢܐ ܕܡܛܠܗ ܢܐܡܪ. ܚܙܐ ܕܡܫܚܐ ܕܚܙܐ ܦܪܘܥܝܐ. ܘܐܒܗܘܗܝ، ܢܣܒ ܒܡܪܡܗ ܕܪܫܝܢܐ. ܬܘܒ ܕܝܢ ܢܐܡܪ ܡܫܡܠܝܐ ܕܝܢ ܡܬܦܪܫ: ܐܝܟ ܡܪܝܡ ܕܐܣܬܟܠ. ܘܠܘܬ ܡܫܡܫ ܒܐܦܐ: ܗܘܢܐ ܕܝܢ ܗܘ ܡܚܝܠ[2] ܢܛܝܠ ܘܫܦܠܐ. ܥܠ ܡܬܠܐ ܕܝܢ ܗܘܢܐ ܢܐܡܪ. ܐܬܐܫܬ ܕܡܫܡܫܢܘ ܐܝܟ ܗܟܢܐ ܘܠܘܬ ܕܡܟܪ. ܐܬܬܪܐ ܕܝܢ ܒܠܗ ܕܠܛܘܪ ܡܢ ܐܪܒܥܐ: ܡܬܬܠܐ ܡܚܝܠ ܘܠܒܐ ܫܒ̈ܝܚܐ ܘܡܢܗܪܐ ܕܡܢ ܗܘܢܐ ܗܘ ܐܠܗܝܐ ܡܢ ܡܚܝܢ[4].

ܫܠܡܘ ܕܬܫܝܥܝܐ. ܥܠ ܗܼܝ ܕܗܘܢܐ ܐܠܗܝܐ ܗܘ ܕܬܚܘܬܐ.

ܗܘ̈ܢܐ ܕܝܢ ܐܝܠܝܢ ܕܡܫܟܠܐ ܐܣܝܪܝܢ. ܐܡܬܝ ܕܠܗܠܝܢ ܢܣܒܘܢ. ܢܛܪܝܢܢ ܘܡܬܐܠܨܝܢ ܒܪ ܬܚܒܝܫܝܢ ܓܠܝܐܝܬ ܡܬܐܠܨܝܢ ܒܚܝܠܬܐ. ܒܗ ܗܘܢܐ ܠܒܣܘܪܐ. ܘܒܗ ܠܡܬܒܪܝܢ. ܘܠܐ ܒܪ ܚܙܝܢ[5] ܐܘ ܡܬܠܦܝܢ ܕܫܒܝܚܐ ܡܢܗܘܢ ܢܒܕܪ[6]. ܢܚܙܝܢ ܒܪ ܘܡܫܒܚܝܢ ܠܗ ܘܠܘܬܗ ܐܡܪܝܢ. ܠܫܡܝܢ ܢܐܡܠ ܘܢܫܬܝܢ ܢܛܟܣܐ ܒܠܗܘܢ ܫܡܫܝܢ ܢܛܘܪܐ ܒܠܝܢ

1 pr ܕ H   2 > C   3 > H   4 ܡܢ ܡܚܝܢ H   5 ܚܙܝܢ A   6 ܒܟܪ C

ܗܠܝܢ ܦܩܝܕܝܢ ܠܡܘܫܐ ܐܠܗܐ ܐܡܪܬ݀ ܕܠܡܦܪܥܐ ܒܚܛܗܘܢ[1] ܢܬܒܘܢ. †ܬܫܘܚ† ܕܝܢ ܗܘܝܐ ܗܘ ܐܠܗܐ: ܘܢܒܝܬܐ ܒܪܘܚܐ ܥܒܝܕܐ ܘܚܒܝܒܐ. ܒܢܒܝܐ ܠܐܘܪܝܬܐ ܕܡܫܒܚܐ. ܬܬܢܨܚܘܢ ܕܝܢ ܫ̈ܒܥܐ ܗܠܝܢ ܒܐܘܬܐ ܡܕܡ ܕܡܥܠܝܐ. ܗܘ̇ ܕܝܢ ܠܡܬܠܘܗܝ ܢܟܦܪ. ܕܪܟܝܐ ܗܘ ܡܛܠ ܕܦܘܪܥܢܘܬܐ. ܘܡܟܝܠ ܗܘ ܠܒܗ ܠܐܟܪܝܐ. ܘܢܬܚܒܪ ܒܠܒܗܘܢ ܘܢܫܩܠ ܒܚܛܗܘܢ ܘܚܠܡܗܘܢ. ܘܠܐ ܢܣܘܩ: ܡܟܐ ܕܝܢ ܕܠܐܘܪܝܬܐ ܗܘ̇ ܚܙܝܢܐ ܢܒܐܬܐ. ܢܬܬܪܚܒܘܢ ܒܠܒܗܘܢ. ܒܚܐܦܐ ܘܒܚܫܝܢܐ ܫ̈ܒܥܐ ܒܠܒܗܘܢ[2] ܕܒܦܫܬܐ[3] ܗ̇ܝ ܡܕܡ ܕܝܢ. ܗܘ ܕܝܢ ܢܒܝܐ ܘܢܐܡܪ: ܕܪܘܬ ܒܟܠ ܒܪܘܬܐ. ܡܢ ܡܟܝܠ ܒܟܝܐ ܘܐܬܬ ܠܗ̇ ܥܡܬܐ. ܕܐܦܪܒܒ ܦܘܪܚܢܐ ܕܦܪܓܠܘ. ܕܬܫܬܡܠܝܐ[4] ܬܗܘܒ ܡܠܬܐ ܕܐܡܪܬܐ. ܕܦܪܘܩ[5] ܠܒܥܠܕܒܒܐ ܚܕ ܒܥܒܕܐ ܒܒܥܘܗܘܢ: ܘܥܙܪܐ ܡܟܝܠ ܒܡܫܟܐ ܗܘ ܕܪܐܙܐ ܡܕܝܢܐ. ܒܥܠܕܒܒܘܗܝ ܕܡܚܙܐ ܠܡܦܠܠ ܘܠܡܥܒܕ ܕܝܢ ܐܦ ܠܫ̈ܒܥܐ ܗܠܝܢ ܚܒܝܒܐ[6]. ܡܬܚܝܐ ܚܢܢ ܐܬܪܐ ܗܘ ܠܒܢܘܗܝ ܕܐܬܡܟܠ ܠܗ ܡܢ ܩܛܠܐ. [ܡܛܠܗܘܢ ܕܝܢ ܕܗܘ̈ܝܐ ܐܘ̈ ܒܢܝ. ܒܐܘܪܚܐ ܡܕܡ ܕܒܥܬܐ ܡܬܠܠܐ ܬܓܪܘܗܝ. ܡܛܠܗܘܢ ܕܝܢ ܥܠ̈ܝܐ ܥܬܝܕܝܢ.] ܐܡܪܬ݀ ܕܝܢ ܕܗܠܝܢ ܢܟܒܫ ܗܘܝܐ. ܫ̈ܒܥܐ ܒܢܘܬܐ ܘܢܐܡܪ. ܕܒܫܘܦܐ ܕܪܘܚܐ ܒܥܬ̈ܐ ܚܣܝܢܬ ܡܛܠܗܘܢ: ܘܢܫܠܛ ܒܐܘܬܐ ܗܘ ܡܢ ܡܕܝܢܐ ܘܒܕܒܐ[7] ܠܡܒܪܝܐ. ܗܘ ܕܝܢ ܢܬܒܪ ܠܗܘܢ ܕܐܬܬܗܘܢ ܢܗܘܪܐ ܡܕܡ ܥܒܝܕܐ ܘܢܗܝܪܐ. ܕܡܢ ܟܠ ܢܗܘܪܝܢ ܢܗܘܪܗ ܡܬܠܬ. ܒܗ ܕܝܢ ܒܒܪ

1 pr ܕ C   2 ܗܘܢ C   3 ܕܒܦܫܬܐ H   4 ܕ > C   5 ܕܐܦܪܘܩ C
6 + ܫܒܝܥܝܗܘܢ ܫ̈ܒܥܐ ܒܠܒܗܘܢ ܡܢ ܒܢܝܢ ܕܝܠܗ B   7 ܘ > C

ܡܬܡܠܝܐ ܡܠܬܐ[1] ܕܐܡܪܬܐ. ܕܐܠܝܢ ܕܬܒܥܝܢ ܒܫܘܦܪܐ ܘܒܓܠܠ ܡܫܬܐ. ܢܗܘܪܐ ܕܒܝܬ[2] ܠܗܘܢ. ܗܘܝܐ ܕܝܢ ܒܠܒܗܘܢ ܐܠܝܢ ܕܒܐܬܪܐ ܗܘ ܡܬܒܥܝܢ. ܢܒܥܘܢ †ܒܫ̈ܒܥܐ† ܘܢܐܡܪܘܢ. ܢܗܘܪܐ[3] ܕܒܝܬ ܠܝ ܡܢ ܢܗܘܪܐ: ܘܐܢܗܪ ܠܬܘܕܝܬܐ ܬܫܥܝܬܐ. ܕܒܢܝ ܡܫܬܐ ܘܚܕܘ ܫܒܥܐ.

ܘܠܐܘܢ ܕܬܡܢܝܐ. ܕܥܠ ܡܬܟܬܫܢܘܬܗܘܢ ܕܒܢ̈ܝܐ ܬܫܥܝܬܐ.

ܐܡܪܬ݀ ܕܝܢ ܕܗܠܝܢ ܒܗܘܢ ܢܗܪ ܡܛܠ ܒܪܐܙܐ ܥܒܝܕܐ ܘܡܕܝܢܐ ܐܬܪܐ ܒܠܗ ܕܠܬܫܬ ܡܢ ܐܪܒܐ. ܡܟܐ ܕܡܟܒܫ ܗܘܝܐ ܐܠܗܐ ܫ̈ܒܥܐ ܒܠܒܗܘܢ ܕܡܚܣܢܝܢ ܒܗ. ܕܢܗܘܐ ܥܒܝܕ ܘܢܗܘܪ: ܢܗܘܪ ܕܝܢ ܘܠܐܬܪܐ ܗܘ ܕܫܒܥܐ. ܢܣܒܐ[4] ܚܢܢ ܡܢ ܗܕܝܢ. ܠܐܬܪܐ ܗܘ ܕܠܐ ܡܕܡ ܚܙܝ ܒܗܘܪܬܗ[5]. ܡܢ ܢܗܘܪܐ ܒܠܒܗܘܢ ܕܠܒܠ ܡܢ ܥܒܕܐ: ܗܘܝܐ ܕܝܢ ܗܘ ܐܠܗܐ: ܠܐ ܡܟܝܠ ܒܐܬܪܐ ܗܘ ܐܡܝܢ ܕܒܐܬܪܐ ܕܒܥܠܕܒܒܐ ܢܗܪ. ܒܪ ܡܟܒܠ ܡܟܝܠ ܢܗܘܪܐ ܗܘ ܕܡܟܝܢ ܒܠܒܗܘܢ ܕܢܒܝ. ܘܢܬܒ ܒܗ ܒܥܠܝܐ. ܘܢܬܪܐ ܒܗ ܒܫ̈ܒܬܐ. ܢ̇ܒܒ ܚܢܢ ܘܡܫܬܡܠ. ܕܐܬܕܒܪ ܡܟܝܠ †ܒܐܬܪܐ†[6] ܥܒܝܕܐ ܘܡܕܝܢܐ. ܡܢ ܫ̈ܒܥܐ ܕܒܗ ܡܕܒܪܝܢ ܗܘܘ: ܗܘܝܐ ܕܝܢ ܗܘ ܐܠܗܐ. ܢܬܒܥܐ ܡܟܝܠ ܒܥܠ̈ܝܐ ܕܒܥܠܕܒ̈ܒܘܗܝ. ܘܢܐܡܪ. ܗܠܝܢ ܐܢܫ ܗܘ ܐܪܒܥ. ܒܫܘܦܐ ܗܘ ܕܪܐܙܐ ܕܒܚܝܢ ܡܠܬ. ܘܒܫܘܒܚܐ

1 + ܗܝ C   2 ܕܒܝܬ H   3 pr ܕ CH   4 ܢܣܒܐ C   5 ܒܗܘܪܬܗ C
6 ܒܐܬܪܐ C

ܡܠܐܘܢ ܕܫܥܒܐ. ܕܟܠ ܫܘܠܛܢܐ.

ܟܕ ܕܝܢ ܕܠܡܠܟܐ ܕܠܬܚܬ ܡܢ ܪܘܡܐ ܢܚܬ ܗܘܐ ܚܙܐ ܡܛܠ ܒܐܪܐ ܫܒܝܚܐ ܘܩܕܝܫܐ. ܐܘܣܛܝܘ ܥܠܝܗܝܢ ܕܟܠ ܘܕܠܬܚܬ. ܚܙܐ ܓܝܪ ܡܢ ܗܪܟܐ †ܒܐܬܪܐ†[1] ܫܒܝܚܐ ܘܩܕܝܫܐ: ܠܓܢܣܐ ܕܠܗܘܢ ܕܒܠܝܫܐ ܡܢ ܐܘܣܝܘܣ. ܕܐܬ̈ܪܐ ܐܟܘܬܐ ܘܕܟܒܝܪܐ ܘܕܢܘܗܪܐ ܘܕܢܝܫܐ ܘܕܢܘܩܒܐ.[2] †ܘܟܘܪܕܝܐ[3] ܠܗܘܢ[4] ܫܪ̈ܝܐ[5]† ܕܠܬܚܬ ܡܢ ܐܪܥܐ: ܢܚܬ ܕܝܢ ܡܬܠ ܘܠܡܠܟܬܐ[6] ܗ̇ܝ[7] ܕܐܪ̈ܥܐ. ܕܗܘܐ ܐܕܡ ܗܘܐ ܐܝܟ ܚܕ ܡܢܗܘܢ. ܠܡܫܕ ܒܠܡܘܢ ܕܠܐ ܘܕܟܫ: ܢܦܩܘܢ ܠܗ ܕܝܢ ܘܢܐܡܪܘܢ. ܢܠܝܢ[8] ܒܢ̈ܘܗܝ ܕܡܠܟܐ ܘܟܦܘܪܬܐ ܕܫܡܝܐ ܘܟܒܫܐ. ܘܟܪܣܬܐ ܘܟܠܗ ܙܪܥܐ ܕܐܕܡ ܥܠ ܐܪܥܐ: ܗܘ ܕܝܢ ܢܬܬܟܢܫ ܘܢܐܡܪ. ܡܢܐ ܢ̇ܗܘܐ ܠܒܪܐ ܕܕܪܬܗܘܢ[9]: ܘܒܢܝܗ ܕܐܢܫܐ ܕܡܪܬܗܘܢ. ܕܐܫܬܠܛܬܗܘܢ ܒܒܪܐ ܕܐܢ̈ܫܝܢ. ܘܟܠ ܡܫܒܚ ܬܘܕܬ ܕ̈ܟܠܗܘܢ. ܒܢ̈ܝܐ ܘܒܢ̈ܝܐ ܠܟܠܗܘܢ. ܐܦ ܚܘܬܐ ܕܕܒܪܐ ܘܡܩܒܪܐ ܕܫܒܝܚܐ. ܘܩܘܠܐ ܕܫܒܚܐ. ܫܒܚܐ[10] ܕܝܢ ܠܡܐܡܪ. ܒܠܒܐ ܕܡܬܚܙܝܐ ܘܕܠܐ ܡܬܚܙܝܐ: ܘܦܬ̈ܓܡܐ ܡܛܠ ܚܝܘܬܐ ܬܫܡܫܬܐ: ܠܡܠܟܐ ܕܠܬܚܬ ܠܡܚܙܐ. ܟܕ ܕܝܢ ܕܢܚܬ ܢܬܬܚܙܘܢ ܬܪ̈ܝܢ ܬܫܒܚܬܐ ܒܐܦ̈ܝܗܘܢ. ܘܢܬܬܚܙܘܢ ܓܝܪ ܒܠܗܘܢ. ܒܠܗܘܢ ܐܢܫܐ ܫ̈ܪܝܪܐ ܕܒܐܬܪܐ ܗܘ ܡܬܠܒܫܝܢ. ܗܢܘܢ ܕܒܬܫܒܘܚܬܐ

1 ܒܐܪܐ C: ܒܐܪ (? ܒܐܪܪܐ) corr. to ܒܐܬܪܐ B 2 ܕ > C
3 ܘܟܘܪܕܝܐ A* 4 pr ܕ H 5 pr ܕ A* 6 ܘ > C 7 > C
8 pr ܕ A**H 9 ܕܐܬܪܬܗܘܢ H 10 pr ܘ C

ܕܠܬܚܬ ܢܚܬܝܢ. †ܐܝܟ ܕܠܬܘܪܝܗܘܢ. ܘܠܚܫܘܫܬܐ ܕܢܚܫܘܢ[1]†. ܬ̈ܠܝܢ ܕܝܢ ܒܪܐ ܥܠ ܗܘܢܐ ܗܘ ܐܠܗܐ. ܕܟܝܢ ܒܟܘܢ ܠܬܫܬܥܝܬܐ ܘܠܗ ܠܡܫܦܠ. ܗܘ ܕܝܢ ܡܢ ܡܕ̈ܢܚܝ ܫܡܫܐ ܢܦܩ. ܕܒܠܗܘܢ ܡܠܬܐ ܕܢܫܐ ܐܡܪܬ. ܕܟܒܪܐ ܘܫܡܫܗ ܕܢܚܐ. ܘܡܢ ܡܕ̈ܢܚܝ ܫܡܫܐ ܢܐܬܐ. ܒܠܗܘܢ ܕܝܢ ܒܪܐ ܐܦ ܡܢ ܐܡܪ. ܕܐܝܟܢܐ ܕܒܪܗ ܢܦܩ ܡܢ ܡܕܢܚܐ. ܘܡܬܚܙܝܐ ܒܥܒܐ ܠܡܒܪܟܐ. ܡܒܟܐ ܬܘܗܬܐ ܡܟܬܪܬܗ ܕܒܪܗ ܕܐܢܫܐ: ܗܘ ܕܝܢ ܐܡܪܬ, ܕܠܐܬܪܐ ܗ̇ܘ ܢܚܬܐ. ܢܡܟܐ ܒܒܪ ܐܠܗܘܬ ܘܐܡܪ. ܬܚܘܡܝ ܚܠܐ ܒܡܪܟܐ. ܘܬܒܪܝܟ ܠܕܡܝܟܝܢ ܒܠ ܬܚܘܬܝ. ܘܠܒܠܥܒܕ̈ܝ ܬܬܒܪ ܡܕܡ. ܘܠܡ̈ܘܬܝ[2] ܬܬܫܬܩ[3]. ܢܒܥܘܢ ܠܬܘܝ[4] ܘܠܐ ܐܝܬܘܗܝ ܠܗܘܢ ܦܪܘܩܐ. ܐܫܬܘܩ ܐܘܢ ܐܝܟ ܒܦܪܐ ܥܠ ܐܦ̈ܝ ܙܘܥܐ. ܘܐܝܟ ܫܘܢܐ ܕܫܩ̈ܝܐ ܐܕܘܫ ܐܘܢ: ܦܢ̈ܝܪܐ ܒܒܢ̈ܝ ܡܕܢܚܐ. ܘܢܬܒܪ ܠܚܝܠܘܢ ܒܫܐܦܐ ܘܒܒܘܫܢܐ. ܘܢܘܒܕ ܗܘܠܟܐ ܕܡܫܬܪܝܗܘܢ. ܘܢܒܥܐ[5] ܡܛܠ ܒܐܪܐ ܫܒܝܚܐ ܘܩܕܝܫܐ ܐܬܪܐ ܗܘ ܕܡܕ̈ܢܚܝ ܫܡܫܐ. ܘܠܗܘܢ ܢܐܡܪ. ܒܟܐ ܕܬܒܥ ܒܫܘܒܚܐ ܚܝ ܢܗܘܪܐ. ܢܒܪ[6] ܕܝܢ ܐܦ ܠܐܬܪܐ ܗܘ ܕܬܫܒܚܬܐ. ܘܢܘܒܕ ܐܦ ܠܗܘܢ ܐܝܟ ܕܠܒܪ̈ܝܗܘܢ ܐܝܟ ܗܘ ܒܪ ܕܐܦ ܠܐ ܡܕܡ ܢܚܒܠܝܢ ܠܗ. ܒܟܒܫܐ ܗܘ ܕܡܫܬܥܬܗ ܕܬܪܬܝܢ. ܢܗܘܘܢ ܒܪ ܡܕܒܪܢܘܬܗ, ܐܝܟ ܒܠܒܠܐ ܘܐܝܟ ܒܠܒ ܡܕܡ ܙܘܥܐ: ܐܢܐ ܕܝܢ ܠܬ̈ܐܪܐ ܗܢܘܢ ܫܒܩ ܐܢܐ. ܠܒ[7]

1 ܕܢܚܫܘܢ BH 2 ܘܠܡܐܬܝ CH 3 ܐܫܬܩ H: + ܐܢܘܢ A**C
4 + ܡܢܗ ܢܒܥܘܢ. ܘܠܐ ܐܬܒܢܐ C 5 ܘܢܒܥܐ C 6 ܢܒܪ C
7 pr ܕ C

ܗܘ̇ ܕܝܢ ܢܚܬܐ ܘܢܐܡܪ. ܕܗܘܐ ܠܝܬ ܠܗ ܣܘܦܐ. ܘܢܐܡ ܢ̈ܬܘܗܝ، ܒܪܐܝܐ ܥܒܝܕܐ ܘܡܬܝܕܥܐ. ܗܘ̇ ܟܕ ܕܥܒܝܕܬܐ ܠܒܗܝܐ ܡܫܡܠܝܐ. ܗܢܘܢ ܢܬܗܘܒ ܠܗ ܣܘܦܐ ܗܘ̇ ܡܬܝܕܥܢܐ. ܕܟܠܗܘܢ، ܡܠܬܐ ܕܫܢܐ ܘܗܪܬ. ܗܢܘܢ ܢܬܝܥܒ ܘܢܐܡܪ ܕܠܒܢܐ ܣܘܦܐ ܗܢܐ. ܢܬܗܘܒ ܕܝܢ ܒܪܐܝܐ ܥܒܝܕܐ ܘܡܬܝܕܥܐ. ܬܐܪܘܗܝ ܕܣܘܦܐ ܠܒܐܠܦ. ܘܢܐܡܪܘܢ ܠܗ ܐܠ ܚܙܘܒ ܠܥܠܡܐ ܒܟܠܗ. ܘܠܐ ܬܫܒܘܚ ܠܗ ܡܫܪܝܐ. ܐܠܐ ܬܘܒ ܠܟܠܗܒܒܗ̈ܘܢ، ܕܡܬܪܐ ܡܢ ܐܪܒܐ. ܡܫܝܚܐ[1] ܒܪ ܠܐܪܒܐ. ܒܥܠܡܐ ܕܦܘܡܝܢ. ܘܒܪܘܫܐ ܕܦܩܘܕܬܝܢ ܬܘܩܦ ܠܒܢ̈ܝܫܗ[2]. ܠܐ ܬܘܩܦ ܒܝܢܝ ܟܠܗܘܢ. ܘܠܐ ܬܬܦܪܫ ܠܥܠܡܝܗܘܢ ܘܠܦܘܬܗܘܢ. ܟܠ ܒܡܐ ܐܟܘܬܐ ܬܐܙܠ. ܘܟܠ ܥܒܘܪܬܐ ܕܠܐ ܡܬܦܠܓܐ. ܐܝܬ[3] ܕܝܢ ܒܪܝ: ܐܡܪܬ، ܕܠܟܬܒܐ ܬܫܒܘܚ ܕܠܒܢ̈ܝ ܐܣܛܪܐܠ ܥܠ ܚܪܒܐ ܡܟܘܢ. ܐܣܬܟܠ ܠܐܪܐ ܗܘ ܥܒܝܕܐ. ܕܡܫܬܘܕܥܘܢ ܕܗܘܝܐ ܠܬܚܬ ܡܢ ܐܪܒܐ. ܘܐܠܝܢ ܕܬܘܟ ܡܫܬܘܕܥܬܐ. ܠܗܘܝܐ ܕܝܢ[4] ܐܠܗܐ ܢܐܡܪܘܢ. ܣܘܦܪܐ[5] ܕܡܥܒܕܢܐ ܢܣܪ[6] ܡܪܕܐ ܡܢ ܟܝܢܘܢ. ܘܬܫܬܦܠܓ ܐܝܬ ܥܠ ܟܠܗܘܢ̈ܝ. ܒܒܐ ܒܪ ܕܠܐ ܡܕܒܬ ܢܠܗܘܢ. ܘܡܫܬܡܠ ܐܪܢܐ ܢܬܒܢܘܢ. ܒܢܝ̈ܐ ܢܡܪ̈ܐ ܢܬܒܕܪܘܢ ܠܝ. ܗܘ̇ ܕܝܢ ܡܚܒܠ ܢܫܬܟܠ. ܬܐܘܪܝܐ ܕܫܠܦܠܗ ܕܒܪܐ. ܘܗܘ̇ ܠܗ ܢܐܡܪ ܕܙܕܡ ܠܝ ܡܚܒܠ ܠܐܬܪܘ̈ܬܐ ܕܠܬܬ ܠܒܝܬ. ܘܫܘܢܝܐ ܠܫܪ̈ܝܐ ܠܒܒܒ. ܡܟܠ ܕܐܝܟܐ ܠܐܝܬ ܠܗ ܕܪ̈ܐ ܐܠܐ ܕܟܠܗ ܕܒܢܐ ܡܗܘܡ ܠܒܪܐ.

1 ܡܫܝ̈ܚܘܗܝ A 2 ܠܒܢ̈ܝܫܗ A 3 ܐܢܐ A* 4 + ܗܘ C
5 ܫܠܦܐ H 6 ܢܫܪܝܢ C: + ܠܝ H

ܩܦܠܐܘܢ ܕܫܡܝܢܝܐ. ܕܥܠ ܡܫܝܚܘܬܗ ܕܬܪܬܝܢ ܕܗܘܢܐ.

ܡܫܪܐ ܕܝܢ[1] ܡܫܒܠ ܗܘܢܐ ܗܘ̇ ܐܠܗܝܐ. ܐܘܪܚܐ ܕܡܫܝܚܘܬܗ ܠܡܫܝܚ. ܠܗܠܝܢ ܕܝܢ ܗܟܢ ܒܫܪܘܬܐ ܕܠܐ ܡܬܡܠܠܐ. ܗܕ ܕܝܢ ܡܢ ܗܢܝܢ. ܕܠܐ ܡܫܟܚ ܒܢܝܢܐ[2] ܡܩܒܠܢܐ. ܐܝܟ ܕܡܢ ܦܪܝܫ ܦܪܟܐ ܒܟܗ ܠܡܒܕܒܕ. ܗܠܝܢ ܒܪ ܠܐܬܪܗ ܘܐܬܚܙܝܠ. ܟܠܗ، ܒܪ ܘܒܢܝܐ ܐܚܪܝ ܕܗܠܝܢ ܠܒܪܘܟܐ ܘܫܒܝܩ ܥܒܝܕܬܐ.

ܩܦܠܐܘܢ ܕܬܫܥܐ. ܕܥܠ ܡܬܘܒܐ ܕܡܢ ܡܫܝܚܐ.

ܐܝܢܐ ܕܝܢ ܬܘܒ ܗܘܢܐ ܗܘ̇ ܐܠܗܝܐ. ܒܪܐܝܐ[3] ܥܒܝܕܐ ܘܡܬܝܕܥܐ. ܡܬܘܒܐ ܗܘ̇ ܥܒܝܕܐ ܘܡܬܝܕܥܐ. ܕܠܗ ܗܘܢ̈ܐ ܒܪܐܝܐ ܡܫܬܥܘܗܝ[4]. ܘܠܡܠܬܐ ܕܐܡܪܬܐ. ܕܐܡܪܬ ܡܪܢܐ ܠܡܪܝ. ܕܬܐܒ ܠܝ ܡܢ ܡܚܝܠ ܒܕܡܐ ܕܐܣܝܪ ܒܟܠܗܒܒܝ ܒܘܒܝܐ ܬܫܬܐ[5] ܕ̈ܟܠܝ. ܡܫܪܐ ܕܝܢ[1] ܡܫܒܠ ܐܘ̈ܢܐ ܟܠܗܘܢ ܠܡܫܝܚ ܠܐܬܪܐ ܗܘ̇ ܕܠܟܠ ܡܢ ܦܘܩܕܢܐ. ܡ̈ܠܐܟܐ ܕܝܢ ܢܦ̈ܪܐ، ܡܦܪܫܬܐ ܕܒܐܘܪܚܐ ܕܡܫܬܘܬܗ ܢܐܡܪܘܢ ܠܗ. ܒܢ̈ܝ ܡܢܐ ܒܗܘܡܐ ܕܐܘܠܝܢܐ: ܘܡܕܪ̈ܝ ܥܡܗ ܕܐܠܗܘܗ ܕܡܗܘܒ. ܢܣܪ ܠܝ ܒܗܪܘܢܐ ܡܢ ܡܗܪܫܗ. ܘܡܢ ܝܗܘܢ ܢܡܫܝ. ܢܦܠ ܠܝ ܡܢܐ ܐܝܟ ܠܒܝ ܘܐܝܟ ܠܗܘ ܒܠܬܘܢܝ ܢܫܠܐ ܒܟܠܗܒܒܝ.

1 > C 2 > H 3 ܒܪܝܬܐ C 4 + ܕܝܢ ܫܡܥ C 5 ܠ H

ܠܓܢܣܐ ܀ ܡܫܡܫܢܐ ܕܝܢ ܠܘܬܗ ܢܐܡܪ. ܬܐ ܒܪܝ ܘܐܫܐܠܢܝ. ܡܕܝܢ ܟܕ ܗܘܢܐ ܗܘ ܢܐܡܪ ܡܛܠ ܘܐܝܢܐ ܐܫܐܠܝܢܝ ܀ ܢܒܥܐ ܕܝܢ ܡܢ ܐܬܪܐ ܗܘ[1] ܘܡܬܪܓܠܐ[2] ܐܠܗܐܝܬ ܒܫܘܒܐ. ܪܝ ܐܝܠܝܢ ܗܘ ܕܫܡܐ ܠܡܬܬܟܝܠܘ. ܘܡܕܝܢ ܫܪܝܘܗܝ ܠܐܝܠܝܢ ܘܢܐܡܪ. ܕܠܡܢܐ ܒܗ ܐܦ ܗܢܐ ܗܘ ܗܘ. ܘܢܐܡܪܘܢ ܠܗ ܗܢܐ ܕܝܢ ܐܩܝܡ ܠܘܩܒܠ ܐܩܝܡ. ܗܕܝܢ ܢܦܩܘܢ ܒܫܘܒܐ ܫܒܝܚܐ ܘܐܠܗܝܐ ܚܕܘܗܝ ܕܐܝܠܝܢ ܗܘ ܕܫܡܐ. ܘܢܦܩܘܢ ܡܟܬܒܐ ܕܟܣܝܬܐ ܘܡܕܒܪܢܘܬܐ. ܠܐܝܠܝܢ ܗܘ ܕܫܡܐ ܘܡܫܝܚܐ. ܒܐܬܪܗ ܟܕ ܢܐܡܪܘܢ[3] ܠܗ. ܫܒܚܘܢ ܒܪ ܗܢܐ ܕܫܡ ܐܝܬ ܠܝ. ܗܘ ܕܝܢ ܢܐܡܪ ܕܐܝܬ ܗܘ ܙܒܢ. ܘܫܘܝ ܢܦܫܗ ܡܛܠ ܕܐܝܬܝܗ ܒܫܘܒܐ. ܒܗ ܫܢܐ ܗܘܢ ܕܠܗ ܐܬܘܝܗܘ[4] ܀ ܡܢ ܟܕ ܕܗܠܝܢ ܢܫܟܚ. ܢܬܬܟܠܐ ܡܛܠ ܒܬܘܐܪܐ[5] ܫܒܝܚܬܐ[6] ܘܡܕܒܪܢܘܬܐ. ܕܐܝܠܝܢ ܗܘ ܕܠܗ ܐܬܝܗܘܢ. ܐܡܪ ܟܕ ܡܢ ܗܕܝܢ ܕܠܐܝܠܝܢ ܡܛܠ ܕܫܡܐ[7] ܫܒܚܘܗܝ. ܐܬܬܥܪ ܡܛܠ ܠܐܝܠܝܢ ܗܢܐ ܕܫܡܐ. ܟܠܗܘܢ، ܕܝܢ ܒܪ، ܟܠ ܐܝܠܝܢ ܗܘ ܠܐ ܒܪܬ ܡܫܡܫܢܐ ܒܟܠܗܬܐ. ܬܐܘܪܝܐ ܕܐܝܬܘܗܝ ܠܟܠܗܐ. ܡܬܢܚܐ ܟܕ ܠܗܘܢܐ ܐܠܗܝܐ. ܒܗܘܢܐ ܡܕܡ ܫܒܝܚܐ ܘܡܕܒܪܢܐ. ܕܠܟܠ ܡܢ ܟܠ ܢܗܘܝܢ ܡܫܡܫ. ܦܪܘܩܗ ܟܕ ܢܩܝܡ ܘܦܐܪܘܗܝ، ܢܬܢܝܚܘܢ. ܕܐܝܟ ܟܕ ܚܫܐ ܘܡܠܬܗ ܡܫܡܪܬܐ. ܕܗܘܢܐ ܕܝܢ ܕܟܝܐ ܟܠܗ ܐܬܚܙܝ. ܬܐܘܪܝܐ ܕܐܝܬܘܗ ܠܟܦܪܐ. ܦܟ ܟܕ ܙܒܢ ܘܡܒܥܒ ܟܠܗܘܢ. ܡܢ

1 + ܡܕܒܪܐ C   2 ܘܡܬܪܓܠܐ BH   3 ܢܐܡܪ BH   4 ܐܬܘܝܗܘ C
5 so A**C: A* dub: ܒܬܐܘܪܝܐ BH   6 ܫܒܝܚܬܐ C   7 ܕܫܡܐ C: A dub.

ܟܕ ܕܠܗܠܝܢ ܡܫܡܫܬܐ[1] ܗܘܢܐ. ܡܬܚܫܒ[2] ܡܛܠ ܒܪܝܐ ܫܒܝܚܐ ܘܡܕܒܪܢܐ. †ܕܬܐܘܪܝܐ[3]† ܠܡܫܪܝܬܐ ܘܡܕܒܪܢܘܬܐ ܕܠܟܠ ܡܢ ܟܠ ܬܐܘܪܝܣ ܡܫܡܫܢܘܬܐ. ܢܗܘܐ[4] ܠܡܒܪ ܘܡܫܬܡܠ ܘܡܫܬܐ ܠܟܠܗ ܘܠܗܘܢܐ ܘܡܬܦܫܛ ܡܛܠ ܒܦܠܚܘܬܐ ܫܒܝܚܬܐ ܕܡܢ ܦܐܪܘܗܝ، ܫܒܝܚܐ[5] ܘܬܟܠܝܬܐ ܕܐܝܠܝܢ. ܟܠܗܘܢ، ܕܝܢ ܕܐܝܠܝܢ ܐܘ ܒܪ، ܐܢܫ ܐܡܪܘ ܕܗܕܝܢ ܡܫܡܫܢܐ. ܐܝܢܐ ܕܝܢ ܐܡܪ ܐܝܢܐ ܕܠܟܠ ܡܢ ܡܫܡܫܘܬܐ ܗܘ. ܗܘܢܐ ܕܝܢ ܐܠܗܝܐ ܐܡܬܝ، ܕܠܗܠܝܢ ܢܫܬܐ. ܠܐ ܬܘܒ ܠܫܘܐ ܢܗܘܝܢ. ܐܠܐ ܠܡܫܬܐ. ܐܦܠܐ ܠܒܪܝܐ. ܐܠܐ ܠܦܪܝܐ ܘܠܡܕܒܪܢܘܬܐ ܬܘܒ ܠܐ ܢܦܪ. ܢܦܩܐ ܕܝܢ ܐܬܪܐ ܗܘ ܠܡܟܒܪ. ܘܢܐܡܪܘܢ ܠܗ ܟܠ ܐܬܪܝܢ ܦܘܩܐ.

ܘܦܠܘܢ ܕܐܪܒܥܐ ܕܟܠ ܚܘܫܒܐ[6].

ܚܢܐ ܕܝܢ ܡܛܠ ܗܘܢܐ ܗܘ ܐܠܗܝܐ ܒܪܝܐ ܫܒܝܚܐ ܘܡܕܒܪܢܐ. ܚܘܫܒܐ ܗܘ ܪܐܙܢܐ ܘܬܫܡܫܬܐ. ܕܟܠܗܘܢ، ܡܟܠܗܘܢ ܐܠܗܝܐ ܐܡܪ. ܕܐܚܝܕ ܚܘܫܒܐ ܕܪܘܚܐ. ܕܐܝܬܘܗܝ، ܡܟܠܬܐ ܕܐܠܗܐ. ܠܗ ܕܝܢ ܘܡܫܡܫܢܐ ܠܡܫܒܚܬܐ ܗ، ܒܪܟܬܐ ܦܘܪ. ܕܡܢ ܕܠܝܬ ܠܗ ܚܘܫܒܐ. ܢܦܩ ܢܦܫܗ، ܘܢܦܩ ܠܗ ܚܘܫܒܐ. ܠܗ ܕܝܢ ܠܗܢܐ ܢܣܒܐ ܗܘܢܐ ܟܕ ܚܘܫ ܒܪܐܝܐ ܡܬܕܒܪܢܐ. ܟܠ ܡܕܒܪܢܐ ܡܕܝܢܐ ܘܡܫܡܫܢܐ. ܘܢܫܡܫ ܕܝܢ ܦܠܐ ܕܐܡܪܝܢ. ܕܡܢ ܕܠܝܬ ܠܗ ܚܘܫܒܐ ܗܐ ܚܘܫܒܐ. ܢܦܩ ܢܦܫܗ، ܘܫܟܝܚܘܗܝ،

1 ܢܬܚܫܒ B   2 ܡܬܚܫܒ C   3 ܕ > C   4 + ܟܕ C: ܢܗܘܐ . . . ܘܡܫܬܡܠ > H   5 > C   6 ܚܘܫܒܐ A*

ܥܒܝܕܐ. ܐܝܟ ܐܠܗܐ ܢܬܒ[1]. ܘܐܡܗܪܬ ܠܗ[2] ܟܠ ܢܦܫܗ ܕܐܢܐ ܐܢܐ. ܬܘ ܠܘܬܝ. ܐܢܐ ܐܢܐ ܠܡܫܚܐ[3] ܕܡܢ ܥܠܡܐ ܢܛܪܬ[4] ܀ ܟܠ ܠܗ ܢܦܫܐ ܕܗܘܐ ܐܡܪ. ܕܐܝܠܝܢ ܡܫܒܚܐ ܕܢܦܩ ܟܠ ܬܐܒܐ[5] ܕܬܚܬܐ. ܬܘ ܡܟܝܠ ܐܬܬܘܪܘ ܬܘܒܘ ܚܬܦܐ. ܡܢ ܠܗ ܕܠܐ ܢܦܘܠ. ܢܐܣܐ ܠܟܠܗ. ܦܐܪܝ ܠܗ ܠܚܛܝܐ. ܘܦܬܚ ܠܐܣܘܬܐ ܀ ܐܢܐ ܕܝܢ ܒܪܝ، ܦܬ ܗܟܢ ܬܘܒ ܐܢܐ ܘܡܬܬܕܟܪ ܐܢܐ ܕܐܬܚܒܐ ܒܝܬܗ ܒܦܠܓܬܐ ܡܬܢܝܢ. ܘܠܡܣܬܘܬܗ ܒܥܘܦܪܐ ܡܝܬܐ. ܐܦ ܠܝܫܘܥܘܬܗ ܒܥܘܪܐ ܡܫܒܚܐ ܀ ܗܘܢܐ ܕܝܢ ܐܠܗܐ ܐܡܪܬ، ܕܠܗܢܐ ܢܝܚܐ. ܒܫܘܬܐ ܬܘܒܝܗܬܐ ܘܡܫܝܚܬܐ: ܡܬܒܝܩܐ ܠܘܬܗ ܠܒܝܬܠܐ. ܘܡܟܝܠ ܐܡܪ. ܘܡܟܐ ܗܘ ܕܦܘܪܩܢܐ ܘܡܟܐ[6] ܡܢܐ[6]. ܗܐ ܦܬܚܬ ܘܐܬܦܬܚܬ ܘܫܪܬ. ܡܟܝܠ ܐܦܠܐ ܡܢ ܦܬܚܝ. ܠܐ ܠܗ ܡܬܦܫܩ ܐܢܐ ܐܝܟ ܐܕܡ. ܕܠܐ ܐܬܟܠܠ ܘܬܐܢܝܐ ܠܟܠܗ ܀ ܘܪܘܦܐ ܡܟܝܠ ܒܫܢܐ ܘܒܟܝܢܐ ܒܟܠܗ[7] ܠܬܪܝܢܘ. ܘܟܠ ܠܒܘܫܐ. ܘܦܪܣ ܒܫܘܒܐ ܕܟܝܐ ܕܠܐ ܦܠܓܐ. ܘܥܒܕ ܫܠܡܗ ܒܫܘܫܛܐ ܡܕܝܢܬܐ. ܘܡܬܦܪܣ ܡܟܝܠ ܠܗܘܬܗ ܘܡܟܝܢ ܢܘܗܪܐ ܒܫܘܒܐ ܘܟܪܝܣܛܘܬܐ. ܟܡ ܐܠܗܐ ܗܘ ܕܠܗ ܐܬܒܝܐ[8]. ܘܗܘܐ ܡܟܝܠ ܟܡܐ ܚܕ. ܘܡܟܝܠ ܐܡܪ ܕܗܘܐ ܡܟܝܢܐ ܕܗܦܟܬ ܠܗ. ܘܟܕ ܕܝܢ ܘܗܘܟܠܬܐ ܡܕܡ ܕܟܝܢܬܐ ܢܗܘܐ[9] ܡܬܦܪܫ ܠܐܘܬܝܐ ܒܫܬܐ ܕܠܗ ܐܬܬܢܝܚ ܀ ܡܟܐ ܕܝܢ ܕܗܠܝܢ ܥܕܬܝ. ܗܢܝܢ ܢܬܓܠܐ ܡܫܝܚܐ

1 ܢܬܒ H 2 > CH 3 + ܕܩܘܫܬܐ BH 4 ܢܛܪܬܐ H
5 ܬܐܒܐ BCH 6 ܘܡܟܐ C 7 before ܒܫܘܒܐ C 8 ܐܬܒܝܐ (sic) C 9 > BH

ܗܘܢܐ ܪܒܐ. ܠܡܟܒܫ ܬܟܠܬܐ: ܡܢ ܒܢܝܐ ܗܘ[1] ܡܫܠܡܢܐ. ܠܗ ܕܝܢ ܠܗܕܐ ܘܫܠܝܚܐ ܐܡܪ. ܕܡܪܝ ܢܦܫܗ، ܒܪܘܚ ܦܩܕܗ ܀ ܕܐܬܐ ܠܗ ܒܘܝܐ ܥܡ ܡܠܐܟܐ ܩܕܝܫܐ. ܘܢܛܠ ܕܡܟܘܬܐ ܒܫܬܐ ܘܡܫܠܡܢܘܬܐ. ܕܠܗܘܢܐ ܗܘ ܐܠܗܐ ܐܬܝܗܒ. ܘܢܦܩܗ †ܒܫܪܐ ܠܐܪܒܥܗ†. ܐܝܟ ܬܘܢܐ ܠܗ ܡܢ ܡܕܡܝܢ، ܬܬܢܠܘ. ܘܐܝܟ ܥܒܕܘܬܐ ܡܢ ܡܕܡ ܢܘܪܐ ܬܬܦܫܪ. ܢܗܘܐ ܠܗ ܒܥܠܡܗ ܠܫܘܪܝܬܐ. ܘܒܪܕܘܗܝ، ܠܐܠܘܗܘܬܐ. ܘܬܦܫܪ ܒܢܝܗ ܠܒܐ[2] ܕܗܘܢܐ ܗܘ ܐܠܗܐ. ܡܢ ܡܟܐ ܕܒܟܡܗ ܐܬܒܝܐ. ܐܡܪܝܢ ܠܗ ܠܟ ܐܬܦܪܫ ܡܫܘܚܐ ܘܠܦܬܟܐ †ܡܪܘ†[3] ܐܝܟ ܀ ܟܠ ܡܫܬܐ ܗܘ ܕܝܢ ܢܐܒܪܘܢ ܠܗ. ܠܝܬ ܫܠܡܐ ܠܫܪܟܢܐ. ܟܠ ܚܙܘܬܗ ܕܝܢ ܢܐܒܪܘܢ ܠܗ. ܕܠܐ ܬܬܒ ܒܡ ܒܝܬܐ. ܘܒܡ ܫܠܝܐ[4] ܠܐ ܬܬܒܠ ܀ ܡܟܐ ܕܝܢ ܕܗܠܝܢ ܗܟܢܐ ܢܗܘܐ. ܢܗܘܐ ܡܟܝܠ ܗܘܢܐ ܒܫܟܐ ܘܢܐܡܪ. ܐܠܗܐ ܠܟ ܐܝܬ[5] ܠܐܣܘܪܝܠ ܘܠܟܪܘܢ، ܠܟܐ. ܐܢܐ ܕܝܢ ܡܠܝ[6] ܬܟܠܝ. ܠܡܟܬܒܟ ܡܬܪܐ ܗܫܟܬܘܢ. ܬܘܒ[7] ܕܝܢ ܢܐܡܪ ܐܠܗܐ ܦܘܠܘ ܡܢ ܐܒܝܗ ܕܟܠܠܐ. ܘܡܢ ܐܝܟܗ ܕܫܟܝܢܐ ܒܝܬܐ. ܢܠܐ ܠܟ ܠܒܣܪ ܢܦܫܗ ܕܐܬܒܝܐ. ܐܢܐ ܕܝܢ ܟܕ ܡܠܠ ܗܘܐ ܗܘܬ ܒܟܠ ܒܢܝܢ. ܘܡܪܐ ܡܟܝܠ ܒܐܠܗܘܬܐ ܕܒܝܬܐ ܘܡܫܬܬܐ ܐܘܪܚܗ ܕܐܠܗܐ ܠܡܟܒܫܐ. ܘܡܟܝܠ ܐܡܪ. ܐܬܘܡ ܗܠܟܘ، ܒܟܬܒܝܟ. ܕܠܐ ܢܬܦܠܓ ܒܗ ܟܕܠܐ. ܬܘܪܝ ܐܘܪܚ ܡܕܡܝܟ ܡܟܠܠ ܕܠܗ ܗܘ ܟܬܒܐ ܐܢܐ. ܒܟܬܒܐ ܡܟܬܒܐ ܦܠܓܐ ܐܘܪܚܗ ܐܘܟܝܢ

1 > C 2 > BC 3 ܡܪܘ، BH 4 ܫܠܝܐ BH 5 > B 6 pr ܕ C
7 pr ܘ C

ܘܐܠܗܝܬ. ܒܫܝܢܘܬܗ ܢܝܚܬܐ ܘܡܫܝܢܬܐ. †ܗܕܝܟ ܒܪ ܕܡܘܬܐ ܐܝܬ, ܗܘܬ ܕܐܕܡ. ܗܕܐ ܕܐܦ ܗܘܬ[1]. ܐܢܐ ܕܝܢ ܠܠܒܫ ܢܩܒ ܐܢܐ. ܕܐܢܬ, ܒܪ ܚܐܪܐ ܠܡܐܡܪ. ܕܠܒܠ ܡܢ ܡܫܡܫܢܘܬܐ ܗ̇ܝ, ܗ̇ܝ ܕܐܡܪܬ† ܀ ܦܪܘܫܐ ܕܝܢ[2] ܐܡܪ ܐܢܐ ܕܐܝܬܘܗܝ. ܐܬܪܐ ܗܘ̇ ܫܒܝܚܐ ܘܩܕܝܫܐ. ܕܠܒܠ ܡܢ ܟܠ ܫܘܚܬܐ ܕܒܗ ܠܒܪܬܐ. ܕܠܗ ܐܕܡ ܒܦܘܪܫܢܐ ܗܘ̇ ܡܩܕܫܐ ܢܫܝܬܘܬܐ ܡܢܗ. ܠܗ ܕܝܢ ܘܦܘܫܩܐ ܒܐܪܐܐ ܟ݁ܠ. ܐܝܟ ܐܘܪܚܐ ܕܫܘܬܦܘܬܗ ܕܗܘ̈ܝܐ ܠܒܝܬܐ ܗ̇ܝ ܕܡܢ ܐܠܗܐ ܕܝܢܐ. ܠܐܠܗܐ ܡܕܝܢ ܕܝܢܐ ܕܕܡ ܠܗ ܠܡܬܒܣܡܘ. ܐܢܫܘ ܕܒܡ ܠܒܬܐ ܒܬܕܝܢ ܥܡ ܠܡܬܚܫܒܘ ܀ ܡܫܒܚܘܬܐ ܡܚܝܠ[3] ܗܘܝܐ ܐܠܗܝܐ. ܠܦܪܘܫܐ ܫܒܝܚܐ ܠܡܟܠ. ܡܦܪܬܐ ܕܝܢ ܗ̇ܝ, ܕܒܐܬܪܐ ܗܘ̇ ܡܩܕܫܐ. ܒܐܬܪܐ ܡܕܡ ܕܗܘܘܝܢܐ ܠܗܘܝܐ ܐܠܗܝܐ ܬܬܒܝܢܐ. ܡܟܐ ܕܝܢ ܕܠܗܘܢ ܚܙܝܐ ܗܘܝܐ. ܗܘܝܐ ܡܫܬܠܠ ܠܗܘܢ ܘܠܦ ܡܫܡܗܘܢ. ܐܘܪܚܐ ܗ̇ܝ ܕܐܝܟ ܐܠܗܐ ܕܝܢܐ. ܡܫܡܗܐ ܠܗܘܢ ܒܪ ܐܝܟܐ ܕܗܫܡܫܘܬܐ. ܡܢܗܘܢ ܕܝܢ ܐܟܒܪ ܕܠܗܠܝܢ ܢܚܡܝܢ. ܒܒܪܬܐ ܡܚܝܠ ܕܗܕܪܐ ܠܗܘܢܐ ܡܕܝܢܐ ܢܒܠܗܘܢ. ܗܘ ܕܝܢ ܡܫܒܚܐ ܡܚܝܠ ܒܫܝܘܬܐ[4] ܬܪܝܢܐ ܐܘܪܚܐ ܕܐܘܘܢܗ ܠܒܪܪܐ. ܐܝܟ ܗܘ ܒܪ ܕܙܟܝܬܐ ܡܕܡ ܫܒܚܬܐ ܢܗܘܐ ܡܢܗ. ܐܠܗܐ ܗܘ ܕܝܢܐ ܠܡܢܝܢܐ. ܗ̄[5] ܡܛܠ ܒܪ ܘܢܗܒ ܕܡܫܡܠܝܐ ܕܢܘܚܐ ܘܫܘܠܡܐ ܕܐܪܐܪܐ ܐܝܬܘܗܝ. ܘܕܠܐ ܬܘܒ ܒܪ ܢܦܫ ܡܕܡ ܐܡܪܬ, ܕܗܟܢ ܐܠܗܐ ܕܝܢܐ ܡܫܡܪܬܐ ܬܗܘܐ ܠܗ.

1 ܗܘ̣ܬ H   2 > C   3 + ܡܚܝܠ C   4 ܒܫܝܘܬܐ A   5 > CH

ܘܫܠܡ ܕܬܠܬܐ. ܥܠ ܐܪܒܘܢܐ ܕܐܬܐ ܒܥܠܡ ܐܠܗܐ.

ܠܐ ܕܝܢ ܦܐܝܐ ܐܝܟ ܕܠܐ ܡܣܬܒܪܐ ܬܐܘܪܝܐ ܗܕܐ ܠܡܥܒܕ. ܕܐܝܟܐ ܒܐܬܪܐ ܗܘ ܡܩܕܫܐ ܫܢܝܬ. ܘܟܠ ܕܐܝܟܘܬ, ܐܫܬܘ. ܬܘܒ ܗܘ ܐܢܐ ܕܝܢ ܠܒ ܘܡܬܕܡܪ. ܕܐܝܟܢܐ ܒܝܢܐ ܕܡܫܡܠܝܘܬܐ ܐܡܪܢܐ. ܐܦ ܠܐܬܪܐ ܗܘ ܡܩܕܫܐ ܠܡܫܡ. ܘܐܬܪ̈ܐ ܡܕܡ ܡܫܬܘܕܝܢܘܬܐ ܘܡܬܚܫܚܢܘܬܐ ܡܢܕܡ ܗܘܢܐ ܐܠܗܐ ܢܡܝܪ ܀ ܗܘ, ܕܝܢ ܒܗܕ ܐܝܬ ܠܡܠܦܢ ܪܒܐ ܘܐܠܗܐ ܐܡܪܬ, ܕܐܬܪܘܗܝ ܕܐܪܐܪܐ ܗܘܢܐ. ܠܝ ܢܩ݁ܒܐ ܠܡܠܦܢ. ܐܡܪ ܒܪ ܕܠܐ ܗܘܬ ܪܒܐ ܢܩܒܘܬܐ. ܐܢܫܘ ܕܗܦܟܐ ܡܬܕܒܪܢܐ ܒܡܠܐܟܐ ܕܢܗܘܪܐ ܘܡܥܒ̈ܕܢܘܗܝ, ܒܡܥܒ̈ܕܢܘܗܝ ܘܡܢܝܢܐ. ܠܡܐܡܪ ܕܝܢ ܕܠܐ ܗܘܬ ܪܒܐ ܢܩܒܘܬܐ. ܐܢܫܘ ܕܗܦܟܐ ܡܬܕܒܪܢܐ ܒܐܠܗܐ ܕܝܢܐ ܀ ܗܘܢܐ ܕܝܢ ܗܘ[1] ܐܠܗܐ. ܒܢܝܫܘܬܐ ܪܒܬܐ ܢܗܘܐ ܫܒܝܠ. ܒܐܠܗܐ ܗܘ ܕܝܢܐ ܠܡܬܒܣܡܘ. ܒܐܡܪܬ ܒܪ ܢܐܡܪܘܢ ܠܗ. ܕܡܢܗ ܬܐܡܠܠ ܘܬܐܒܝܢܐ ܠܟܠܗ. ܠܗܠܝܢ ܕܝܢ[2] ܢܩܒ ܒܝܢܐ ܗܘ̇ ܕܗܘܡܠܝܐ. ܘܡܫܘܐ ܢܦܫܗ[3] ܠܗܘܢܐ ܗܘ ܐܠܗܐ. ܒܐܬܪ̈ܐ ܕܐܠܗܐ ܕܝܢܐ[4]. ܢܩܫܒ ܒܪ ܘܢܗܪ ܘܡܬܦܪܫ ܫܘܡܗ ܠܒ. ܐܝܟ ܕܢܒܪܐ ܠܗܘܢܐ ܐܠܗܐ ܠܫܘܝܘܬܐ ܕܒܥܡܗ ܀ ܗܘܝܢ ܒܪ ܬܐܬܐ ܡܪܘܬܐ[5]. ܘܫܘܟܠܐ ܒܪ ܢܚܐ ܕܫܘܦܬܐ ܒܪܗ ܕܐܒܪܐ. ܘܡܫܡܠܝܐ ܕܐܠܗܐ ܕܐܝܬܘܗܝ, ܐܬܪܐ ܗܘ̇

1 > BCH   2 ܒܪ C   3 + ܫܘܦܐ B   4 + ܘܐܡܪ ܠܗܘܢܐ ܕܬܐ ܐܫܟܠ ܠܟܠܡ ܘܬܐܝܢܐ B   5 read ܡܪܘܕܘܬܐ ?

ܡܦܠܐܘܢ ܕܬܪܬܝܢ. ܕܥܠ ܫܘܬܐ ܒܝܫܐ.

ܡܢܐ ܗܟܝܠ ܕܠܬܘܪ̈ܣ ܗܠܝܢ ܢܬܘܐ ܗܘܢܐ. ܗܕܝܢ ܡܬܬܝܗܒ ܐܠܗܝܬ ܘܪܘܚܢܝܬ. ܐܦ ܒܡܟܪ̈ܐ ܐܠܗܝܐ ܕܪܘܚܬ ܒܡܘܬܒܘܬܗ ܡܪܝܡܬܐ ܘܐܠܗܝܬܐ ܫܪܒܐ ܡܕܡ ܡܗܝܡܢܐ ܐܦ ܘܡܫܡܠܝܐ. ܥܠ ܗܘܢܐ ܗܘ ܐܠܗܐ ܠܡܫܡܫ. ܘܒܐܡܬ ܡܬܐܡܪ ܠܗ: ܕܦܪܫ ܒܝܫܝܐܝܬ ܘܐܠܗܝܐܝܬ. ܠܗܘ ܡܢ ܫܘܬܐ ܐܝܢܐ. ܡܬܒܘܬܗ ܕܬܘܪ̈ܣ ܗܠܝܢ. ܘܠܐ ܕܝܢ ܒܪ. ܠܗ ܒܒܪ ܢܗܘܐ ܡܬܢܣܒ. ܥܠ ܕܢܣܝܒ ܒܡܠܬܐ ܠܡܐܡܪ. ܘܡܠܬܐ ܠܡܬܢܣܒ. ܕܡܠܬܐ[1] ܒܝܢܬܐ ܘܡܬܢܣܒܬܐ[1]. ܚܢܢ ܡܢ ܗܠܝܢ ܬܘܪ̈ܣ ܫܒܝܩܬܐ. ܘܡܕܡ ܒܪ ܒܗ ܡܛܠ ܕܬܠܘܒܐ ܗܘ ܢܣܝܒܐ ܦܩܘܐ ܡܠܬ. ܕܐܪܐ ܗܘ ܡܬܦܢܐ ܠܡܠܬܐ܀ ܐܢܬ ܕܝܢ ܒܪ، ܦܪ ܒܝܫܬܐܝܬ. ܠܫܘܠܐ ܕܐܪܐ. ܢܝܚܐ ܗܘ ܒܝܫܐ ܘܐܠܗܝܐ. ܕܬܘܪ̈ܣ ܗܠܝܢ ܡܫܬ̈ܘܬܐ. ܢܦܩ ܐܢܐ ܒܪ ܘܡܠܦܐ ܐܢܐ. ܕܐܬܒܠܘ ܠܡܫܒܚ ܐܠܗܘܬܐ ܒܡܕܡܝܢ ܬܡܝܗܐ ܘܡܫܚ ܒܟܠ. ܒܢ ܕܝܢ ܗܢܝܢ ܡܬܒܥܐ ܗܘܬ ܐܢܐ. ܒܪ ܐܢܬ ܠܗܝܢ[2] ܡܫܬܘܐ ܗܘܬ. ܠܝ ܕܝܢ ܠܒܝܫܐ. ܠܐ ܕܠܒܠ ܗܘܐ. ܒܠܝܐ[3] ܒܪ ܢܒܝܢ ܠܬܫܒܚܐ. ܬܫܒܚܬܐ ܕܝܢ ܠܟܠܝܐ ܠܐ ܢܒܝܢ. ܡܫܡܫܝܢ ܕܝܢ ܘܡܬܚܫܒ[4] ܘܢܒܝܒ ܒܝܢܐ ܗܘ ܕܠܒܠ ܠܬܐܘܪܝܐ ܕܠܬܚܬ ܡܢܗܘܢ܀ ܘܗܘܪܐ ܡܢܝܢ ܠܐ ܒܒܪ ܦܫܝܐ. ܕܡܝܢܐ ܐܝܬ ܗܘ ܒܝܢ ܕܒܝܐܝܬ ܘܡܒܝܫܝܐܝܬ ܡܫܝܚܬܐ ܕܗܠܝܢ[5] ܕܠܬܚܬ ܡܢܝܢ

1 ܘܡܬܢܣܒܬܐ . . . ܕܡܠܬܐ > BH 2 ܠܗܠܝܢ H 3 pr ܕ C
4 ܘܡܬܚܫܒ A* 5 ܕ > H

ܗܠܝܢ ܗܟܝܠ ܡܫܬܘܕܥܢ̈ ܠܘܬ ܗܘܢܐ ܒܪܐܪܐ. ܡܢ ܐܘܣܝܐ ܗܝ ܕܡܬܘܣܦܐ ܕܒܣܐ. ܘܡܥܒܪܐ ܡܟܝܠ ܐܠܗܐܝܬ ܘܡܫܝܚܐܝܬ. ܐܘܪܚܐ ܗܝ ܕܠܒܠ ܡܢܗ ܠܒܪܝܐ. ܡܬܠܘܐ ܒܪ[1] ܒܡܢܗ ܒܝܢܐ ܗܘ ܕܠܗ ܐܬܝܗܒ ܘܡܫܡܫ ܒܡܢܗ ܒܝܫܝܐܝܬ ܘܪܒܐܝܬ ܫܘ̈ܚܠܦܐ ܕܒܠܗܘܢ ܐܘܣܝܐ. ܐܚܪܢ ܕܒܗ † ܡܬܚܫ̈ܒܢ[2] ܘܡܬܒܪ̈ܝܢ[3] ܘܡܬܚܫ̈ܒܢ ܐܠܗܐܝܬ ܘܡܬܩܪ̈ܒܢ †܀ ܐܝܟܐ ܗܟܝܠ[1] ܐܘ ܒܪܝ ܒܒܪ ܡܫܬܒܚܐ ܐܝܢܐ ܐܝܠܝܢ ܕܕܡܝܢ ܡܢ ܡܠܬܐ. ܐܝܠܝܢ ܕܠܐ ܡܢܝܢ ܗܘ̈ܝܐ. ܐܝܠܝܢ ܕܡܬܒܥܒܥܝܢ ܠܦܓܪܐ. ܬܐܘܪܝܐ ܕܒܠܗܘܢ ܠܚܝܝܢܐ. [ܡܠܬܐ ܕܝܢ ܕܡܫܒܚܐ ܒܠܚܘܕ ܦܪܘܫܐ ܩܪܬ: ܠܐ ܕܝܢ ܐܦ ܫܘܒܠܐ ܕܒܠܗܘܢ ܕܫܒܩܬ.] ܐܝܢܐ ܕܝܢ ܐܡܪܬ ܐܢܐ. ܕܠܐ ܐܝܟ ܡܢܝܢ ܐܝܟ ܒܝܢܐ ܠܡܫܡܫܐ. ܒܪ ܠܦܪܘܫܐ ܠܐ ܢܣܝܐ. ܫܟܝܚ ܒܪ ܗܘ̈ܝܐ ܐܝܠܝܢ ܕܡܫܬܡܠܝܢ ܕܒܠܗܒܝܢ ܢܦܫܗܘܢ ܐܠܗܐܝܬ ܕܡܘ̈ܬܐ ܒܠܗܘܢ ܕܠܐ ܡܢ ܦܓܪܐ. ܘܒܐܬܘܪ̈ܬܐ ܒܠܗܘܢ ܠܡܒܒܪ ܐܝܠܝܢ ܕܐܦ ܡܫܬܘܬܐ ܗܘܬ ܒܗܘܢ. ܘܡܬܒܪܝܢ ܬܘܒ ܐܬܝܗ ܠܡܫܡܫ ܒܐܘ̈ܢܐ[4] ܕܒܗܘܢ ܠܐ ܢܣܬ܀ ܡܫܡܫܐ ܕܝܢ ܡܠܬܐ. ܒܗ ܐܬܪܐ ܡܕܡ ܕܠܒܐ ܡܢ ܚܝܘܬܐ ܐܢܬܘܢ ܦܪܘܫܐ. ܐܘ ܕܠܒܐ ܐܝܟ ܕܐܫܬܪܝܐ ܠܒܗ[5] ܒܠ ܦܪܘܫܐ ܠܡܐܡܪ. ܕܒܝܢܐ ܡܕܡ ܒܝܒܫܐ ܐܢܬܘܢ. ܗܠܝܢ ܕܡܒܒܪܢܘܬܐ ܕܚܝܠܐ ܕܦܘܠܚܢ. ܐܝܢܐ ܕܝܢ ܒܦܪܘܣܐ[6] ܐܡܪ ܐܢܐ ܕܐܝܢܐ ܒܒܬܪ ܚܢܬ. ܐܝܠܝܢ ܕܠܗܘܢ ܡܫܬܒܚܐ ܐܢܐ. ܚܢܬ ܒܪ ܠܦܪܘܫܐ ܘܐܠܗܝܐ ܕܚܝܐ ܘܐܬܬܘܬܬܐ ܕܐܢܝܐܝܬ

1 ܕܝܢ C 2 > BH 3 ܘ > BH 4 ܠܐܘ̈ܢܐ C 5 ܒܠܒ H
6 ܒܦܪܘܣܐ A*

ܡܐܡܪܐ ܕܐܡܝܪܐ ܕܩܕܝܫܐ ܐܬܢܣܝܘܣ

ܪܝܫܐ ܘܫܘܪܝܐ ܕܡܐܡܪܐ ܕܒܟܢܝܐ
ܡܠܬܐ ܕܩܕܝܫܐ ܐܬܢܣܝܘܣ
ܕܥܠ ܐܘܣܝܐ ܕܐܒܐ

ܒܬܪ ܕܝܢ ܐܬܐܡܪ ܡܛܠ ܐܘ̄ ܒܪܝ. ܒܦܘܫܩܐ ܗܘ ܬܫܡܫܬܐ ܘܐܠܗܐ ܕܐܘܣܝܐ ܗܝ ܕܟܠܐ. ܘܕܡܬܠ ܡܕܡ ܕܟܠܐ ܐܬܪܬܐ. ܗܠܝܢ ܕܝܢ ܢܐܡܪ ܐܝܠܝܢ ܕܐܪܥܢܝܬܐ ܘܐܠܗܝܬܐ ܡܢܗ ܠܘܬ ܗܘܝܐ ܡܫܬܡܫܢ. ܡܟܐ ܡܚܝܠ ܕܠܐܘܣܝܐ ܗܕܐ ܢܬܠܐ[1] ܗܘܝܐ. ܒܘܟܐ ܡܕܡ ܪܐܘܝܐ ܘܡܫܬܟܚܐ ܫܒܝܚܐ ܡܬܒܥܝܢ[2]. ܥܠܬܐ ܐܠܗܝܐ ܠܗ ܠܡܬܠ. ܘܡܬܡܨܝܢ ܠܟ ܦܠ ܡܬܢܬܪܐ ܬܘܬܒܐ ܘܡܬܒܢܝܬܐ: ܡܢ ܪܒ ܒܘܡܪܐ ܗܘ ܕܪܘܫܬ †ܒܡܪܬܐ[3]† ܐܠܗܝܬܐ. ܘܡܬܚܒܒ ܡܢܗܘܢ ܪܘܚܢܝܬܐ. ܒܘܫܐ[4] ܗܘ ܕܡܫܬܠܛܢܘܬܗܘܢ. ܒܬܪ ܕܝܢ ܘܠܗ ܠܗܘܝܐ ܐܒܘܬܐ ܡܕܡ ܕܚܘܒܐ ܬܗܘܐ ܠܗ ܒܫܡܗܘܢ ܠܡܬܚܙܝܘ. ܘܒܠܚܘܕܝܗܘܢ ܠܡܬܬܪܝܘ. ܘܡܫܬܠܛܢܐ ܪܐܝܐ ܗܘ ܫܒܝܚܐ ܒܬܪ ܒܫܡܗܘܢ. ܕܐܘܪܦܠܝܢܐ ܬܫܡܫܬܐ ܘܐܠܗܝܬܐ. ܗܝ ܕܢܒܥܐ ܫܝܘܬܐ ܕܚܘܒܐ. ܘܡܟܫܪܝܢ ܡܟܝܠ ܬܫܡܫܬܗ: ܒܪ̈ܝ ܐܘܣܝܐ ܗܝ ܕܒܠܐ ܕܐܪܐ ܫܒܝܚܐ ܕܬܫܒܚܬ ܗܘܬ

1 ܐܬܡܬܠ C*: ܡܬܠ C**   2 + ܗܘ̈ܢ ܐܘܣܝܣ ܕܪ̈ܘܒܬܐ ܕܐܬ̈ܠܒܐ ܠܘܬܗ B   3 read ܒܡܪ̈ܬܗܘܢ BH   4 > A*

ܐܠܗܘܬܐ. ܠܗܘܝܐ ܗܘ ܐܠܗܐ ܠܡܐܒܪ. ܐܦܠܐ ܕܝܢ ܒܪܐ ܐܘ̄ ܒܪ̈ܝ: ܡܢ ܗܝܕܝܟ ܡܟܝܠ[1]: ܕܒܠܬܘܗܝ ܪܒܘܬܐ ܘܐܠܗܘܬܐ ܡܢ ܗܘܝܐ ܗܘ ܐܠܗܐ ܠܟܠܒܐ. ܟܕ ܐܬܝܠܕ ܠܗ ܡܟܝܠ ܒܒܪܗ ܐܠܗܘܬܐ ܠܡܗܘܐ ܫܪ. ܡܬܦܪܫܝܢ ܕܝܢ ܠܗܘܝܐ ܐܠܗܐ. ܡܢ ܐܘܣܝܐ ܗܝ ܬܐܘܪܝܣ ܬܠܬ ܕܐܦܠܐ ܒܪܐ ܥܠܝܠܐ ܡܠܬܐ ܒܗܝܢ ܠܡܬܚܫܒܘ. ܕܒܠܗܝܢ ܕܝܢ ܥܠܝܡܐ ܐܡܪ ܕܡܫܟܚܬ ܡ̈ܠܐ ܕܠܐ ܡܬܡ̈ܠܠܢ. ܐܝܠܝܢ ܕܠܐ ܥܠܝܠ ܠܒܪܝܐ ܠܡܬܡܠܠܘ ܐܢܝܢ. ܕܝܢܐ ܡܕܡܝܢ ܐܢܬܘܢ ܬܐܘܪܝܐ ܗܝ ܥܒܝܫܬܐ ܘܐܪܥܢܝܬܐ. ܕܦܘܪܫܢܗܘܢ[2] ܕܗܘ̈ܦܟܐ. ܗܕܐ ܕܐܬܠܒܫܝܢ ܐܪܥܢܝܬ ܒܟܒܐ ܕܡܬܚܙܐ. ܬܐܘܪܝܐ ܕܒܠܚܘܕܝܗ ܒܡܐܡܪܐ ܗܘ ܡܕܡܟܐ ܕܡܠܬܐ. ܘܢܬܒ ܐܢܐ ܗܘ[3] ܒܪ ܕܐܬܚ̈ܒܠܬ[4] ܠܒ ܡܢ ܢܦܫ ܕܐܪܐ ܗܘ ܥܒܝܫܐ ܚܠܝܬ ⁘ ܕܬܪܬܝܢ ܕܝܢ ܬܐܘܪܝܐ ܒܫܒܝܚܬܐ ܘܐܪܥܢܝܬܐ ܕܒܠ ܡܬܐܬܝܬܗ[5] ܕܗܘܝܐ ܠܦܠܓܐ ⁘ ܬܐܘܪܝܐ ܕܝܢ ܕܬܠܬ ܐܝܬܝܗ̇.[1] ܗܝ[6] ܕܐܦ ܐܢܐ ܐܢܐ ܚܠܝܡ[1] ܒܬܪ ܐܢܐ ܐܢܐ ܠܡܐܡܪ. ܘܡܕܡܟܐ[7] ܒܗ ܢܗܘܐ ܡܢ ܒܢܝܐ ܕܒܠܗܘܢ. ܒܗܠܝܢ[8] ܡܟܝܠ ܬܠܬ ܬܐܘܪܝܣ. ܡܬܪܒ[9] ܗܘܝܐ ܡܢ ܪܒ ܒܘܡܪܐ ܪܒܐ ܕܪܘܫ[10] ܬܘ ܒܗܘܝܬܐ ܕܐܘܣܝܐ ܗܝ ܕܒܠܐ. ܘܢܦܪܐ ܡܚܝܠ ܘܡܬܒܣܣ ܐܠܗܘܬ ܗܘ ܗܘܝܐ. ܒܠ ܡܬܚܫܒܢ ܠܒܝܬܐ ܕܬܐܘܪܝܣ ܗܠܝܢ ܡܪܫܬܐ.

1 > H   2 ܕܦܘܪܫܢܗܘܢ C   3 read ܐܘ?   4 ܕܐܬܒܠ H
5 ܡܬܬܗ A*C*H   6 > C   7 > ܘ C   8 ܠܗܠܝܢ BH
9 ܡܬܒܠ BH   10 + ܕ ܒܡܪܬܐ B

ܢܒܥ ܐܢܐ ܠܟ ܕܐܝܬ[1] ܡܬܠܒܬ[1] ܠܐܬܪܐ ܗܘ ܥܒܝܕܐ. ܕܒܠܘܗܝ ܗܟܢܐ ܐܢܐ ܡܫܬܒܚܐ. ܘܐܫܬܘܬܦܘܬ ܐܘܪܫܠܡ ܠܡܐܣܒ. ܐܝܟ ܚܕ ܕܝܢ ܐܦ ܠܡܬܠ. ܘܡܠܝܬ ܡܕܝܠ ܠܦܘܡܗ ܕܡܫܝܚܐ. ܘܠܗ ܕܝܢ ܒܪ ܠܗ ܠܥܠܡܝ̈ܢ. †ܘܠܐܪܥܐ†[2] ܡܚܝܬ. ܐܡܪ ܐܢܐ ܕܝܢ ܘܡܟܝܟ ܠܗ ܚܝܠܘܗܝ ܥܒܝܕܬܐ ܕܒܟܘ̈ܬܐ. ܐܠܐ ܬܐܘܪܝܐ ܕܒܠܚܘܕ. ܘܗܘ ܗܟܝܠ ܘܡܕܥܐ ܒܚܘܒܐ[3] ܘܦܪܝܫܐ. ܠܐܠܝܢ ܕܦܪܝܫܘܬ[4] ܡܬܕܒܪܝܢ. ܡܫܐܠܐ ܕܝܢ ܡܠܟܬܐ. ܕܒܪ ܗܘܢܐ ܐܝܠܝܢ ܕܐܫܬܘܕܝܘ. ܘܡܕܥܐ ܪܘܚܢܐ ܠܡܐܒ ܘܠܡܬܠ. ܗܢܘܢ ܟܠ ܡܕܥܐ ܗܘ ܦܪܝܫܐ: ܐܢܐ ܕܝܢ ܐܡܪ ܐܢܐ. ܕܐܝܠܝܢ ܕܐܫܬܡܠܝܘ ܒܡ̈ܣܟܢܐ: ܬܘܒ ܢܬܦܪܥܘܢ. ܐܝܠܝܢ ܕܝܢ ܕܒܥܒܕܝܢ. ܐܠܝܢ ܠܗܘܢ ܐܦ ܒܐܫܬܘܕܝܘܬ ܠܡܬܦܪܥܘ. ܚܝܠܐ ܟܠ ܠܗܠܝܢ ܢܝܬܒ. ܡܟܝܠ ܠܗ ܕܝܢ ܗܘܢܐ ܡܢ ܐܬܪܐ ܕܡܕܥܐ ܠܡܒܥܪ. ܒܗ ܡܬܠܐ ܐܠܗܝܘܬ ܘܪܒܘܬܐ. ܐܘܣܝܐ ܕܠܟܠ ܡܢ ܗܠܝܢ ܠܡܚܝܠܐ. ܚܠܐ ܕܒܪ ܕܝܢ ܐܦ ܠܡܚܝܠܐ: ܕܥܒܠܐ ܡܕܒܪܗܘܢ ܡ̈ܢܗܝܢ. ܘܠܐܘܣܝܐ ܗܘܝܐ ܐܝܬܘܗܝ: ܕܐܡܪܬ ܠܗ. ܐܬܚܠܐ ܠܟܠ ܘܡܬܬܣܟܢ ܀ ܦܩܘܕ ܠܟ[5] ܐܝܟ ܕܡܬܬܣܟܢܐ ܠܝ ܐܘ ܒܪ: ܡܬܦܪܥܬܐ[6] ܕܐܝܬ ܠܚܝܠܐ ܡܢ ܐܘܣܝܐ ܟܠ ܗܝ ܕܬܘܬܣܦܬܗ. ܘܕܐܝܬܝܐ ܢܬܟܐ ܚܝܠܐ ܡܢ ܐܘܣܝܐ. ܐܝܟܢܐ ܠܐܠܗܐ ܡܢܗ ܠܡܦܪܥ. ܒܥܝܐ ܕܝܢ ܕܗܘܢܐ ܗܘ[7] ܕܐܬܕܒܪ. ܡܢ ܐܘܣܝܐ ܕܒܪܝܐ ܐܝܬܘܗܝ. ܒܪܝܐ ܕܝܢ ܒܪ. ܠܘ ܡܢ

1 ܕܐܬܡܠܒܬ C: ܕܡܠܒܬ H 2 A dub. 3 ܚܘܒܐ B
4 + ܘܗ A 5 add ܬܪܝܨܘܬ C 6 ܡܬܦܪܥܬܐ A*BH 7 > BCH

ܦܪܐ ܗܝ. ܐܠܐ ܡܢ ܥܠܬܐ. ܗܝ ܕܦܪܥܬ ܡܢ ܠܟܠ. ܐܠܝܢ ܒܪ ܠܗܘܢܐ[1] ܡܬܕܒܪܬܐ ܡܕܡ ܠܡܦܪܥ ܠܐܘܣܝܐ ܕܠܟܠ ܡܕܡ. ܐܦ ܗܘ ܒܪ †ܐܣܬܟܪ†[2] ܒܥܒܕܐ ܗܘ ܕܡܬܩܢܬܐ. ܡܢ ܐܘܣܝܐ ܒܠܗܘܢ ܕܠܬܝܬ ܡܕܡ. ܒܗܘܢܐ ܕܝܢ ܬܩܢܬܐ ܡܬܠܐ ܗܘܢܐ ܐܠܗܝܐ. ܒܗܕܐ ܠܐܘܣܝܐ ܕܠܐ ܬܘܒ ܡܕܡܝܐ ܚܝܬܐ. ܘܒܐܡܬ ܐܦ ܗܘ ܐܡܪ. ܕܠܝܬ ܚܝܘܬܐ ܠܗܘܢ ܒܢܝܐ. ܬܘܒ ܕܝܢ ܡܕܥܝܬ ܘܐܠܗܝܘܬ: ܒܬܐܘܪܝܐ ܕܪܘܚ. ܢܫ ܐܠܗܐ ܕܪܘܚܐ ܠܡܬܦܠܚ. ܘܒܗܘܢ ܠܡܬܚܫܒܘ. ܗܠܝܢ ܗܟܝܠ ܒܬ ܡܬܚܟܡ ܐܠܗܝܘܬ ܘܡܬܬܩܕܒ ܕܐܝܬܝܘܬ: ܬܐܘܪܝܐ ܗܝ ܕܟܠ ܡܬܕܝܢܘܗ. ܘܡܬܥܝܩܢ ܡܫܠ ܒܗܘܢܐ ܡܬܒܝܢܐ: ܠܐܘܣܝܐ ܗܝ ܕܡܬܩܪܝܐ ܕܠܗܐ.

ܫܠܡ ܡܐܡܪܐ ܬܠܝܬܝܐ ܕܡܘܕܝܢܐ ܐܢܛܝܘܟܘܣ

1 + ܘܗ BCH 2 read ܐܣܬܟܪ?

ܘܐܬܢܝܚ ܘܐܣܬܦܩ. ܒܪܒܐ ܗܘ̇ ܕܡܫܡܫܬܗ· ܘܡܬܒܥܝܢ ܐܚܝܕ ܘܢܝܚܝܢ ܠܗܘܢ ܚܝܠܐ ܡܒܪ̈ܝܐ ܠܒ̈ܫܝܗܘܢ.

ܡܠܐܘܢ ܕܫܒܥܐ. ܕܥܠ ܡܘܫܐ ܘܡܪܝܐ.

ܒܐܠ ܡܠܝܠ ܗܘܢܐ ܠܡܘܫܐ ܘܡ̈ܪܝܐ ܪ̈ܐܙܢܐ ܘܡܥܒܕܢܐ. ܕܠܐ ܒܒܢܝ ܒܐܪ̈ܥܐ ܕܫܒܠܐ ܪ̈ܐܙܢܝܬܐ ܘܐܠܗܝܬܐ. ܬܐܘܪܝܐ ܫܒܝܚܬܐ ܘܡܕܝܢܬܐ. ܕܡܘܕܝܢܐ ܗܘ̇ ܡܕ̈ܝܢܐ ܘܡܕܘܕܝܢܐ. ܕܐܬܘܗܝ ܚܝܠܐ ܡܕܡ ܦܫܝܛܐ ܘܠܐ ܡܡܫܚܢܐ. ܕܡܬܡܬܚܢ ܘܐܢܫܝ[1] ܐܠܗܝܬܐ. ܐܘܣܝܐ ܕܡܬܝ̈ܚܕܢ ܒܗ. ܒܢܝܐ ܕܝܢ ܫܒܝܚܐ ܕܬܠܐܒܐ ܗܢܘܢ. ܐܝܟܢܘܬܐ ܡܕܡ ܕܗܘܘܝܐ ܡܫܘܚܝܢ. ܐܘܪܘܦܛܐ ܠܦܫܛܐ ܘܒܬܐܘܪ̈ܝܗ ܠܡܬܬܘܬܒܘ. ܗܘ̇ ܕܝܢ ܡܪܢ ܐܠܗܝܬܐ ܟܕ ܡܕܒܪܢܐ ܗܘ̇ ܢܘܗܪܐ. ܘܒܗ ܗܘܬ ܡܕܝܢܬܐ ܘܐܠܗܝܬܐ. ܒܪܐܐ ܡܕܡ ܬܫܡܫܬܐ ܘܠܐ ܡܬܡܠܠܢܐ. ܘܗܦܟ ܡܬܚܫܒ ܐܠܗܝܬܐ ܘܡܕܝܢܬܐ: ܬܐܘܪܝܐ ܕܪ̈ܐܙܐ ܡܕܝܢܐ. ܗ̇ܘܝ ܕܝܢ ܠܡܘܫܐ ܪ̈ܐܙܢܝܬܐ ܘܡܕܝܢܬܐ ܪܡܙܐ ܗܘ̇ ܫܒܝܚܐ[2] ܕܐܘܣܝܐ ܕܬܠܐܒܐ ܗܘܢ. ܘܦܩܕܝܢ ܠܗܘܢ ܐܬܐ ܡܕܡ ܕܢܚܙܬܐ. ܕܐܝܬܘܗ̇ ܐܝܟܘܬܗܘܢ ܚܝܘܬܐ ܕܝܠܗܘܢ. ܦܩܕ ܕܝܢ ܠܗܘܢ ܘܐܡܪ̈ܝܢ· ܕܐܝܬ[3] ܗܘ̇ ܡܠܟܐ ܕܬܫܒܘܚܬܐ. ܗܘܢܐ ܕܝܢ ܗܘ̇ ܕܗܘܐ ܡܫܝܚܐ. ܦܩܕ ܡܠܝܠ ܠܡܠܗܘܢ. ܕܒܢܝܐ ܘܡܕܝܢܝܬܐ ܕܐܪܐ ܗܘܢ ܫܒܝܚܐ ܕܡܕܝܢ ܐܬܢܘܡܝܐ ܘܢܠܗܐ ܒܐܡܪܬܐ

1 ܘܐܢܫܝ C   2 ܡܫܒܝܚܐ BC   3 ܕ > C

ܦܩܒܘܬܐ ܡܕܡ ܗܘܝܬܐ ܘܡܦܫܒܬܐ. ܐܝܟܘܬܐ ܗ̇ܝ ܕܐܠܘܪܒܗ ܡܬܬܒܝܢܐ. ܘܒܐܡܬܐ ܒܪ ܠܗܘܢ ܐܡܪ. ܕܡܢܘ ܦܠܪ ܕܒܠ ܐܦܩܘܢ. ܘܕܡܝ ܫܒܝܚܐ ܕܡܬܠܠܬܘܢ. ܐܝܬ ܕܝܢ ܒܪ ܐܣܬܒܠ ܒܒܘܢܝܐ ܬܫܡܫܬܐ ܘܐܠܗܝܬܐ. ܬܐܘܪܝܐ ܡܪܟܒܬܐ ܕܒܠ ܠܫܡܫܐ ܗܘ̇ ܪܘܚܢܐ. ܠܗ ܒܪ ܡܢ ܐܪܒܥܐ ܠܫܡܫܐ ܗܠܝܢ. ܐܠܐ ܡܢ ܫܡܫܐ ܚܝܘܬ. ܕܗܘܢܐ ܕܝܢ ܗܘ̇ ܕܗܘܐ ܡܫܝܚܐ ܐܝܬܘܗ̇. ܠܫܡܫܐ ܗܘ̇ ܚܝܐ ܠܡܬܠ. ܐܝܬܘܗܝ ܕܝܢ ܒܪ ܠܫܡܫܐ ܗܘ̇ ܕܠܒܠ ܡܢ ܙܘܦܐ. ܕܒܬܐ ܡܕܡ ܠܒܢܝܬܐ ܘܡܫܒܠܢܘܬܐ. ܕܠܗ ܠܡܕܡ ܗܘܢܐ ܡܫܬܘܬܐ. ܘܡܫܘܐ ܕܝܢ ܐܦ ܠܐܠܝܢ ܕܬܫܘܬܗܘܢ. ܠܐ ܡܠܝܠ ܒܪ ܡܫܝܚܐ ܡܫܝܚܐ ܗܘ. ܐܡܬܝ ܕܗܘܢܐ ܠܗܠܝܢ ܢܒܘܬܐ. ܡܛܠ ܕܗܘܢܐ ܗܘ ܡܫܝܚܐ. ܕܡܫܝܚܐ ܒܪ ܐܝܬܘܗܝ ܠܡܕܡܥܘ. ܐܝܢܝܢ ܐܦ ܗܘܢܐ ܡܕܡܥ. ܡܕܝܢ ܐܦ ܗܘ ܡܫܝܚܐ ܗܘ. ܘܐܠܝܨ ܠܗ ܕܢܦܘܪܐ ܗܘ[1] ܘܡܕܡܥܒܪܐ ܢܗܘܐ. ܕܐܝܠܝܢ ܕܦܫܝܛܝܢ ܠܡܬܠܒܢܘ ܘܠܡܬܬܡܥܘ. ܗܢܝܢ ܡܚܝܠ ܠܡܐܡܪ. ܕܐܦܫܪ ܫܒܝܩ ܠܐܢܫ. ܘܒܠܗ ܕܒܪܬܐ ܐܫܒܘܩ܀ ܕܒ ܐܘ[2] ܟܪ ܕܠܫܡܫܐ ܗܘܢܐ ܠܫܡܫܐ ܘܦܠܚܢܐ. ܕܒܠ ܡܕܒܫܐ ܠܫܒܚܐ ܡܬܬܦܫܛ. ܐܝܟܐ ܡܕܡ ܡܬܪܠܫܒܚܬܐ ܐܝܬܘܗܝ. ܫܪܪܐ ܕܝܢ ܠܡܐܡܪ ܕܦܠܠܐ[3] ܘܒܘܪܐ ܘܡܦܪܐ. ܕܠܫܡܫܐ ܗܘ̇ ܫܒܝܚܐ ܘܕܠܒܠ ܡܢ ܫܒܚܐ. ܘܡܫܐ ܬܘܒ ܕܡܠܟܐ ܕܒܠܗܝܢ. ܐܝܟܐ ܠܫܒܚܬܐ ܐܝܬܘܗܝ. ܐܦ ܗܘ. ܕܦܫܝܛܬܐ ܗܘ̇ ܫܒܝܚܐ ܘܡܕܝܢܐ. ܕܠܗ ܗܘܢܐ ܒܐܬܪܐ ܗܘ̇ ܕܠܒܠ ܡܫܝܚܘܬܐ܀ ܐܝܬ ܕܝܢ ܐܘ ܪܘܚܐ.

1 > BH   2 ܕܝܢ C   3 ܕܠܐ ܦܠܠܐ B*

ܒܬܬܒܥܪܢܐ. ܘܫܪܐ ܗܘܐ ܠܪܘܚܐ ܘܪܕܝܐ. ܕܒܪܗܘܬ ܠܡܥܒܕܐ ܕܪܘܚܐ ܟܠܗܘܢ، ܡܢܟܘܢ[1]. ܘܡܛܠ ܠܐ ܡܕܡ ܟܠܝܬܐ ܐܝܬ ܠܗ: ܒܟܠ ܡܕܡ ܐܝܟ ܡܫܝܚܐ ܠܡܗܘܐ. ܘܡܟܒܪ ܡܛܠ ܥܘܡܩܐ ܕܗܘܢܐ ܘܬܗܪܬܐ ܡܫܝܚܝܐ. ܡܢܐ ܕܝܢ ܕܫܠܡ ܡܢ ܒܥܒܕܐ ܗܘ ܡܪܝܐ ܡܬܦܢܝܢܐ ܡܛܠ ܦܢܝܬܐ ܟܠܗ ܥܒܝܕܘܬܐ ܘܡܕܒܪܢܘܬܐ. ܕܒܐܬܪܐ ܗܘ ܡܥܡܪܝܢ. ܘܐܬܝܢ ܘܦܩܕܝܢ ܡܢܗܘܢ، ܘܡܛܠ ܐܬܩܝܢ ܠܗ. ܠܟ ܢܦܩܕܘܢ ܟܠܗܘܢ ܡܠܐܟܘܗܝ، ܕܐܠܗܐ. ܦܩܕ ܕܝܢ ܐܢܘܢ[2] ܥܒܝܕܐܝܬ ܘܡܕܝܢܐܝܬ ܘܢܗܘܒ ܥܠܡܐ[3] ܠܥܒܕܘܬܐ ܗ̇ܝ ܕܒܪܝܬܐ ܘܡܕܝܢܘܬܐ.

ܫܠܡܘ ܕܫܪܬܐ. ܥܠ ܡܫܡܫܢܘܬܐ ܕܡܢ ܒܥܒܕܐ.

ܡܫܝܚܐ ܗܟܝܠ ܕܫܠܡ ܡܢ ܒܥܒܕܐ. ܗܘܢܐ ܗܘ ܡܪܝܐ. ܡܛܠ ܡܛܠ ܐܠܗܘܬܐ ܘܡܪܝܘܬܐ. ܥܠܝܠܝܐ[4] ܕܪܒܘܬ ܒܗܘܬܐ ܐܠܗܝܬܐ. ܘܡܛܠ ܡܫܝܚܘܬܐ ܐܠܗܐܝܬ ܘܡܪܝܐܝܬ ܫܪܝܬܐ ܒܗ ܦܠܚܐ ܠܥܒܕܐ. ܐܝܟ ܚܕ ܕܝܢ ܠܪܘܚܐ ܐܠܗܝܐ ܠܥܒܕ̈ܝ ܠܐܘܩܝܢܘܣ ܕܡܬܬܚܝܢ ܒܗ. ܘܐܡܪ[5] ܡܛܠ ܥܠܝܠܝܐ ܡܫܡܠܝܐ ܕܪܥܘܬ[6] ܒܡܕܒܪܢܘܬܐ ܐܠܗܝܬܐ. ܘܡܫܡܫ ܗܘܠ ܒܥܠܝܠܘܬܗ ܬܡܝܗܬܐ. ܢܫܡܬܐ ܘܫܢܝܐ ܠܡܥܒܕ. ܘܡܛܠ ܒܪܐ[7] ܐܝܬܘܗܝ، ܘܡܦܩܕ ܥܠ ܐܝܟ ܕܢܒܥܐ. ܘܦܩܕ ܗܘܐ ܫܡܘܥܐ ܘܕܝܢܐ: ܥܠ ܐܘܩܝܢܘܣ ܟܠܗܝܢ ܕܒܪ̈ܝܐ. ܘܒܪܐ ܘܩܢܝܐ[8]

1 ܡܢܟܝ BCH 2 ܗܘܬ H 3 + ܒܐܪܐ CH 4 ܥܘܒ̄ H
5 ܘܐܡܪܝ C** 6 + ܒܡܘܬܐ H 7 ܒܐܪܐ B 8 ܘܡܫܝܚܐ BC**H

ܘܦܩܕ ܘܡܗܝܡܢ. ܘܠܗ ܡܛܠ ܢܬܦܢܐ ܥܠ ܒܪܘܟ: ܘܠܗ ܢܦܕܐ ܥܠ ܠܟܢ. ܘܡܛܠ ܡܦܪܕܬܐ ܕܒܝܫܬܐ ܒܫܘܒܚܐ ܐܦ ܡܢ ܗ̈ܘܢܐ ܟܠܗܘܢ ܕܒܦܪܐ. ܕܒ ܗܟܝܠ[1] ܒܪ̇. ܕܡܫܝܚܐ ܗܟܝܠ[2] ܗܫܐ ܠܐ ܡܬܦܠܓ. ܡܬܦܠܓܝܢ ܕܝܢ ܡܛܠ ܗ̈ܘܢܐ ܐܠܝܢ ܕܠܡܫܘܬܐ ܡܫܬܘܝܢ. ܘܡܛܠ ܠܝܬ ܠܗܘܢ ܡܫܝܚܐ ܪܫܐ: ܡܛܠ ܕܡܫܝܚܐ ܕܕܒܪ̈ܐ ܐܝܬܘܗܝ، ܪܫܐ: ܐܠܝܢ ܠܒܪ ܕܐܬܬܒܝܪܘ. ܠܐ ܡܛܠ ܐܝܬܘܗܝ، ܠܗܘܢ ܡܫܝܚܐ[3] ܪܫܐ. ܠܐ[4] ܡܕܡ ܐܝܬܘܗܝ، ܡܫܝܚܐ. ܐܠܐ ܗܘܢܐ ܕܡܬܕܒܪܐ. ܗܘ ܠܒܪ ܡܢܝܐ[5] ܠܡܐܡܪ. ܕܐܬܝܗܒ[6] ܠܗ ܥܠ ܥܘܠܦܢ ܕܡܫܡܫܢܐ ܘܒܐܪܟܐ. ܘܗܘܒ[5] ܡܢܝܐ ܠܡܐܡܪ. ܕܡܫܡܫܢܐ ܐܝܟ[7] ܒܒܪܐ ܐܬܗܢܝܢ: ܐܢܐ ܕܝܢ ܐܝܟ ܡܕܒܪܐ ܟܠ ܒܝܬܗ. ܘܗܘܒ ܕܠܐ ܥܒܕ ܐܒܐ ܒܥܘܒܕܐ ܗܘ ܕܐܝܬ ܗܘܐ ܠܝ[7] ܠܘܬܗ[8] ܡܢ ܩܕܡ. ܘܕܠܝܬ ܐܠܗܐ[9] ܐܚܪܝܢ[7] ܠܒܪ ܡܢܝ. ܐܢܐ ܡܫܡܫܢܐ ܐܢܐ ܘܐܢܐ ܚܕܡܐ ܐܢܐ. ܡܬܡܪܒ[10] ܕܝܢ ܡܛܠ ܗܘܢܐ ܐܠܗܝܬ[11]. ܗܘ ܕܗܘܐ ܡܫܝܚܐ ܬܐܘܪܝܐ ܕܠܝܬܐ[12] ܠܡܥܒܕ. ܘܪܘܚܬ ܡܪ̈ܝܐ ܥܒܝܕܐ ܕܐܘܪܘܦܝܐ ܕܪܘܚ ܠܢܦܫܐ ܕܠܟܠ ܡܢ ܥܡܠܐ. ܕܟܠ ܡܕܡ ܢܬܬܦܩ ܒܡܫܗ ܐܠܗܝܬ ܘܡܪܝܐܝܬ ܒܝܕܐ ܗܘ ܕܡܫܝܚܝܢ ܠܗ. ܘܒܪܐ ܗܘܐ ܐܠܗܝܬ ܠܐܘܩܝܢܘܣ ܕܡܫܝܚܝܢ ܐܬܒܪܝ

1 + ܘܐ C 2 > BC 3 after ܡܛܠ BH 4 pr ܡܕܡ BCH
5 ܘܗܘܒ . . . . ܡܢܝܐ > C 6 ܕܐܬܝܗܒܘ H 7 > H
3 ܠܗ H: ܠܘܬܟ B 9 ܐܠܗܝ A ?: ܐܠܗ C 10 ܡܬܡܪܒܝܢ B
11 read ܐܠܗܝܐ H 12 ܕܠܝܬܢ B

ܡܦܠܐܘܢ ܕܐܪܒܥܐ. ܕܥܠ ܒܥܘܬܗ ܕܡܪܝ̱.

ܐܝܟܐ ܕܝܢ[1] ܒܪ، ܒܠ ܒܥܘܬܐ ܗܘ ܡܕܝܢܐ ܐܡܪ ܐܢܐ. ܕܠܐ ܐܝܬ ܡܢܟ ܠܡܐܢܫ. ܐ̱ ܠܒܥܘܬܐ ܗܘ ܡܕܝܢܐ ܠܐ ܢܬܘܬܐ. ܕܐܝܬ ܕܝܢ ܡܒܥܘܬܝܬܐ ܕܬܪ̈ܬܝܢ ܡܕܒܪܐ ܗ̇ܝ، ܠܝ ܡܢ ܡܪܢ̱ ܠܡܐܠܦ. ܟܕ ܒܪ[2] ܠܡܫܒܚܬܐ ܗ̇ܝ ܕܫܠܝܚܐ. ܬܐܘܪܝܗ ܕܒܥܘܬܐ ܗܢܐ ܦܓܠܡ ܗܘܐ. ܡܕܝܐ ܐܡܪ. ܐܝܬ ܠܝ ܒܪ ܡܒܥܘܬܐ ܕܐܡܪܬ. ܐܡܪܐ ܕܐܝܬܘܗ̱ ܠܐ ܡܕܥܝܢ ܐܝܬܘܗ̱ ܠܗ̇. ܠܐ ܓܝ ܐܡܪܘ ܗܘܘ ܫܠܝܚܐ. ܕܝܠܝ ܡܪܢ̱ ܫܬܝܩ[3] ܕܒܥܘܬ. ܚܠܦ ܗ̇ܝ ܒܪ ܕܥܠ ܡܒܥܘܬܝܬܐ ܗ̇ܝ ܕܬܪ̈ܬܝܢ ܐܡܪ. ܕܠܗ ܗܘܢܐ ܐܠܗܝܐ ܡܫܬܘܡ. ܒܐܬܪ̈ܘܬܐ ܕܠܒܠ ܡܢ ܫܡܝܐ. ܒܗ ܒܪ ܡܫܬܘܡ ܗܘ̈ܢܐ ܒܪܘܚܐ ܘܒܢܘܪܐ ܠܡܒܥܘ ܘܠܐ ܒܦܘܡܐ.

ܡܦܠܐܘܢ ܕܚܡܫܐ. ܕܥܠ ܒܥܘܬܐ ܘܒܥܘܬܐ.

ܐܝܬ ܕܝܢ ܐܣܛܠ ܐܠܗܝܬ ܘܪܘܚܢܝܬ ܬܐܘܪܝܐ ܕܥܠ ܒܥܘܬܐ ܗܘ ܕܒܦܘܡܐ. ܫܡܥ ܕܝܢ[4] ܘܠܘܩܒܠ. ܐܡ̱ܪܬ، ܕܠܬܐܘܪܝܐ ܗܕܐ ܡܫܠܡ ܗܘܐ. ܐܝܟܐ ܠܡ ܡܒܥܘ ܐܝܟܐ ܠܗ̇ܘ̱[2] ܒܦܘܡܐ. ܡܫܡܫܐ ܕܝܢ ܒܪܘܚܐ ܘܒܢܘܪܐ. ܚܠܦ ܬܠܬܐ ܡܕܝܢ ܐܬܬܗ̇ ܠܝ ܐܘ ܒܪ، ܕܒܥܘܬܐ ܕܒܦܘܡܐ ܒܥܘܬܐ ܗܘ ܕܦܓܪܐ. ܪܐܙܐ ܕܝܢ ܐܝܬܘܗܝ ܗܘ ܒܠܫܢܐ[5] ܘܠܦܘܡܐ..

1 + ܐܘ C 2 > C 3 ܫܬܝܩ II 4 > A* 5 after ܕܝܢ C

ܕܒܥܘܬܐ ܗܘ ܫܒܝܚܐ ܘܫܪܝܪܐ. ܕܠܗ ܡܫܬܘܡ ܗܘܢܐ ܒܠܗܘܢ ܐܠܗܝܐ: ܒܐܬܪܐ ܗܘ ܕܠܒܠ ܡܢ ܫܡܝܐ. ܢܩܒܐ ܕܝܢ ܡܕܡ ܒܫܡܝܐ ܠܡܒܥܘ. ܟܕ ܬܗܘܐ ܕܒܥܐ ܠܝ ܕܗܕܐ ܗ̇ܝ، ܫܪܝܪܬܐ ܘܡܕܝܢܬܐ.. ܡܒܥܘܬܝܬܐ ܪܒܬܐ ܘܐܠܗܝܬܐ. ܗܕܐ ܕܝܢ ܬܒܥܘܬܐ ܢܗ̇ܒܐ. ܗ̇ܝ ܕܝܢ ܕܠܒܠ ܒܥܡ ܦܓܪܐ ܡܫܝܚܐ. ܐܝܬ ܕܝܢ ܐܘ ܒܪ: ܕܠܒܠ ܐܬܪܒܐ ܘܠܐ[1] ܕܒܐܪܒܐ. ܫܒܘܩ ܡܒܠ ܦܘܡܐ ܘܠܫܪܪܐ ܐܬܒܘܩ. ܐܪ̈ܦܐ ܒܢ̈ܝܐ ܕܡܬܐܫܪ ܘܡܬܚܒܠ ܘܡܢ ܦܘܡܗ ܡܫܬܪܐ. ܘܐܬܪ̈ܠܐ ܪܒܐܝܬ ܘܐܠܗܝܬ ܠܡܒܥܘܬܝܬܐ ܕܒܝܬܐ ܘܡܕܝܢܬܐ. ܗ̇ܝ ܕܠܝܬ ܒܗ̇ ܡܕܡ ܡܢ ܒܢܝܐ ܕܗܘܠܐ. ܡܐ ܗܟܝܠ ܕܠܒܪ̱ ܬܫܒܚ. ܕܠܒܪ̈ ܘܒܪ، ܐܡܪ. ܕܒܦܘ، ܬܫܬܘܢ̱: ܘܡܒܥܘܬܝܬܐ ܕܐܝܟܐ ܒܥܕ ܐܝܟܐ ܬܒܥܘܢ̱: ܐܣܛܠ ܡܒܠ ܪ̈ܐܙܢܝܬ ܘܐܠܗܝܬ. ܬܐܘܪܝܐ ܫܒܝܚܬܐ ܕܡܒܥܘܬܝܬܐ ܗ̇ܝ، ܕܒܗ̇ ܒܥܕܢ ܗܘ̈ܢܐ[2] ܘܡܬܕܡܫܝܢ ∵ ܗܘܢܐ ܡܒܠ ܐܠܗܝܐ ܡܢ ܒܬܪ ܡܫܘܬܐ ܕܬܪ̈ܬܝܢ. ܡܬܬܘܒ ܪ̈ܐܙܢܝܬ ܘܐܠܗܝܬ ܠܘܬ ܒܥܘܬܐ ܗ̇ܘ ܡܕܝܢܐ ܠܡܐܬܬܐ. ܫܪܐ ܒܪ ܠܪܫ ܒܡܘܪܐ ܐܠܗܝܐ. ܗܘ ܕܠܗܠܡ ܡܫܡܫ. ܕܐܬܬܐ ܡܕܡ ܕܒܥܘܬܐ ܡܫܘܐ ܠܗ. ܒܐܡܪܬ ܒܪ ܦܪܩ ܐܝܕܐ ܕܠܒܘܬܗ ܠܡܗܪܒ ܠܗ. ܒܐܬܪܐ ܡܕܡ ܕܡܫܝܚܐ. ܡܬܠܒܫ ܕܝܢ ܡܒܠ ܐܦ ܗܘܢܐ ܠܒܥܘܬܐ ܗܘ ܡܕܝܢܐ ܠܡܗܪܒ. ܘܒܥܕ ܡܒܠ ܐܠܗܝܬ ܘܡܕܝܢܝܬ. ܒܥܘܬܐ ܗܘ ܡܕܝܢܐ ܘܫܒܝܚܐ. ܘܡܒܠ ܡܬܠܒܫܢܐ ܠܗ ܐܠܗܝܬ ܘܡܕܝܢܝܬ. ܬܐܘܪܝܐ ܗ̇ܝ،[3] ܕܐܬܠܒܫܬ ܠܡܒܥܘܬܐ

1 + ܗܕܐ C 2 > H 3 ܗܕܐ A (dittography)

ܒܗܘܢ ܠܡܒܥܝܘ. ܡܬܬܘܚܡܝܢ ܚܢܢ ܒܟܠ ܗܘܝܐ ܐܠܗܝܐ ܘܡܣܝܡ ܘܡܬܚܫܒܝܢ ܠܗ. ܐܝܟ ܕܝܢ ܝܠܘܦܬܗ[1] ܐܣܝܪܬܐ ܠܐܠܗܘܬܐ ܡܩܪܒ ܐܢܐ. ܒܟܠ ܗܘ̈ܢܐ ܒܠܚܘܕܝܗܘܢ ܐܠܗ̈ܝܐ. ܐܡܬܝ ܕܠܚܝܘܬܐ ܗ̇ܝ ܡܬܚܫܒܐ. ܢ̈ܒܝܐ ܕܝܢ ܕܚܝܘܬܐ ܦܘܪܫܢܘܬܐ. ܡܝܬ ܠܒ. ܐܦ ܗܝܢ. ܕ̈ܚܠܝܢ ܕܝܢ ܠܒ ܗܟܐ ܒܡܫܬܘܕܥܘܬܗܘܢ ܡܢ[2] ܗ̇ܢܘܢ ܕܒܚܝܘܬܐ ܠܒܪܝܬܐ. ܗܘܝܐ ܕܝܢ ܐܠܗܝܐ. ܐܝܬܝܐ ܒܗܘܢܐ ܒܫܡܝܐ ܡܢ ܡܕܝܢܬܐ ܒܪܝܫܐ ܠܬܡܢܝܐ. ܫܪܒ ܕܝܢ ܐܦ ܠܚܝܘܬܐ ܗ̇ܝ ܡܕܝܢܬܐ. ܒܐܡܬܝ ܚܢܢ ܡܬܬܦܩܝܢ. ܕܠܐ ܬܘܣܦܬ ܚܢܝܢ ܒܠܚܘܕܘܗܝ. ܡܢܐ ܕܝܢ ܕܠܚܝܘܬܐ ܕܡܕܝܢܬܐ ܒܢܦܠܐ. ܗܟܐ †ܡܫܟܚܐ ܘܡܒܝܐܝܬ† ܡܢ ܢ̈ܓܪܐ ܕܒܐܬܪܐ ܗܘ ܡܬܕܝܢܝܢ. ܒܗ ܕܝܢ ܒܘܪܟܐ ܗܘ ܚܝܠܐ ܢܒܬܐ. ܒܡܕܝܢܐ ܠܚܝܘܬܐ ܕܡܕܝܢܬܐ ܘܬܬܒܪ[3] ܘܠܐ ܢܣܘܩ ܘܒܡܫܝܢܐ ܢܦܠ. ܗܢܝܢ ܚܢܢ ܡܬܬܘܪܒܝܢ ܒܠܗܘܢ ܐܝܟ ܣܪ ܚܢܢ ܘܡܫܩܘ ܫܡܗܘܢ ܒܐܪܒܥܐ. ܘܫܘܒܚܗ ܒܟܦܪܐ ܢ̈ܦܠܘ. ܘܡܬܚܠܦܝܢ ܡܬܦܬܚܐ ܒܟܠ ܡܬܥܒܕܢܐ ܘܠܠܝܐ ܒܟܠ ܢ̈ܦܪܐ. ܘܡܬܬܝܠܝܢ ܒܠܚܘܕ ܐܝܟ ܣܪ. ܘܡܬܚܫܒܝܢ. ܘܡܢܐ ܕܐܪܒܥܘܗܝ ܢܐܡܪܘܢ ܐܗܐ ܐܗܐ ܫܦܝܪ ܗܘ ܚܝܠܝ. ܘܬ ܡܚܝܠ ܢܒܘܥ ܘܫܪܐ ܠܗ[4]. ܠܫܪܒ[5] ܐܪ̈ܥܬܐ. ܘܠܕܐܦܢ[6] ܡ̈ܠܠܝܢ. †ܕܗܠܝܢ[7] ܚܢܢ ܡܕܠ[8] ܗܘܝܐ ܐܠܗܝܐ: ܡܢ ܢ̈ܒܝܐ ܕܚܝܘܬܐ ܕܒܪܝܬܐ. ܒܥܒܕܐ[9] ܕܡܫܡܠܝܘܬܐ ܡܬܚܫܒܬܐ. ܗܢܝܢ ܢܦܠܐ ܡܫܝܚܐ ܗܘܝܐ ܪܒܐ ܒܟܠ ܗܘܝܐ ܗܘ ܕܢܦܠ.

1 ܝܠܘܦܬܐ H 2 + ܢ̈ܒܝܐ H 3 ܘܬܬܒܪ CH 4 ܒܗ H 5 ܒܫܪܒ H 6 ܘܐܦܢ H 7 read ܗܠܝܢ CH 8 ܡܕܠ A* ? 9 + ܕܝܢ A

ܗܢܝܢ ܢ̈ܒܝܐ ܗ̇ܢܘܢ ܕܢܦܠܘܢ ܘܡܬܬܘܕܪܘܢ[1] ܘܡܬܪܒܘܢ ܡܢ ܡܕܡܗܘܢ. ܘܒܟܪ ܒܠܚܘܕܝܗܘܢ ܐܬܐܡܪܬ. ܢܬܪܒܘܢ ܡܐܢ̈ܘܗܝ ܡܢ ܡܕܡܗܘܢ. ܘܐܝܟ ܦܘܢܐ[2] ܕܒܟܘܬܐ[2] ܢܬܛܠܠܘܢ. ܗܢܝܢ ܢܦܬܘܢ ܬܪ̈ܬܝܢ ܬܡܗܘܢܐ ܠܚܣܝܘܬ ܝܕ̈ܥ ܗܘܝܐ ܗܘ ܡܠܠܢܐ. ܗܘ ܕܝܢ ܗ̇ܘ ܒܫܡܝܐ ܢܦܩܘܢ ܐܪܒܥܐ ܐܣܝܪܬ ܥܘܒܕܘܗܝ ܒܐܦ̈ܝ. ܚܒܝܒܝ ܡܦܪܝܐ ܡܛܠ ܕܛܒܥܐ ܗܘ ܛܒܥܘܬܟ. ܡܛܠ ܕܡܢ ܐܘܣܝܐ ܦܪܫܬ. ܘܬܘܒ ܢܐܡܪ. ܕܐܦ ܡܢ ܬܗܘܡܐ ܕܐܪܒܥܐ ܬܗܘܡܐ ܬܗܘܡܢܝ. ܘܬܘܒ ܕܐܡܪ ܫ̈ܢܝ ܡܢ ܣܓܝܐܐ ܡܪܢܐ ܐܠܗܐ. ܢܫܬܬ ܚܢܢ ܠܬܫ̈ܬܝܬܗ ܕܐܪܒܥܐ ܘܦܘܪܒܝ ܣܪ̈ ܚܢܢ. ܡܫܝܚܐ ܕܝܢ ܢܐܡܪ ܒܐܦܝܗ ܕܗܘܝܐ ܗܘ. ܢܦܠܘܗܝ ܕܐܪܥܬܐ ܘܐܠܗܝܬܐ ܡܢ ܒܗܘܡܐ ܗܢܘܢ. ܕܠܬܝܬ ܡܢ ܐܪܒܥܐ. ܘܢܗܘܐ ܡܛܠ ܐܝܟ ܡܒܥܬܐ ܕܢܝܐ. ܘܐܝܟ ܘܡܢܐ ܕܡܬܝܢܝܢ. ܒܐܡܬܝ ܚܢܢ ܘܫܪ̈ܝܬܐ. ܗ̇ܝ ܗ̇ܝ ܫܘܒܠ. ܒܪ ܕܝܢ ܗܠܝܢ[3] ܗܦܟܐ ܢܫܡܪ ܗܘܝܐ. ܢܦܪܐ ܡܛܠ ܒܫܘܪܬܐ: ܐܘܪܚܗ ܡܕܡܬܐ ܠܒܐܝܫ. ܘܠܐܬܪܐ ܗܘ ܕܫܡܝܐ ܠܡܣܩ. ܘܡܬܬܚܝܢ ܡܛܠ ܒܫܝܐ ܒܐܬܪܗ. ܕܛܠܝܐ ܚܢܢ ܒܪܡܐ ܠܐܬܪܐ ܗܘ ܕܒܗ ܕܘܒܐ ܚܒܪ ܗܘܐ. ܣܡܐ ܚܢܢ ܒܝܦܫܗ. ܕܠܐ ܡܛܠ ܐܝܬܘܗܝ، ܒܗ ܐܝܠܢܐ ܗܘ. ܕܡܬܛܠܠܬܗ ܢܦܫ ܗܘܐ. ܘܡܛܠ ܡܬܒܫܡ ܒܒܣܡܐ ܗܘ ܐܠܗܝܐ. †ܕܢܝܫ[2]† ܠܐܘܬܗ ܡܕܡܝܬܐ. ܒܐܡܬܝ ܚܢܢ ܐܬܐ ܡܕܘܡ ܕܢܒܥܐ †ܠܦܝܢ[4]†. ܡܬܒܪܐ ܕܝܢ ܠܒ ܗܟܐ ܥܒܝܕܘܬܐ ܘܐܠܗܝܘܬܐ ܡܢ ܡ̈ܠܐܟܐ ܗ̇ܢܘܢ ܕܒܐܬܪܐ ܕܘܒܝܐ ܡܫܬܡܫܝܢ.

1 ܘܡܬܬܘܕܪܘܢ H 2 A obscure 3 > C* 4 A obscure: ܠܦܝܢ C ?

ܢܦܠܐ[1] ܗܘܢܐ ܗܿܘ ܐܠܗܝܐ ܒܬܘܬܒܐ ܗܿܘ ܕܒܗܘܢ. ܒܬܪ ܕܝܢ ܐܦ[2] ܢܦܝܠ ܡܢ ܦܪܕܗ. ܡܛܠ ܕܝܢ ܡܬܦܪܥܐ ܘܡܬܚܫܒ. ܕܠܡܢܐ ܒܥܬܐ ܠܐ ܡܬܦܠܓܐ. ܗܕܝܢ ܚܙܘܦ ܐܠܗܝܬ ܘܪܘܚܢܝܬ. ܘܬܘܒܢܐ ܠܬܚܬ ܘܒܐܪܥܐ ܚܘܪ. ܗܕܝܢ ܢܒܝܗܘܢ ܠܐܠܗܐ ܡܢ ܬܫܘܒܚܬܐ[3] ܬܫܒܘܚܬܐ. ܕܚ̈ܢܢܗܘܢ ܡܫܪܪܝܢ ܘܢܩܠ ܡܛܠ ܒܦܘܫܒܐ ܦܢܝܬܐ ܕܡܕܝܐ ܢܒܥ ܠܗ ܠܐܠܗܐ. ܒܬܪ ܕܝܢ ܡܬܚܫܒ ܕܠܐ ܡܟܝܐ ܒܥܬܐ ܠܡܐܒܕ. ܒܒܐ ܕܒܦܪܐ ܐܝܬ ܠܗ. ܠܐ ܕܝܢ ܡܟܝܐ ܒܦܪܐ ܠܡܒܦܪ: ܐ ܠܐܬܪܗ ܠܐ ܢܣܦܬ ܀

ܡܐܡܪܐ ܕܬܠܬܐ. ܕܥܠ ܡܕܒܪܢܘܬܐ ܕܐܠܗܘܬܐ.

ܡܕܒܪܐ[4] ܗܘܢܐ ܐܠܗܝܐ ܕܡܕܒܪܢܘܬܐ ܠܒܪܝܬܗ ܢܒܥ. ܘܫܒܩ ܐܘܪܚܐ ܗ̇ܝ ܢܦܫܝܬܐ. ܕܡܕܒܪܢܐ[5] ܐܠܗܝܬ ܘܪܘܚܢܝܬ ܒܪ ܠܦܘܬ ܐܝܬܘܬܐ ܘܡܕܒܪܢܘܬܐ. ܗܠܝܢ ܕܝܢ ܦܩܕܪ ܒܫܡܐ ܫܠܝܚܐ ܘܡܕ̈ܒܪܢܐ. ܠܦܘ ܕܝܢ ܗܠܝܢ ܡܬܬܒܥ ܫܠܝܚܘܬ: ܥܠ ܕܠܐܘܪܚܐ ܗ̇ܝ ܕܠܡܕܒܪܢܘܬܗ. ܫܒܩ. ܡܬܠܒܒ ܕܝܢ ܠܦܘ ܗܕܐ ܡܕܒܪܢܘܬܐ ܘܐܠܗܝܘܬܐ ܡܢ ܡ̈ܠܐܟܐ ܢܦܩ، ܡܦܩܪܬܐ. ܗܠܝܢ ܕܡܐܪܘܬܐ ܕܡܕܒܪܢܘܬܗ. ܐܦ ܗ̇ܘ ܕܝܢ ܡܫܬܘܕܥ ܠܗ. ܘܡܚܡ ܕܝܢ ܘܡܕ̈ܒܪܗ ܐܦ ܥܠ ܕܠܐܬܪܐ ܕܠܗܘܒܠܐ ܚܝܬ. ܘܐܝܟ ܕܗܘܐ ܐܦ ܗ̇ܘ ܐܚܪܢ. ܕܦܘܪܕܢ[6]

1 ܢܦܬܐ H 2 ܘܐ A: > B 3 ܬܫܒܘܚܬܐ BCH 4 + ܕܝܢ C
5 ܕܡܕܒܪܢܐ H 6 ܕܦܘܪܕܢ A*C*

ܕܠܐ ܐܦ̈ܠܐ ܒܝܘܡܬܗ ܕܡܪܢܐ. ܘܐܦ ܗܠܝܢ ܢܦ̈ܫܬ ܠܡܕܢܐ ܡܛܠ ܚܕ ܐܝܬܐ. ܘܬܘܒ ܕܝܢ ܐܡܪܬ، †ܕܠܦܘܩܐ†[1] ܢܦܠܐ. ܢܒܥܐ[2] ܒܫܡܐ ܘܢܐܡܪ. ܡܢܐ ܚܠܦܝܗܘܢ ܡܫܡ̈ܫܢ ܡܪܢܐ. ܗܦܟܬ ܢܦܫ ܘܐܬܪ̈ܚܩܬ ܠܪ̈ܘܡܗ ܕܡܪܢܐ. ܢ̇ܦܩ ܕܝܢ ܥܠ ܟܠܗ ܒܡܕܒܪܢܐ ܗܘ̇ ܬܫܒܘܚܬܐ ܘܐܠܗܝܐ. ܗܝܡܢܘܬ ܦܠܓܬܐ ܕܐܬܪ̈ܘܬܐ ܗܘܝܢ ܕܠܟܠ. ܘܢܒܥܐ ܒܫܡܐ ܘܢܐܡܪ. ܥܠ ܢܗܘܪܬܐ ܕܒܟܠ ܬܘܡ ܡܬܘܡ[3] ܘܒܓܡ[3] ܥܠ ܒܡܕܒܪܢܗ[4] ܕܢܦܫܢ. ܡܕܒܪܢܘܬܗ ܕܡܠܟܐ ܪܒܐ. ܡܢܐ ܕܝܢ ܕܠܟܠܗܘܢ ܢܐܬܐ. ܗܕܝܢ ܢܐܡܪ ܐܡܪܬ، ܐܬܪܐ ܐܚܪܢܐ ܐܩܘܦ. ܡܫܪܐ ܡܛܠ ܠܢܦܫܬ ܠܐܬܪ̈ܘܬܐ ܕܠܬܚܬ ܡܢ ܐܪܥܐ. ܘܒܐܡܪܬ ܐܡ̈ܪܐ[5] ܥܠܝܫܬ ܒܗܘܬܝ ܐܢܫܐ ܐܠܗܫܗ. ܐܫܝܟܬ ܬ̈ܟܠܝ. ܐܢܫܐ ܐܦܠܘ ܐܬܝܡ. ܡܢܐ ܕܝܢ ܕܠܐܪܥܐ ܢܒܥܪ ܡܫܪܐ ܡܛܠ ܡܢ ܡܕܒܪܢܐ ܠܡܐܬܐ. ܕܟܠܗܘܢ، ܒܬܪ ܡܬܠܬܐ ܐܚܪܢܐ. ܕܡܢ ܡܕܒܪܢ ܫܡܫܐ ܢܗܪܐ. ܢܗܪܐ ܕܝܢ ܐܦ ܠܥܝܪܐ ܦܠܓܬܐ ܕܫ̈ܐܕܐ. ܐܝܠܝܢ ܕܒܐܬܪܐ ܗܘ ܥܘܠܦܢܐ ܦܝܫ. ܘܡܬܬܪܒ ܡܛܠ ܒܫܐܦܐ ܘܒܡܫܒܚܐ. ܫ̈ܐܕܐ ܗ̇ܢܘܢ ܠܡܦܠܛ. ܡܫܒܚ ܕܝܢ ܠܫ̈ܐܕܐ ܕܒܐܬܪܐ ܕܡܕܝܢܐ ܕܦܫܝܩ ܠܡܫܪܒ. ܠܫ̈ܐܕܐ ܕܝܢ ܕܒܦܫܬܐ ܕܬܫܒܚܐ. ܡܫܒܚ ܕܐܦ ܗܠܝܢ ܦܫܝܩ. ܘܕܠܝܠܝܢ ܐܦ ܡܢ ܐܘܩܝܢܘܣ ܒܠܗܝܢ ܕܫ̈ܐܕܐ. ܐܝܟ ܕܝܢ ܒܪ، ܐܕܕܗܪ ܠܟ ܐܦ ܗܟܢ ܡܢ ܫ̈ܐܕܐ ܗ̇ܢܘܢ ܕܒܦܫܬܐ ܗ̇ܝ، ܚܪܫܘܬܐ. ܘܢܒܪ[6] ܐܢܐ ܠܐܘܟܠܐ ܗ̇ܝ. ܕܐܦ ܗܟܢ ܦܓܥܐ ܘܠܐ ܡܫܬܒܚܪܐ. ܘܒܫܡ ܗܟܢ ܠܗܘܢܐ ܐܠܗܝܐ ܡܪܟܒܐ

1 read ܕܠܦܘܩܐ CH 2 ܢܒܥܐ H 3 ܐܬܘܒ ܐܒܟܒܐ C
4 ܒܡܕܒܪܢܗ H 5 ܢܐܡܪ C 6 ܘ > C

ܡܨܥܝܐ. ܡܬܠܠܐ[1] ܕܝܢ ܥܠ ܗܘܢܐ ܐܠܗܝܐ. ܘܟܠܗ ܐܢܫܐ ܡܢܗ ܬ̈ܠܝܐ ܥܬܝܕܐ ܕܠܡܦܩܘܬܐ[2]. ܗܢܘ ܕܝܢ ܢܗܘܪܐ ܗܘ ܡܫܡܠܝܐ ܕܢܚܬ ܗܘܐ ܥܠܘܗܝ[3]. ܘܡܫܡܠܝܐ ܗܘܬ ܒܫܡܝܢܘܬ ܚܘܝܗ ܒܡܫܡܠܝܐ: ܠܚܝܘܬܗ ܚܝܘܗ ܐܠܗܝܐ[4] ܕܗܘܢܐ[4]. ܠܐ ܟܕ ܚܘܝܗ ܒܐܬܪܐ. ܐܝܟܐ ܕܡܬܚܘܐ ܒܟܠܗ. ܒܬܪ ܕܝܢ ܟܠܗ ܟܠܝܬܐ ܚܝܬܐ ܠܐܕܡ ܡܟܝܪܐ. ܕܒܗܘܢܐ ܕܐܬܒܥܠ ܡܢܗ ܡܠܬܐ ܬܡܢܬ. ܗܢܘ ܕܝܢ ܟܕ ܗܘ ܗܟܢ ܢܡܘܣܐ ܠܗܘܢܐ ܐܠܗܝܐ ܡܬܚܝܠܐ. ܘܗܟܢ ܢܡܘܣܐ ܕܬܪܝܢܐ ܥܠܘܗܝ ܕܠܐ ܠܡ ܬܫܪܘܒ ܘܠܐ ܬܬܠܦ. ܒܗܘܢܐ ܟܕ ܕܐܬܟܠܬ[5] ܡܢܗ ܡܠܬܐ ܬܡܢܬ. ܒܗ ܗܠܝܢ ܒܝܫܐ ܗܘܢܐ. ܢܬܚܫܒܗ[6] ܠܟ ܘܢܬܦܠܫ. ܘܢܗܒܐ ܒܫܥܐ[7] ܘܢܐܡܪ. ܕܗܘܐ ܐܢܐ ܒܪܥܝܐ: ܢܦܠ ܡܢ ܗܘܢܐ ܢܩܝܦܐ. ܘܬܘܒ ܘܢܩܒ ܐܢܐ ܘܦܠܓܐ[8] ܠ. ܕܠܐ ܡܫܬܡܥܐ ܠܦܬܐ ܠܡܫܪܐ ܒܗ. ܘܡܛܠ ܢܐܡܪ. ܐܝܟ ܦܘܠܓܐ ܡܣܬܪܐ ܡܢܗ[9] ܠ. ܘܡܫܪܐ ܡܛܠ ܗܘܢܐ. ܐܟܘܢܐ ܕܬܘܡ ܠܡܥܒܕ ܥܡ ܐܠܗܐ ܗܘ ܕܬܒܥܐ. ܒܐܡܬ ܟܕ ܠܢܠܘܒܐ ܡܕܡ ܢܥܒܕ[10]: ܕܐܡܪ ܠܗ ܕܦܘܫܘ ܐܠܗܐ ܘܫܠܡܘܗܝ. †ܒܣܘܪ.[11]† ܥܪܘܩܘܗܝ ܕܝܢ ܒܐܪܒܥܐ ܦܫܝܛ. ܘܬܘܒ[12] ܕܝܢ[13] ܢܐܡܪܘܢ ܠܗ. ܕܦܘܫܘܟ ܚܙܘܪ ܐܟܘ[14] ܠܚܕ ܐܦܪܝܐܠ ܬܫܝܬܐ. ܬܘܒ ܕܝܢ ܢܥܒܕ[15] ܕܐܡܪܝܢ[16].

1 so AB marg. ܡܬܠܠܐ B*CH 2 ܕܠܡܦܩܬܐ C: ܕܠܡܦܩܘܬܐ B
3 before ܕܢܚܬ C 4 read ܕܗܘܢܐ ܐܠܗܝܐ H 5 ܕܐܟܠ ܐܢܬ C: ܕܐܬܟܠܠ BH 6 ܢܬܚܫܒܗ C 7 > C 8 + ܗܝ BCH 9 ܡܢܗ H
10 ܢܥܒܕ BCH 11 read ܒܣܘܪ ܥܪܘܩܘܗܝ? 12 ܘ > C 13 + ܘ C
14 > CH 15 ܢܥܒܕ CH 16 + ܠܗ C

ܚܘܪ ܘܐܒܕܪ ܠܡܪܢܐ ܒܡܘܠܕܬܐ ܕܠܟ. ܡܛܠ ܕܝܢ ܒܬܫܡܫܬܐ ܚܝܠܬܢܝܬܐ ܢܒܥܐ[1] ܘܢܐܡܪ. ܠܒܐ ܕܒܢܐ ܒܪܝ ܒܝ ܐܠܗܐ. ܒܗܘܢܐ ܗܘ ܢܦܘܩ ܚܘܦܪܐ ܡܢ ܟܘܪܗ ܕܐܪܥܐ. ܘܢܦܪܘܩ ܢܘܪܐ ܡܢ ܟܘܪܗ. ܠܗܘܢܐ ܕܝܢ ܐܠܗܐ ܢܐܡܪܘܢ: ܐܘܕܚ[2] ܒܢܘܪܐ ܥܒܘܕܗ. ܗܠܝܢ ܒܝܫܐ ܠܡܠܐܟܐ ܫܒܝܚܐ. ܕܡܦܘܩܗ ܫܒܝܩ ܘܐܘܚܕ ܒܐܝܕܗ. ܗܘ ܕܝܢ ܠܡܦܩܐ ܗܘ ܢܗܘܐ ܥܐܠ ܕܢܬܦܗܒ[3] ܠܗ. ܘܡܫܪܐ ܠܗܘܕܡ ܦܬܓܡܐ ܠܦܬܓܡܐ. ܗܠܝܢ ܐܦ ܦܩܘܕܐ ܡܦܩܝܢ. ܢܬܦܩܡ ܕܝܢ[4] ܟܕ ܒܪܝܐܝܬ ܘܐܠܗܝܬ ܐܦ ܥܠܘܗ ܐܠܗܐ ܠܦܓܪܗ. ܘܢܦܩܘܢܗܝ ܐܦ ܠܗ ܠܬܗܘܡܐ ܬܚܬܝܐ. ܘܢܛܠ ܦܐܪܘܗܝ ܠܢܘܪܐ. ܘܦܓܪܗܘܢ ܠܡܕܝܢܐ. ܬܗܘܐ ܕܝܢ ܬܐܟܠܐ ܒܝܫܬܐ ܘܚܘܠܛ. ܘܬܫܘܕ ܦܓܪܗ ܡܕܒܚܐ. ܗܘ ܕܝܢ ܠܗܬܡ ܢܐܡܪ. ܗܐ ܢܝܚܐ ܐܠܐ ܠܐ ܬܦܫܪ. ܐ ܒܪ[5] ܕܕܠܐ[6] ܡܘܡ ܗܘܬ: ܠܐ ܐܬܠܝܬ ܒܝ. ܐܢܒܐ ܗܫܐ ܕܐܟܠܬܗ ܢܘܪܐ ܘܣܪܦܬ ܐܢܬ[7] ܬܒܥܢ ܒܝ. ܘܢܬܦܢܐ ܡܛܠ ܒܫܐܦܐ. ܠܟܦܪܐ ܘܡܥܒܢܐ. ܐܠܗܐ ܗܘ ܬܘܒ ܠܡܒܣܪ. ܘܢܬܠܘ ܒܬܠ ܕܢܬܒܟܐ. ܘܡܢ[8] ܕܪܫ ܢܬܠܘܗܝ، ܐܠܗܐ ܗܘ ܡܐܒܘܠܬܐ[9] ܠܢܘܪܐ. ܗܢܝܢ ܒܫܬܐ ܡܢ ܕܪܫ ܬܐܒܥܐ[8] ܘܢܗܦܘܟ ܢܬܠܘܗܝ[10]. ܗܝ ܕܝܢ ܠܦܓܪܗ ܬܬܦܢܐ. ܘܗܘ ܬܘܒ ܒܚܒܪܗ ܢܦܪܐ. ܘܟܠܝܢ ܟܕ ܦܓܪܐ ܢܦܠܟ ܒܫܬܐ. ܗܝ ܕܐܬܬ[11] ܒܗܘܢܐ. ܗܘ ܕܝܢ ܘܟܠܝܢ ܦܓܪܐ[10] ܢܬܠܘܗ. ܗܝ ܕܝܢ ܥܠ ܗܕܗ ܬܗܘܡ. ܗܢܝܢ

1 ܢܒܥܐ BH 2 ܐܘܕܚܘ C 3 ܘܢܬܦܗܒ C 4 ܟܕ C
5 ܕܒܪ H 6 ܕܠܐ CH 7 ܐܝܬܝܟܐ C 8 ܘܡܢ ܕܪܫ ... ܬܐܒܥܐ > BH
9 ܡܒܘܠܬܐ A 10 ܦܓܪܐ ... ܢܬܠܘܗ > C 11 ܕܐܬܝܬ A

ܕܠܒܫܐ ܗܘ̇ ܕܕܠܘܩܠܐ ܢܦܩܐ. ܘܗܝܕܝܢ ܢܒܥܐ ܒܗ ܘܡܬܒܥܝܢܐ ܚܣܝܘܬܐ ܗ̇ܝ ܕܐܫܬܬܦܬ. ܒܪܡܐ ܒܪ ܠܗܕܝܢ ܪܫܝܐ ܐܝܬܘܗܝ ܗܘܐ. ܗܟܢܐ ܕܝܢ ܦܪܝܫܬܐ. ܠܐ ܕܝܢ ܒܪ ܗܘ̇ܢܐ ܡܢܝܢ ܠܒܝܫܐ. ܐ ܐܝܟܐ ܕܡ̈ܢܝܬܐ ܠܗܘܕܡ ܠܐ ܢܣܘܩܘܢ. ܘܠܐ ܬܘܒ ܦܪ̈ܘܫܐ ܘܡܠܬܐ ܡܢܝܢ ܠܒܝܫܘܬܐ. ܐ ܒܝܫܐ ܕܕܠܘܩܠܐ ܠܐ ܢܦܩܘܢ. ܒܪܓܠܘܢ ܒܪ ܐܢܫܝܢ ܡܢܗܘܢ. ܥܠܝܡ ܘܥܕܝܡ ܡܟܠܗܘܢ: ܢܘܩܪܐ ܗܘ̇ ܕܠܗܘܢ ܦܠܓܘܢ.
ܘܡܟܝܠ[1] ܕܝܢ ܪܐܙܢܝܬ ܘܡܕܝܢܐܝܬ ܗܘ̇ ܠܗ ܚܙܝܐ ܗܘܢܐ. ܒܪ ܕܝܢ ܠܒܘܬܪܗ ܢܬܦܢܐ. ܘܒܝܢܗܘܪܐ ܕܠܬܚܬ ܡܢܗ ܢܬܒܥܐ. ܢܬܒܥܗ ܐܠܗܐܝܬ ܘܢܐܡܪ. ܕܗܠܝܢ ܡܢܗ ܒܒܪ ܠܝ. ܒܐܝܟܢܐ ܕܒܢܝܢ[2] ܡܢܗ ܡܬܚܙܝܢ ܠܗ. ܘܐܝܟ ܕܐܦܠܐ ܡܫܒܚܝܢ. ܘܢܘܗܪܐ ܗܘ̇ܝ ܕܡܢܝܢ ܐܫܬܟܚܘ. ܒܚܣܝܢܐ ܕܢܘܗܪܬܐ ܡܢܗܪܬܐ ܘܐܠܗܝܬܐ ܕܗܘ̇ ܕܐܬܕܒܪ. ܐܝܟ ܗܘ̇ ܕܝܢ ܕܠܗ ܡܬܗܢܐ ܫܘܠܛܢܐ. ܒܠ ܬܕܒܝܬܐ ܗ̇ܝ ܕܡܢܗ ܕܒܬܘܚܡܐ ܬܘܬܒܐ ܢܦܩܢܗ. ܘܐܝܟ ܗܘ̇ ܕܠܐ ܡܚܫܒܐ ܐܝܟܐ ܡܕܡ ܕܗܝܡܢܐ ܒܠ ܒܝܬܐ ܗ̇ܝ ܕܡܢܗ ܢܒܥܬ. ܬܪܡܗ ܕܝܢ ܦܠܓ ܘܡܬܕܒܪ. ܐܝܟܢ ܕܐܠܗܝܬ ܘܡܢܝܢܬ. ܢܣܘܪ ܒܩܘܠܐܐ ܕܢܗܝܪܘܬܐ. ܗ̇ܝ ܕܒܗ ܦܠܓܘܬܐ ܗܘܬ. ܐܝܟ ܗܘ̇ ܒܪ ܕܠܒܠܐ ܒܠܗ ܡܠܟܐ ܒܢܒܝܐ ܗܘ̇ ܕܡܢܗ ܡܬܕܒܪܐ. ܪ̈ܗܦܐ ܕܝܢ ܠܘܬ ܐܘܣܝܗ̇ ܕܒܪܗ ܘܒܗ ܬܘܗܬܐ ܬܬܝܠܕܢ. ܒܪ ܠܐ ܡܟܝܠ ܡܦܝܣܢܐ. ܒܡ ܒܝܫܐ ܗܘ̇ ܦܠܓܐ ܠܗܘܕܡܐ. ܒܠ ܒܡ ܒܪ ܐܬܪܗ ܗܘ ܪܚܡ ܘܟܠ ܗܘܠܐ ܠܒܪ ܕܡܢܬܗ.

1 ܘ > C   2 + ܦܠܓ C

ܪܢܐ ܡܟܝܠ ܗܘܢܐ ܗܘ̇[1] ܐܠܗܝܐ. ܕܐܬܒܥܝ ܠܗ ܡܢ ܥܘܩܒܐ. ܘܡܟܝܠ ܐܡܪ ܕܠܝܬ ܣܦܩܐ ܐܦܠܐ ܦܠܓܐ ܒܝܫܐ. ܘܫܪܝܐ ܡܟܝܠ ܐܦ ܪܡܐܝܬ ܘܐܠܗܐܝܬ ܒܝܕܘܬܐ ܬܫܡܫܬܐ ܕܢܘܗܪܗ ܡܥܒܕܝܢܐ. ܡܬܦܫܩܝܢ ܕܝܢ ܠܝܘܩܢܗ̈ܝ ܒܕܡܘܬܐ ܠܬܗܘܡܐ ܘܡܥܡܩܢܐ ܗܘܢܐ ܚܐܪ ܕܠܐ ܡܕܡ ܡܫܬܪܪܐ ܐܝܬܘܗܝ. ܒܚܘܫܒܐ ܗܘ̇ ܕܢܘܗܪܗ ܡܫܬܪܪܐ.

ܡܠܐܘܢ ܕܬܪܝܢ. ܕܥܠ ܐܝܠܢܐ ܕܚܝܘܬܐ.

ܗܘܢܐ ܕܝܢ ܐܠܗܝܐ ܒܝܕܘܬܐ ܕܢܘܗܪܗ ܠܐ ܒܟܪ ܚܐܪ ܘܡܬܒܟܐ ܕܕܡ ܒܕܒܝܠ ܚܝ ܒܗ ܡܕܡ ܡܢ ܚܝܠܐ ܕܒܢܝܬܐ. ܗܝܕܝܢ ܥܪܒܗ̇ ܕܕܠܘܩܠܘܬܐ ܡܬܒܝܢܐ ܠܒܒܗ̇[2]. ܘܚܒܝܒܐ ܡܟܝܠ ܕܐܝܬܘܗܝ ܘܣܦܝܩܘܬ. ܟܠܗ ܕܒܢܐ ܕܒܢܝܐ. ܘܗܘ̇ܢܐ[3] ܐܝܠܢܐ ܪܒܐ ܘܚܣܝܢܐ ܕܐܦ ܦܪܝܫܬܐ ܬܘ̇ܩ ܒܡܘ̈ܕܥܢܗ. ܘܒܪܝܐ †ܒܪ† ܠܥܒܪܗ ܒܪܡܐ ܠܝܗܐ ܘܡܒܪܒܝܢܐ ܒܠ ܢܗܝܪܘܬܐ ܒܢܘܗܪܗ. ܘܫܪܝܐ ܬܘܒ ܒܩ̈ܦ ܒܝܫܘܬܗ ܒܫܝܢܐܝܬ ܥܠ ܐܪܙܘܗܝ ܒܒܢ̈ܐ ܕܐܠܗܐ. ܕܐܝܬܝܗܘܢ ܗܘܢܐ ܚܠܘܦ ܟܠܗܘܢ ܐܠܗ̈ܝܐ. ܘܡܠܝܐ ܐܦ ܬܐܒܐ ܘܬܘܠܦ ܘܡܟܠܐ ܥܒܪܐ ܦܐܪܗ̇ ܬܘܣܦܐ. ܘܬܐܣܘܕ ܩܢܝܢܗ̇ ܕܒܪܬܐ. ܒܠܝܗ̇ ܒܪ ܘܡܟܠܬܐ[4] ܕܣܝܢܐ ܪ̈ܘܚܬ. ܕܕܡ ܒܥܪܐ ܕܡܒܪܪܐ ܬܐܦܝܐ[5] ܒܦܝܐ ܘܢܣܘܩܘܢ. ܡܬܚܙܝܢܐ ܒܪ ܠܗܘ̈ܢܐ ܐܠܗܝܐ. ܒܐܝܬܘܬܐ ܡܕܡ ܫܥܒܘܬܐ. ܕܦܐܪܝܗ̇[6] ܕܝܢ ܗܢܝܢ ܘܦܐܪ̈ܝܗ̇[7]

1 > C   2 ܠܒܒܪܗ B   3 ܘ > C   4 ܠܡܟܠܬܐ C   5 ܢܣܒ H
6 ܕ > BCH   7 ܘܐܦܝܗ̇ H

ܘܢܦܠ ܬܘܒ ܡܢܗ ܥܒܝܕܘܬ ܘܐܠܗܘܬ ܦܐܪ̈ܝ، ܘܣܘܟܠܘܬܐ ܕܟܗ. ܒܐܝܕܐ ܕܝܢ ܐܝܟܐ ܡܕܡ ܕܥܒܕܘܬܐ ܐܘ ܣܘܟܠܘܬܐ ܡܛܠ[1] ܗܘ ܡܢܐ ܕܡܢܗ ܒܬܕܝܬܐ ܡܬܝܕܥܐ: ܘܐܝܟ ܗܘ ܕܠܟܝܢܐ ܡܕܡ ܕܐܬܒܥܝܬܐ[2] ܚܠܦ ܠܒܢܝܢܐ. ܘܡܬܬܒܥܐ ܐܦ ܗܘ ܐܠܗܝܘܬܐ ܒܝܫܘܬܗ ܕܟܠܗ. ܥܒܝܕܬܐ ܚܕܝܬܐ ܡܢܗ ܠܒܢܝܢܐ. ܐܦ ܒܪ ܐܢܫ[3] ܚܝܐ ܟܠܗܘܢ. ܕܚܝܘܗܝ ܘܐܒܗܐ ܢܬܬܒܥ. ܐܝܟ ܗܘ ܒܪ ܕܡܬܬܦܢܐ ܒܝܬܐ ܗܘ ܐܦ ܟܠܐ ܕܟܗ. ܘܠܐ ܥܠܠܐ ܐܘ ܡܬܦܠܓܝܢ ܕܝܠܗ ܚܝܘܬܐ ܠܒܢܝܢܐ. ܗܘ ܒܪ ܠܗܘܢ ܢܗܘܐ ܡܬܚܫܒܬܐ ܗܘܐ. ܘܟܕ ܕܠܗܘܢ[4] ܗܘ ܥܒܝܕܐ ܕܢܒܝܐܬܐ ܐܠܗܝܬܐ. ܡܪ̈ܝܐ[5] ܬܫܡܫܬܐ ܘܡܕܝܢܬܐ. ܕܝܢܬ ܠܒܘܬܐ ܗܝ، ܕܐܘܣܝܐ ܕܟܗ. ܘܡܢܝܢܐ ܡܛܠ ܥܒܝܕܘܬ ܘܐܠܗܘܬ. ܒܢܝܐ ܗܘ ܠܒܐ ܠܒܝܬ̈ܐ. ܘܡܬܚܝܢܐ ܡܛܠ ܕܡܟܝܢܘܬ ܘܐܠܗܘܬ. ܐܝܟ ܒܝܘܡܬ ܢܘܪܐ[6] ܥܒܝܕܬܐ ܘܡܢܬܪܬܐ[7]. ܕܕܠܗܐ ܐܠܗܝܘܬ ܘܡܬܝܢܕܥܐ ܘܡܪܝܐܝܬ. ܘܒܐܝܕܐ ܡܫܡܠܝܘܬܐ ܒܗ ܡܠܘܬܐ ܗܝ، ܕܐܝܟܢܐ ܕܢܗܘܐ ܒܪ̈ ܕܡܟܝܬܐ ܕܦܠܓܐ ܕܥܒܝܕܘܬܗ ܕܡܬܝܕܥܢܐ. ܘܡܬܝܕܥ ܠܗܝܢ ܡܠܐ̈ܟܐ ܕܒܐܬܪܐ ܗܘ. ܐܝܟ ܕܐܦ، ܡܥܝܢܐ ܠܗܝܢ ܬܠܡ̈ܝܕܐ ܟܠܦܢܐ. ܘܢܚܝܡ ܠܗ ܒܪ[8] ܕܟܝܢܬ ܘܐܠܗܝܘܬ. ܕܦܪܘܩܘܬܗ ܢܗܘܐ ܚܝ ܒܢ̈ܝܐ ܕܥܡܐ. ܢܫܬܘܗܝ، ܕܝܢ ܫܘܒܚܐ[9] ܡܢ[10] ܬܠܝܬܐ ܘܐܒܐ ܒܗ ܡܫܬܟܠܠܐ ܡܠܬܐ ܗܝ، ܕܐܝܬܘܬܐ ܕܟܗܢܘܬܐ ܢܗܘܐ. ܘܐܝܬ ܠܝ ܠܡܬܝܗܒܘ.

1 pr ܕ A**C 2 ܕܠܒܘܬܐ H 3 ܘ > C 4 ܕܠܗܐ C
5 ܣܝܦ H 6 ܢܘܪܐ A* 7 ܘܡܬܒܪܬܐ H 8 > BH
9 + ܘܗܘ A marg. C 10 ܐܝܟ H

ܐܝܟ ܗܘ ܕܝܢ ܕܒܝܬܐ ܡܬܚܙܝܢܐ. ܢܘܗܪܐ ܕܒܐܬܪܐ ܗܘ. ܒܥܘܡܩܐ ܕܢܘܗܪܐ ܡܬܚܙܝܐ. ܘܗܘܐ ܠܗ ܡܛܠ ܗܘ ܠܗ ܗܘ. ܒܪ[1] ܡܬܚܠܦܐ ܡܬܚܙܝܢܘܬܗ ܒܝܫܐ. ܘܣܥܘܪܘܬܗ ܒܢܘܗܪܐ. ܒܪ ܕܝܢ ܘܗܘ ܒܝܬܗ ܬܡܢܗ. ܐܝܟ ܕܢܗܝܪ. ܕܗܘܐ ܐܢܐ ܐܥܒܕ[2] ܠܒܢܝܐ. ܗܘ ܕܒܒܪ ܠܗ، ܘܪܒܘܬܐ. ܗܘ ܕܢܣܒܬ ܘܡܪܝ ܥܒܕܗ. ܘܢܬܬܝܗܒ ܐܠܗܘܬ ܘܐܢܫܘܬ. ܕܡܢܐ ܐܦܪܘܫ ܠܒܢܝܐ ܕܟܠܗܘܢ ܒܪܚܡܘܗܝ ܟܠ. ܠܗ ܕܝܢ ܠܬܕܒܝܬܐ ܒܫܢܐ ܕܠܬܘܠܡܣܐ[3] ܕܠܬܫܬ ܡܫܬܕܪܐ. ܘܐܝܟ ܗܘ ܕܡܐܒܘܠܘܬܐ ܕܢܘܪܐ ܗܘܐ. ܕܬܫܬܠܡܬܐ ܡܠܘܬܐ ܗܝ، ܕܐܡܪܐ ܕܗܘ ܢܦܩ ܫܠܡܝܢ ܟܠܗܘܢ ܘܢܘܪܐ ܐܠܗܘܢ ܒܒܪ̈ܡܘܗܝ، ܕܢܟܐ. ܘܡܫܪܐ ܡܛܠ ܕܐܟܝܬ ܗܘ ܗܘܢܐ ܫܪܘܬܐ ܐܠܗܝܬܐ ܠܒܢܝܐ. ܘܦܟܐ ܡܛܠ ܒܦܘܪܣܐ ܘܐܡܪ. ܕܫܪ ܡܠܠ ܕܡܒܝܬ ܒܠܝ. ܘܥܬܝܕܐ ܕܢܚܡ ܒܗܘܢ ܒܢܬܐ. ܘܡܫܪܐ ܡܛܠ ܘܒܟܐ ܕܫܪܘܬܐ ܠܒܢܝܐ. ܗܘ ܕܡܕܡ ܡܠܠ ܡܒܪ ܗܘܐ. ܐܝܬ ܕܝܢ ܒܪ، ܐܬܒܥܐ ܥܒܝܕܘܬ ܘܡܬܚܠܦܐܝܬ ܒܪܐܝܐ ܥܒܝܕܐ ܘܐܠܗܝܐ ܕܠܟܠ. ܐܝܟܢܐ ܠܬܝܬ ܒܥܘܠܡܐ ܒܝܬܝܬܐ ܙܒܢܐ. ܗܐ ܒܪ ܒܒܥܒܗ ܡܬܚܙܝܐ ܕܐܪܟܐ. ܒܢܫܐ ܗܘ ܕܡܬܚܝܐ ܘܐܒܕ. ܗܢܐ ܕܝܢ ܡܬܟܐ ܕܡܢ ܐܪܟܐ ܢܦܫ. ܠܐ ܡܬܚܝܐ ܚܝܘܬܐ ܡܫܬܡܠܝܬܐ ܠܒܢܝܐ. ܐ ܠܐ ܠܡܦܩ ܥܠܝ ܠܡܕܡ ܒܒܢܐ ܕܟܗ. ܘܫܪ، ܕܡܢ ܬܘܒ ܡܕܝܢ ܡܬܚܝܫ. ܡܢ ܐܪܟܐ ܘܡܢ ܥܠܝܗܘܢ[4]. ܒܐܝܟܢܐ ܕܝܢ ܕܟܗ ܥܠܝ ܐܝܟܐ ܡܕܡ ܕܡܬܚܙܝܐ ܗܘܐ[5] ܦܬܐ. ܡܛܠ ܕܝܢ

1 ܒܪ C 2 pr ܘ A marg. C 3 ܕܠܬܘܠܡܣܐ C 4 ܥܠܝܗܘܢ BH
5 ܢܗܘܐ C

ܠܐ ܒܒܪ ܕܝܢ ܗܘܬ[1] ܫܦܠܐ ܘܒܝܢܪܐ[2]. ܐܢܫܘ ܕܗܘ ܒܝܢܐ ܕܦܘܣܣ ܕܘܟܝܐ ܠܬܪܝܢ ܐܠܗܐ ܢܦܠ. ܠܗܕܐ ܗܟܝܠ[3] ܕܠܐ ܚܪ ܘܡܬܒܪܟ. ܒܝܢܐ ܕܦܪܫܬܐ ܡܢܗ ܕܢܘܠܕ. ܟܕ ܠܐ ܗܘܐ ܡܬܚܙܝܐ ܒܗ ܕܡܟܘܬܐ ܡܕܝܢ ܕܐܘܣܝܐ ܡܩܠܕܢܝܬܗ. ܒܥܘܦܐ ܕܝܢ ܗܘ ܕܟܪܐ ܒܠܘܗܝ: ܡܬܒܥܪ ܘܪܦܬ. ܘܡܬܬܒܝܢ ܚܠܐ ܗܘ ܕܒܗ ܒܡܫܝܚܬ ܡܢܫܐ. ܘܗܦܟܝܢ ܡܚܝܠ ܕܒܢܣܝܢܘܬܐ[4] ܒܢܣܬܐ. ܕܢܘܢܐ ܕܡܟܘܬܐ ܕܠܘܕܗ. ܘܐܣܛܢܒܐ ܘܫܠܝܐ ܘܙܘܒܐ ܕܐܘܣܝܐ ܡܩܠܕܢܝܬܗ. ܘܪܦܬ ܘܡܬܬܒܝܢ. ܘܡܚܝܢܐ ܐܬܐ ܕܢܣܘܬܗ ܠܟܘ ܡܢ ܒܝܢܐ ܒܒܝܐ ܕܢܣܪ ܠܗ. ܘܐܝܟ ܗܘ ܕܟܠܠܬܐ ܡܕܝܢ ܓܫܠ ܕܬܘܗܐ ܒܠܘܗܝ ܡܢ ܐܘܣܝܐ ܡܩܠܕܢܝܬܗ. ܐܝܟ ܕܬܪܝܢ ܡܢܗ ܬܘܦܣܬܐ ܗܝ ܒܒܢܝܬܐ ܘܒܥܝܬܐ ܕܡܒܘܥܐ ܘܙܒܐ: ܘܦܠܝܐ ܡܒܒܒܢܘܬܐ ܕܢܦܫܬܗ. ܗܢܝܢ ܡܢܐ ܕܥܡܠܬ ܙܒܢܬܐ ܡܕܝܢ ܕܘܒܗ. ܗܘܐ[5] ܬܒܪܐ ܠܡܐܢܐ ܗܘ ܕܢܣܪ ܠܗ. ܘܡܚܝܠ ܡܒܝܪܐ ܗܘ ܣܒܝܢܐ ܡܢ ܣܥܒܐ[6] ܠܢܘܪܐ ܠܡܐܬܐ ܀ ܗܒܢܐ ܕܝܢ[7] ܘܒܢܝܐ ܕܫܒܪܐ. ܟܕ ܠܒܪ ܒܘܒܐ ܡܕܡܝܐ ܘܫܠܝܐ ܕܢܣܘܬܐ ܠܒܪ. ܒܘܠܪܐ ܦܠܓܐܐ ܙܐܒ ܘܡܬܬܒܪ. ܘܡܬܪܥܝܢܐ ܒܗ ܦܬܪܬܐ ܕܠܘܕܗ. ܗܘܝܢ ܕܝܢ ܒܪܝܢ ܠܗ ܗܘ ܗܘܠܐ[8] ܦܠܓܐܐ[8]. ܘܦܠܓܐܐ ܕܬܠܬܐ[9]. ܐܝܟܢ ܕܢܣܝܒܬܐ ܕܢܣܘܬܗ ܡܒܕܪܝܢ. ܡܢܐ ܕܝܢ ܕܐܫܬܡܠܝ[10]. ܗܢܝܢ ܡܬܬܒܝܢ ܒܝܢܐ ܗܘ ܒܒܝܐ ܕܒܪܝܢ ܠܗ. ܘܗܒ ܐܬܪܐ ܕܠܠܐ ܘܦܫܝܛܐ. ܗܘ

1 > A**C 2 ܘܡܒܝܢܐ H 3 > C 4 ܒܒܢܣܪܬܐ BH
5 > BH 6 ܫܒܘܥܐ BCH 7 ܠܒܪ C 8 ܦܠܓܐܬܐ ܗܘܠܐܘ BH
9 ܕܫܠܬܐ H 10 ܕܐܫܬܡܠܝܬ BH

ܕܗܘ ܡܕܝܢ ܢܒܝܫ ܗܘܐ. ܠܦܠܓܐܐ ܕܝܢ ܒܪܒܝܥܬ. ܕܒܫܒܠܐ ܢܦܘܠ. ܘܠܐ ܢܦܘܠ ܫܒܝܐ ܕܠܕܐ. ܡܬܘܪܐ ܕܝܢ ܗܕܝܢ ܙܪܒܐ. ܒܪܘܣܐ ܕܝܢ ܒܩܠܐ. ܠܒܪ ܕܝܢ ܒܠܘܕܐ. ܗܫܐ ܕܝܢ ܒܙܢܐ ܠܒܢܝܐ. ܗܒܢܐ ܕܝܢ ܘܗܘܢܐ ܒܠܘܗܝ ܐܝܬ ܐܡܪܬܝ ܕܐܬܬܪܢܘܗܝ ܕܠܐ ܡܕܒܪܐ. ܟܕ ܕܝܢ ܠܦܠܓܐ ܐܬܘ. ܐܬܝܐ ܡܕܝܢ ܕܒܩܠܐ ܡܢܘ. ܟܕ ܕܝܢ ܠܐܬܪܐ ܗܘ ܕܒܝܬ ܢܘܚܐ ܢܦܠܘ. ܐܬܦܪܢܘ ܦܠܓܐ. ܡܢܐ ܕܝܢ ܕܐܫܬܡܠܝܘ ܐܠܗܝܐ ܘܐܬܬܠܒܪܘ ܡܕܝܢܐܝܬ. ܠܦܘܪܢܣܐ ܡܒܝܠ ܕܐܠܗܘܬܐ ܢܦܠܘ. ܙܘܪܝܐܝܬ[1] ܕܝܢ ܠܡܐܡܪ ܕܐܘܣܝܐ ܕܐܠܗܝܐ ܢܦܠܘ.] ܡܛܠ ܕܗܢ ܕܦܠܓܐܐ ܒܡܬܬܘܬܐ[2]. ܦܠܓܐܝܢ ܠܒ ܐܦ ܕܘܒܝܐ. ܠܐ ܠܒܪ ܚܕܐ ܐܘ ܐܦ ܬܪܬܝܢ ܒܒܪ ܒܒܪ ܗܘܝܐ ܕܘܒܝܐ. ܐܠܐ ܐܦ ܙܒܘ. ܠܐ ܠܒܪ ܡܢܝܐ ܫܦܝܪܐ ܕܠܓܘ ܠܡܢܝܢܐ. ܐܠܐ ܐ̱ ܐܝܟ ܠܬܘܫܒܬܐ ܕܠܒܪ ܢܦܫ. ܐܠܐ ܠܒܪ ܕܝܪܒܝܢ ܓܠܒܐ ܠܦܠܓܘ. ܘܐܢܬܪܝܠܐ ܠܡܒܒܪ. ܡܬܘܦܠܝܢ ܠܗܕܐ ܠܡܥܒܕ ܗܘ ܡܢܐ ܕܐܬܝܗܘܢ ܬܘܦܣܬܐ. ܐܦܠܐ ܕܝܢ ܠܗܘܒܐ ܙܪܒܐ ܠܡܒܒܪ. ܐ̱ ܠܗܕܐ ܠܐ ܢܦܫܐ[3] ܫܠܐܝܢܗ[4]. ܫܦܝܪܐ ܕܝܢ ܕܒܠܡܕܡ[5] ܡܢ ܫܘܢܝܐ †ܗܘ† ܕܒܠܡܕܡ ܡܬܦܒܫ. ܐܒܢܝܢ ܕܫܦܝܪܐ ܒܫܘܢܝܐ ܡܢܫܐ. ܘܦܠܓܬܐ ܒܒܢܫܬܐ ܐܫܝܪܐ. ܘܐܝܟ[6] ܒܒܐ ܕܦܠܓܐܐ ܒܒܫܬܐ: ܒܠ ܕܘܒܝܐ ܡܬܪܐ ܫܢܝܐ. ܦܝܓ ܠܒܪ[7] ܦܠܓ ܐܦ ܗܘܢܐ ܐܠܗܝܐ ܦܘܠܓܐܐ ܕܘܒܝܐ ܠܡܒܒܪ. ܘܒܢܝܐ ܒܫܐ ܕܒܗ ܠܡܦܠܓ ܗܘ ܕܡܦܪܐ ܢܟܐ ܘܡܫܠܘ. ܒܙܒܢܐ ܕܝܢ ܦܐܪܘܗܝ ܢܦܪܒ.

1 ܙܘܪܝܐܝܬ A* 2 ܒܡܬܬܘܬܗ H 3 ܢܦܫܬܐ C 4 ܫܠܐܝܢܐ B
5 ܒ > BH 6 ܐܝܟ > BH 7 ܠܒܪ BH

ܡܐܡܪܐ ܕܬܠܬܐ ܕܩܕܝܫܐ ܐܢܛܝܦܛܪܘܣ

ܪܝܫܐ ܘܫܘܪܝܐ ܕܡܐܡܪܐ ܬܠܝܬܝܐ
ܡܠܬܐ ܕܩܕܝܫܐ ܐܢܛܝܦܛܪܘܣ
ܕܥܠ ܡܘܗܒܬܐ

ܫܦܝܪ ܐܝܟ ܕܠܐ ܡܣܬܒܪܐ. ܐܘ ܒܪܝ. ܐܬܦܫܛܘ ܕܒܐܝܬ ܘܐܠܗܝܬ ܕܐܪܐܐ ܗ̇ܘܝܘ ܣܬܪܐ ܘܒ̈ܢܝܐ. ܕܟܕ ܫܦܪ ܡܣܡܘܬܗ ܕܗܘܢܐ. ܒܕܡܐ ܠܡܒܪܬܗ. ܡܢܐ ܗܟܝܠ ܕܬܠܬܐ ܩ̈ܢܘܡܝܢ ܒܡܒܪܐ ܒܒܪܝ ܗܘܢܐ. ܐܠܝܟ ܡܟܝܠ ܕܐܪܐܘܗܝ ܕܡܫܚܬܐ ܢܣܒܠܐ. ܡܬܒܥܐ ܗܘܝܠ[1] ܡܟܝܠ. ܒܚܝܠܐ ܘܡܥܡܕܢܐ. ܒܬܪ ܕܝܢ ܐܦ ܠܬ̈ܠܡܝܕܐ ܟܠܒܘ̈ܫܐ ܚܘܪܐ †ܬܚܣܝܐ[2]†. ܕܠܡܫܡܫܬܗ[3] ܫܒܝܚܬܐ ܡܫܡܫܝܢ. ܘܠܐܣܝܪ̈ܐ ܬܘܒ ܡܫܒܚܐܝܬ ܘܐܠܗܐܝܬ. ܠܟܐܦܐ ܡܢ ܬܪܒܝܐ[4] ܡܚܠܠܝܢ. ܡܢܐ ܕܝܢ ܕܐܬܚܙܝ ܫܢܝܐ ܐܠܗܝܬ ܘܡܣܬܟܠ ܕܐܝܬ ܕܠܐ ܡܚܝܠ ܫܢܝܐ ܕܒܪܝܐ ܫ̇ܢܝܐ. ܐܠܐ ܫܢܝܐ ܗ̇ܘܝܘ ܬܫܡܫܬܐ ܘܬܫܒܘܚܬܐ. ܕܫܘܠܦܐ ܠܐ ܡܫܬܠܡ. ܫܢܝܐ ܕܝܢ ܗ̇ܘܝܘ ܕܠܐ ܦܓܪܐ ܘܕܠܐ ܢܦܫܐ. ܘܒܐܝܡܬ ܐܚܪܢܐ. ܕܗܘܐ ܠܗ ܡܟܝܠ ܢܘܚܡܐ ܠܡܒܥܒܥ. ܠܐܘܣܝܐ †ܕܝܢ† ܕܒܥܐ ܘܒܥ ܐܬܗܘܝ ܗܘ̈ܝ. ܘܦܫܛ ܡܟܝܠ ܐܝܕܐ †ܫܟܝܚܘܬܐ†[5]

1 > BH   2 > B: read ܚܣܝܐ H   3 ܕ > C   4 + ܕܡܒܪܐ C
5 read ܫܟܝܚܬܐ C

ܕܦܓܪܗ. ܕܢܣܒ ܠܦܓܪܐ ܘܠܢܦܫܐ. ܡܢܐ ܕܝܢ ܕܠܗܘܐ ܢܒܥܐ. ܦܩܕ ܒܥܡܕܗܘܢ ܐܝܟ ܚܕ ܡܢ ܬܠܬܐ. ܘܡܥܡܕܢܐ ܡܟܝܠ ܚܕܝܘܬܐ ܒܥܡܕܗܘܢ ܠܡܥܒܕ. ܗ̇ܝ ܕܦܩܕ ܠܡܦܩܐ ܫܪܗ. ܘܠܢܦܫܐ ܕܗܕܝܟ ܒܦܪ ܒܗ. ܐܬܪ̈ܐ ܡܦܩܕ ܕܪܘܚܬܐ ܠܘܬܗ ܡܘܣܐ. ܒܟܒܐ ܗܘܢܐ ܕܡܫܝܚܘܬܗ. ܘܦܩܕܐ ܡܟܝܠ ܥܒܝܕܐܝܬ ܘܐܠܗܐܝܬ. ܠܢܝܘܬܐ ܕܒܥܡܗ. ܠܐܘܣܝܐ ܕܦܫܝܐ ܘܕܦܓܪܐ. ܡܢ ܗܢܝܢ ܕܝܢ[1] ܕܠܗ ܕܗܘܢܐ ܐܠܗܝܐ ܐܬܝܗܒ ܒܡܘ ܠܡܫܬܠܛܘ †ܘܒܥܡܕܗܘܢ[2]† ܠܡܬܠܒܘ[3]. ܒܕܡܐ ܒܬܪ ܠܡܒܪܬܐ ܗ̇ܝ ܡܫܝܚܬܐ[4]: ܐܝܬ ܗܘ ܒܒܪ ܥܘܠܠܐ ܒܟܕܘ ܠܦܓܪܐ[5] ܘܠܢܦܫܐ[5] ܟܠ ܗܘܢܐ. ܡܢܐ ܕܝܢ ܕܠܡܫܚܬܐ ܗ̇ܝ ܥܒܝܕܬܐ ܡܫܬܘܡ. ܠܬܘܗ ܡܟܝܠ ܚܕܝܢ. ܘܒܥܡܗ[6] ܠܡܬܒܥܘ. ܘܒܗ ܠܡܬܚܝܘ. ܡܬܒܥܐ ܕܝܢ ܡܟܝܠ ܗܘܢܐ ܡܠܬܐ ܗ̇ܝ ܕܐܡܪܐ[7] ܒܥܒܬܐ ܒܒܝܬܐ ܠܐ ܬܦܪܘܥ. ܘܡܥܡܕܢܘܬ[8] ܬܘܒ †ܘܡܢ[9]† ܚܝܐ ܐܝܟ ܦܓܪܐ ܕܒܗ. ܕܢܗܘܐ ܡܪܝܫܝܢ ܘܫܡܫܬ. ܐܝܟ ܕܡܫܬܗ ܕܐܒܐ. ܠܒܪ ܕܝܢ ܡܟܝܠ ܗܘܢܐ. ܠܢܦܫܗ ܘܠܦܓܪܗ. ܒܗ ܫܪܐ ܠܗܘܢ ܕܢܗܘܪܐ. ܘܒܒܪ ܥܩܪܐ ܐܬܥܒܕܝܘ ܒܡܫܚܬܗܘܢ ܕܦܩܕ ܠܡܦܩܐ. ܘܡܥܡܕܢܐ ܡܟܝܠ ܕܢܚܐ ܘܢܬܪܘܡ. ܠܢܦܫܐ ܘܠܦܓܪܐ ܗܘܝܘ ܕܒܗ †ܢܣܒܘ†[10]. ܘܠܐ ܒܒܪ ܡܥܝܢܐ ܐܘ ܒܪܝ. ܕܡܢ[11] ܦܘܪܫܢܐ ܘܠܒܐ. ܕܦܩܕ ܠܦܓܪܐ ܕܐܘܣܝܗ ܢܦܫܐ. ܟܠܗܝ ܡܢ ܗ̇ܝ ܕܠܡܦܩܕ ܢܬܒܥܐ.

1 > C   2 bis A: ܘܒܠܒܗܘܢ C   3 ܠܡܬܠܒܘ B   4 ܡܫܝܚܬܐ C
5 ܠܢܦܫܐ ܘܠܦܓܪܐ C   6 ܘܒܥܡܗ C   7 ܕܐܡܪܐ C   8 ܘܡܥܡܕܘܬ BH
9 read ܡܢ BCH   10 read ܐܬܢܣܒܘ BH   11 ܕ > C

ܕܟܠ ܚܝܘܬ ܗܘ[1] ܕܡܢ ܐܪܒܥܐ ܐܬܬܟܒܪܬ. ܗܢܝ ܕܒܠܒܗ ܕܐܪܒܥܐ ܗܘܐ. ܠܗ ܓܝܪ ܥܒܝܕܐ ܗܝ ܕܒܐܪܒܥܐ ܢܗܘܐ. ܐܝܟ ܡܢ ܕܒܝܬܗ ܗܘ ܕܐܪܒܥܐ ܗܘܝܐ. ܥܠ ܓܝܪ ܕܡܢ ܐܘܣܝܐ ܐܪ̈ܒܐ ܕܗܝ ܗܘܝܐ. ܠܗ ܐܦ ܢܦܫܐ. ܐܦ ܕܝܢ ܒܗ̇ ܟܠܗ̇ ܠܡܗܘܐ. ܡܛܠ ܠܐ[2] ܥܒܝܕܐ ܠܗܘܢܐ ܐܠܗܝܐ. ܗܢܝ ܕܒܐܘܣܝܐ ܕܐܪܒܥܐ ܢܗܘܘܢ ܡܬܩܒܠܝܢ. ܗܘ ܐܦ ܓܝܪ ܘܠܫܠܝܐ ܫܢܐ ܕܙܘ̈ܓܢܐ ܐܢܫ̈ܝ ܕܒܐܪ̈ܒܥܐ ܢܬܢܦܩܐ[3]. ܠܐ ܓܒܬ ܐܘ ܡܬܦܠܓܝܢ ܒܐܘܣܝܐ ܕܠܐ ܕܝܠܗ ܠܡܗܘܐ. ܐܠܐ ܡܬܬܒܥ ܒܝܘܡܐ ܗܘ ܕܒܗ ܚܝܐ ܕܐܝܬ ܒܗ. ܘܠܒܝܢܐ ܗܘ ܕܒܕܡܘܬ ܠܚܘܒܐ ܟܪܘܟ ܠܗ ܥܒܕ. ܘܡܢ ܒܗܘܡܐ ܗ̇ܘ ܦܠܓ. ܘܠܟܠ ܡܢ ܐܪܒܥܐ ܡܬܚܫܒܐ. ܩܕܡ ܕܝܢ ܒܗܘܢ ܡܢܗܘܢ ܗܝ ܕܒܚܝܬܐ †ܕܐܬܬܚܝܬ[4] ܒܗ†. ܐܝܟܢܐ ܡܕܝܢ ܟܠ ܚܝܐ ܗܘ ܦܓܪܐ ܢܗ̈ܪܐ. ܕܡܢܐ ܕܐܬܬܚܪܪ ܐܠܗܝܬ ܘܐܬܬܕܪܝܢ ܬܚܒܝܫܬܗ. ܡܬܥܒܕ ܕܒܐܘܣܝܐ[5] ܕܠܐ ܕܝܠܗ ܠܡܗܘܐ. ܘܐܦ ܥܠ ܗܠܝܢ ܗܟܢܐ. ܐܝܟܢܐ ܥܠ ܡܥܒܕܢܐ ܢܐܡܪ ܕܟܠܗܘܢ ܕܐܪܒܥܐ ܗܘܝܐ. ܬܠܬܐ ܕܝܢ ܡܢܗܝܢ ܡܬܬܗܘܝܐ ܥܒܕܐ. ܗܕܐ ܓܠܝܐ ܗܝ. ܐܝܟܢܐ ܡܕܝܢ ܕܗܘܢܐ[6] ܟܠܗܘܢ ܕܐܬܬܚܝܕ ܠܡܥܒܕ. ܐܠܐ ܓܝܪ ܕܒܠܒܗܘܢ ܢܬܕܒܪ ܠܗ. ܐܝܟ ܚܕ ܕܝܢ ܐܦ ܡܥܒܪܢܘܬܗ ܢܬܩܒܠ. ܠܡܥܒܕܢܘܬܐ ܕܝܢ ܕܦܠܓܝܢ: ܐܦ ܫܘܬܦܐ ܒܒܝܬ ܡܬܬܩܢܝܢ. ܘܚܝܐ ܟܠܗ ܕܒܘܣܡܐ: ܡܕܝܢ ܕܝܢ ܐܝܟܢ ܐܘ ܐܝܟܢܐ ܡܥܒܪܢܘܬܗ[7] ܕܡܥܒܕܢܐ ܢܬܩܒܠ. ܐܢ ܠܐܬܪܐ ܕܢܦܩܐ

1 ܕܗܘ B 2 before ܡܕܝܢ BH 3 ܢܦܩܐ BH 4 read ܐܬܬܚܝܬ? 5 ܕ > BC 6 + ܗܝ H 7 pr ܒ C

ܠܐ ܢܬܬܦܠܓܐ. ܘܒܪ[1] ܕܐܬܬܦܠܓ. ܗܘ ܠܐ[2] ܢܬܦܠܓ. ܬܘܒ ܓܝܪ ܗܘܐ ܡܥܒܕܢܐ ܦܘܬܚܝܬܐ ܬܠܬܐ. ܐܝܟܢܐ ܕܐܦ ܗܘܝܐ ܥܠܝܗܘܢ ܕܒ̈ܢܝܐ ܟܠܬܝܢ ܠܡܗܘܐ. ܘܠܐ ܒܐܪܒܥܐ. ܡܥܒܕܢܐ ܕܝܢ ܒܪܘܟܒܬܐ ܗܘ[3] ܐܙܕܘܓ. ܒܚܕ ܒܥܒܕܐ ܕܝܢ ܡܢ ܠܗ. ܠܗܘܢܐ ܕܝܢ ܐܠܗܝܐ ܐܝܟ ܕܡܬܩܒܠܝܢ. ܠܐ ܪܘܟܒܬܐ ܐܦܠܐ ܥܒܕܬܐ.

ܐܝܟܢܐ ܕܝܢ ܐܦ ܒܪ ܕܠܐ ܢܦܩ. ܠܡܘܒܠ ܐܕܢܫܬ ܬܐܘܪܝܐ ܗܠܝܢ ܥܠܝܗܝܢ ܥܒܝܕܬܐ ܘܐܙܢ̈ܝܬܐ ܕܡܢ ܥܒܕ. ܡܣܬܟܠܗ ܕܗܘܢܐ ܒܪܟܐ ܠܡܥܒܪܢܘܬܐ. ܐܝܬ ܗܘܠ ܒܫܬܪܐ ܓܢܝܐ ܘܐܙܢܝܐ ܠܬܟܠ ܗܠܝܢ ܦܪ.

ܫܠܡ ܡܐܡܪܐ ܬܪܝܢܐ ܕܠܗ ܕܡܕܝܢܝܐ ܐܪܝܣܛܘܛܠܝܣ

1 ܘܒܪ A**C 2 > B 3 > C

ܒܐܠܗܐ ܚܝܝܢ. ܟܠ ܗܘ̈ܢܐ ܕܝܢ ܐܠܗ̈ܝܐ ܐܝܟ ܕܫܪܐ ܐܦ ܒܪ ܡܢܬܐ ܐܚܪܝܢ ܗܘܐ. ܕܡܢܬܬܐ ܠܫܠܝܛܘܬܐ ܒܦܓܪܗ ܕܡܫܝܚܐ. ܕܟܕ ܕܝܢ ܐܠܗܘܬܐ ܘܪܒܘܬܐ. ܕܗܘܢܐ ܡܫܝܚܐ ܗܘ. ܣܢܒ ܕܝܢ ܡܫܝܚܐ ܕܫܪܐ ܐܦ ܠܫܠܝܛܘܬܐ ܢܦܫܗ. ܐܝܟ ܚܝܠ[1] ܕܡܬܘ ܠܫܠܝܛܘܬܐ. ܐܝܟܢܐ ܒܗ ܗܘ̇ ܡܛܠ ܢܐܫܟܚ. ܐܝܬ ܕܝܢ ܐܡܪܘ܆ †ܕܠܠܝܫܐ ܦܠܓܝܢ[2] ܡܢܘܬܐ[3]† ܬܫܬܒܩ: ܟܠ ܡܢܘܬܐ ܗܘ ܐܠܗܐ ܗܘ. ܕܠܗ ܗܘ̈ܢܐ ܐܠܗ̈ܝܐ ܒܪܝܢ[4] ܗܘ ܕܪܘܚܐ ܡܕܒܪܝܢ. ܘܐܦ ܡܢܘܬܐ ܬܫܬܒܩ: ܟܠ ܡܢܘܬܐ ܗܝ ܬܫܡܫܬܐ ܘܐܠܗܘܬܐ ܘܡܬܕܒܪܢܘܬܐ. ܗܝ ܕܠܗ ܥܠܝܫܐ ܦܠܓܝܢ ܡܢܘܬܐ ܕܫܘܡܠܝܐ ܓܒܪܐ. ܘܡܦܩܢ ܠܗ ܕܡܫܬܘ ܘܐܠܗܘܬܐ ܒܡܢܘܬܐ ܕܫܘܡܠܝܐ ܠܦܓܪܐ. [ܐܦ ܚܝܠ ܠܗ ܕܐܝܟ ܦܢܝܐ ܡܫܝܚܢ ܗܘ̈ܢܐ. ܐܦ ܐܝܟܐ ܡܕܡ ܕܒܐܦܐ ܟܠ ܦܘܡ ܡܢܘܬܐ †ܐܬܬܫܡܫ†[5].] ܒܟܠ ܗܟܝܠ ܐܠܗܘܬܐ ܘܡܫܝܚܘܬܐ ܗܘ ܗܘܢܐ ܠܡܢܘܬܐ ܒܐܬܪ̈ܗ ܕܡܫܝܚܐ. ܟܠ ܐܘܣܝܐ ܕܡܢܘܬܐ ܗܘ. ܘܕܝܢ ܐܝܟܢܐ ܗܘ. ܘܗܘ ܒܪ ܠܡܐܡܪ. ܐܝܢܐ ܕܝܢ ܐܡܪ ܐܝܢܐ. ܕܕܘܟܬܐ ܡܕܡ ܐܝܬܘܗܝ ܕܝܠܬܐ ܘܦܪܫܬܐ: ܕܒܐܬܪܐ ܗܘ[2] ܕܘܡܝܐ ܡܠܟܝܐ: ܕܐܝܟ[6] ܫܘܠܛܢܐ ܡܕܡ ܦܢܝܐ ܒܒܝܬܐ ܗܘ ܕܗܘܢܐ ܒܗ ܐܬܬܫܡܫ. ܟܠ ܡܢܘܬܐ ܕܝܢ ܐܡܪ ܐܝܢܐ ܕܐܬܬܫܡܫܘ. ܡܢܗ ܒܪ ܡܢܗ ܕܬܚܘܬܐ ܗܘ ܫܒܝܫܐ ܕܡܠܐܟܐ. ܗܘܢ ܕܒܐܬܪܐ ܗܘ ܕܘܡܝܐ ܡܫܡܫܝܢ. ܒܪ ܕܝܢ ܐܦ ܐܝܟܐ ܡܕܡ ܕܐܟܠܐ ܡܣܘܦ. ܒܒܝܬܐ ܗܘ ܕܒܗ ܗܘܢܐ ܡܬܗܦܟ.

1 ܕܝܢ C 2 > C 3 > BC 4 ܒܒܝܬܐ H 5 ܐܬܬܫܡܫܬ B: ܬܬܫܡܫ H 6 ܕ > C

ܒܐܡܬܝ ܒܪ ܛܘܦܣܐ ܡܕܡ ܕܬܠܡܝ̈ܕܐ ܡܬܝܠܝܢ ܠܗ. ܡܒܪܐ ܕܝܢ ܗܘ ܐܝܟ ܢܫܘܟ ܘܐܠܝܢ ܡܬܚܘܝܐ. ܐܡܬܝ[1] ܕܒܐܬܪܐ ܗܘ ܫܒܝܚܐ ܐܝܟ ܢܬܒܥܐ[1]. ܡܫܐܠܐ ܕܝܢ ܡܠܬܐ. ܕܐܝܢܐ ܡܢܘܬܐ ܒܝܫܐ ܢܬܒܥ. ܘܫܪܒܐ ܒܗܪܐ ܢܬܒܥ. ܐܡܝܢ ܠܒܪ ܕܐܬܪܐ ܗܘ ܕܢܗܪܐ. ܗܘ ܕܢܦܩܐ. ܐܝܢܐ ܕܐܝܟ ܢܝܫܘܗܝ ܗܘܢܐ ܘܢܬܬܒܥ ܡܢ ܝܗܘܗ. ܡܢ ܐܝܢܐ ܒ ܐܘܣܝܐ ܕܫܪܒܐ. ܒܐܬܪܐ ܗܘ[2] ܕܠܟܠ ܡܢ ܟܠܗܝܢ. ܡܕܡ ܡܢ ܟܠܗܝܢ ܢܬܒܥ ܒܗ. ܐܡܪ ܐܝܢܐ ܕܝܢ ܐܝܢܐ. ܒܕܘ̈ܟܬܐ ܗܠܝܢ ܠܘܬ ܗܘ̈ܢܐ ܡܫܬܪܝ̈ܢ. ܘܠܘ ܕܐܝܟ[3] ܐܘܣܝܐ. ܐܦܠܐ ܒܪ ܟܠ ܝܘܦܐ ܘܠܒܘܫܬܐ ܐܚܪ̈ܢܝܢ. ܕܒܝܫܐ ܡܕܡ ܠܒܝܫܬܐ ܐܬܬܣܝܡܘ. ܐܝܟܢ ܕܝܢ ܐܦܠܐ ܘܟܠ ܕܐܪܐ ܠܘܬܗܘܢ ܫܪܝܪܐ ܘܦܪ̈ܝܫܐ. ܐܝܠܝܢ ܕܠܗܘ̈ܢܐ ܐܠܗ̈ܝܐ ܡܬܚܘܝܢ[4]. ܐܡܪ̈ܝܢ ܕܒܝܫܐ ܡܕܡ ܫܪܝܟܐ ܕܝܘ̈ܬܬܐ ܐܝܬܘܗܝ، ܐܠܐ ܐܡܪ̈ܝܢ ܕܐܪ̈ܐ ܐܝܬܘܗܝ ܐܠܗܝܐ ܘܪܘܚܢܐ ܕܒܐܘܣܝܐ ܡܕܡ ܠܒܝܫܐ ܡܬܚܫܒ †ܠܗܘܢ[5] ܐܠܗܝܐ†. ܬܠܬܐ ܗܟܝܠ ܩ̈ܢܘܡܐ[6] ܐܠܝܢ ܕܝܫܬܟܚܢ ܗܘܢܐ ܐܠܗܝܐ ܒܡܒܪܐ. ܕܒܟܠܗܘܢ ܒܕܘܟܬܐ ܢܗܘܐ ܕܡܫܝܚܐ. ܬܠܬܐ ܩ̈ܢܘܡܝܢ ܒܟܠܗܘܢ ܕܐܪ̈ܒܥܐ ܗܘܐ. ܠܐ ܡܬܝܠܝܢ ܠܡܐܡܪ ܟܠ ܗܘܢܐ ܗܘ[7] ܡܕܝܢܐ ܕܡܬܛܦܣ ܗܘܐ ܒܐܪ̈ܒܥܐ ܠܡܫܘܐ. †ܠܐ[8]† ܕܝܢ ܡܫܬܒܪܐ

1 ܐܡܬܝ ... ܢܬܒܥܐ > C 2 BH connect ܗܘ ܒܐܬܪܐ with preced and ins ܐܝܢܐ after ܗܘ 3 ܐܝܟ ܕ BH 4 > BH 5 ܠܗܘ̈ܢܐ C 6 ܘܡܬܐ C 7 + ܘ ܡܫܝܚܐ BC 8 read ܠܝ?

ܐܘܪܚܗ: ܠܘܬ ܡܫܝܚܐ ܕܐܘܪܚܗ ܥܠܡܝܢ ܕܠܟܠ ܡܪܗ ܐܝܬ ܗܘ[1] ܠܗ †ܙܡܝܢܐ† ܠܡܬܒܥܬܐ. ܗܠܝܢ ܕܝܢ ܗܟܢܐ ܗܘܝܢ. ܐ- ܢܗܘܐ ܗܘܢܐ ܐܝܟ ܚܝܠܗ. ܗܟܐ ܕܦܓܪܐ ܐܬܬܘܝ. ܐܢܐ ܓܝܪ[2] ܠܫܒܝܚܐ ܡܢ ܗܘܢܐ ܕܡܢ ܐܘܪܚܗ ܡܫܬܪܪܬܐ ܢܦܩܘ[3] †ܘܣܝܬ[3]: ܕܟܠ[4]† ܟܡ ܕܥܒܕܐ ܡܬܚܫܒܝܢ. ܠܫܒܝܚܐ ܓܝܪ ܐܚܪܢܐ ܐܦ ܡܢ ܐܘܪܚܗ ܕܕܥܒܕܐ ܫܠܝܬ ܕܕܝܢܐ[5] ܥܠܘܗܝ ܐܬܬܢܝܘ ܒܡܠܟܐ. ܕܒܥܒܪܘ ܐܦ ܠܐܘܪܚܗ ܕܠܐ ܫܒܩܐ. ܕܒ ܓܝܪ ܕܐܦ ܡܢ ܐܘܪܚܐ ܕܥܒܕܐ ܐܬܝܢ ܗܘܢܐ ܠܫܒܝܚܐ. ܗܕܐ ܓܝܪ ܐܝܬܘܗܝ ܐܝܟ ܕܠܐ ܡܫܬܥܒܕܐ. ܥܠܬܐ ܗܝ ܕܡܫܬܠܛܢܘܬܗ ܠܐ ܐܬܐ ܥܠܝܗ ܢܚܘܘܢ ܕܡܗܝܡܢܐ. ܢܐܡܪ ܕܝܢ ܐܦ ܠܬܐܘܪܝܐ ܐܚܪܬܐ ܕܣܢܝܬ[6] ܒܗܘܢܐ ܒܪ ܡܕܪܫܝܢ. ܣܢܝܬ ܓܝܪ ܫܒܝܚܐ ܡܢ ܗܘܢܐ. ܕܠܐ ܐܫܬܘܝ ܬܪܥܝܬܐ ܠܡܕܡܘܢ. ܬܐܘܪܝܐ ܕܝܢ ܗܕܐ ܠܐ ܗܘܬ ܥܡܐ. ܠܡܫܢܘܗܝ ܓܝܪ ܪܫܡܬܐ ܫܒܝܚܬܐ ܕܒܗܘܢ ܗܕܐ ܠܗܘܢ ܒܕܝܢ. ܗܠܝܢ ܓܝܪ[7] ܘܡܫܟܚܝܢ[8] ܠܘܬ ܙܢܘܦܐ[9] ܗܢܘܢ[9] ܕܫܒܝܚܐ ܐܡܪ. ܠܐ ܥܒܕܐ ܐܢܐ ܐܝܟ ܡܢ ܕܐܬܪܢܦ. ܠܗܠܝܢ ܕܝܢ †ܒܪ[10] ܐܡܪ†. ܒܪ ܪܬܚ ܐܠܗܝܬ ܘܡܬܥܒܪܢ ܡܫܡܠܝܢܬ: ܒܫܘܥܒܐ[11] ܗܘ ܕܠܘܬ ܡܫܝܚܐ ܦܝܫ ܗܘܐ. ܠܐܚܪܢܐ ܕܝܢ ܗܕܐ ܒܪܝܬ[12]. ܡܛܠ ܚܝܐ ܒܢܝܐ[13] ܕܟܠܗܘܢ. ܗܘ[1] ܕܠܐ ܡܬܬܦܝܣ ܒܡܠܬܐ ܠܡܒܘܥܐ[14]. ܒܚܝܐ ܕܝܢ ܠܟܠܗ

1 > C 2 ܕܝܢ BC 3 corr from ܢܣܝܬ ܘܣܝܬ A: read ܢܣܝܘ ܣܝܬ BH 4 ܒܪ CH: ܕ B 5 ܕܕܝܢܐ BCH 6 in marg. A 7 ܕܝܢ C 8 ܘ > C 9 ܗܘ ܙܢܘܦܐ C 10 > BH 11 ܒܫܘܥܒܐ A 12 ܦܪܫܬ C 13 ܡܥܢܐ C 14 + ܒܗܦܟܐ ܒܗ ܕܬܢܝܢܐ B

ܡܕܡܫܬܐ. ܘܚܙܝܐ ܐܝܠܝܢ ܕܗܘܝܢ ܠܗ ܠܗܘܢܐ ܡܢ ܟܬܪ ܟܠܬܐ ܗܘ ܥܒܝܕܐ ܘܐܪܙܢܐ. ܡܫܬܥܠ ܕܝܢ ܡܢ ܙܢܘܦܐ. ܘܡܫܬܒܚ ܠܗ ܡܛܠ ܐܪܙܢܝܬ ܘܐܠܗܐܝܬ ܠܡܒܪܝܐ ܗܘ ܕܐܪܙܐ ܐܠܗܐ.

ܡܦܠܐܘ ܕܒܪ̄.[1] ܕܟܠ ܗܘ ܡܫܘܪܝܬܐ.

ܠܥܠܬܐ ܕܒܪ ܐܠܗܐ ܦܐܝܐ ܐܝܟ ܕܡܫܬܒܪܐ ܠ- ܠܡܒܥܒܕ ܬܐܘܪܝܐ ܗܕܐ ܕܡܫܘܬܐ ܘܡܫܘܪܝܬܐ ܥܠܝܡܐ ܓܝܪ ܡܠܦܝܢ ܐܡܪ. ܕܐܢܫܐ ܕܡܫܝܚ ܐܬܝܠܕ ܠܗ ܡܢ ܒܬܘܠܬܐ. ܐܪܐ ܠܡܢܐ[2] ܟܠ ܡܫܘܬܐ ܕܦܓܪܐ ܐܡܪ: ܠܐ ܡܕܝܢ ܐܝܬ ܒܬܘܠܬܐ. ܥܠܘܗܝ ܗܟܢܐ ܠܗ. ܐܝܟܢܐ ܡܕܝܢ ܠܬܐܘܪܝܐ ܗܕܐ ܢܥܒܕ. ܐܡܪ ܓܝܪ ܕܐܝܬܘܬܐ ܗܟܐ ܕܒܪܢܫܐ ܒܟܠܗ. ܐܬܒܪܝܬ ܠܗ ܡܢ ܢܦܫܐ ܕܟܠܗܐ[3]: ܘܐܢܫܐ ܬܘܒ ܕܡܫܝܚ.[4] ܐܬܒܪܝ ܐܦ ܗܘ ܡܢ ܒܬܘܠܬܐ. ܒܐܝܢܐ ܓܝܪ ܒܟܠܐ ܕܒܪ ܒܟܠܗܐ ܗܢܐ ܒܒܪܐ ܗܘ ܕܒܬܘܠܬܐ. ܐܝܟ ܕܝܢ ܒܪ، ܐܬܦܬܟܠ ܠܐܪܐ ܗܢܐ ܥܒܝܕܐ: ܕܟܠ ܒܪܬܐ ܗܘ ܐܪܙܢܐ ܕܗܘܢܐ ܐܡܪ ܗܘܐ ܥܠܝܡܐ. ܒܗ ܓܝܪ ܐܦ ܡܢ ܒܬܘܠܬܐ ܡܬܝܠܕܝܢ. ܐܪܙܢܝܬ ܕܝܢ ܘܠܡܫܝܚܐ ܢܥܒܕ: ܕܒܬܘܠܬܐ ܡܬܝܠܕ ܘܒܪܬܐ ܕܒܬܘܠܬܐ: ܬܐܘܪܝܗ ܐܠܗܝܬܐ ܕܒܪܬܘܠܬܗܘܢ ܕܗܘܢܐ ܟܠܗ. ܐ- ܠܐ ܠܡ ܒܬܘܠܬܐ. ܒܠܘܕܝܗ ܦܪܫܐ[5]. ܘܬܘܒ[6] ܕܝܢ ܥܠܝܡܐ ܐܡܪ. ܕܐܝܠܝܢ ܕܡܫܒܚܘ ܠܗܘܢ ܚܛܝܗܘܢ

1 > A* 2 > BH 3 ܕܟܠܒܪܐ C 4 ܕܢܟܐܬ C 5 ܡܗܘܡܐ BH
6 > C

ܕܢܚܘܬ. ܠܐ ܓܝܪ[1] ܐܢܫ ܡܫܟܚ ܡܫܡܫܢܐ ܠܡܒܘܥܐ. ܗܢ ܕܡܫܡܫܬܐ ܗܢܐ ܠܐ ܢܚܘܬ. ܐܦ ܦܓܪܐ ܕܝܢ ܘܢܦܫܐ ܡ̈ܬܝܢ ܚܕܚܕ. ܐܝܬ ܕܝܢ ܕܟܪ. ܐܫܬܟܠ ܡܠܬܐ ܕܦܓܪܐ. ܡܢܗܘܢ ܕܝܢ ܕܡ̈ܠܐܟܐ. ܐܝܟܢܐ ܡܕܡ ܕܕܚܝܐ ܡܢܝܢ. ܡܢܗܘܢ ܕܝܢ ܒܚܙܬܐ ܗܘ ܕܐܣܟܝܡܐ ܡܫܬܟܚܝܢ. ܗܟܢ ܕܝܢ ܚܙ ܡܢܗܘܢ ܪ̈ܘܚܢܝܬܐ ܘܐܠܗܝܬܐ. ܘܡܢܗܘܢ ܒܟܪ ܠܗܘܢܐ[2] ܒܣܟܝܡܗ: ܒܐܝܟܐ ܡܕܡ ܕܠܒܫܬܐ ܕܒܐܢܫܗ: ܘܡܢܝܢܐ ܪ̈ܘܚܢܝܬܐ ܘܡܫܟܚܢܝܬܐ ܐܝܟܐ ܕܕܚܠܐ ܘܕܚܠܬܐ. ܒܟܪ ܕܝܢ ܐܝܟ ܘܥܘܦ ܒܥܠܡܐ. ܢܦܫܬ ܠܗܘܢܐ ܐܠܗܝܐ ܡܢ ܓܠܝܢܐ ܗܘ ܡܕܡ ܒܟܠ ܘܪܐܙܢܐ.

ܘܥܠܘܗܝ ܕܦܒ̄. ܥܠ ܦܘܪܫܢܐ ܕܙܘܥܐ.

ܠܐ ܕܝܢ ܬܦܠܚܘܢ ܐܘ̄ ܒܢܝ، ܬܐܘܪܝܐ ܕܥܠ ܙܘܥܐ. ܐܝܟܢܐ ܕܝܢ ܠܗܘܢܐ ܡܫ̈ܬܟܐ ܢܦܩ. †ܠܗ[3]† ܒܠܚܘܕ ܚܕܐ ܙܢ ܐܘ ܬܪ̈ܬܝܢ ܠܚܕܐ ܗܢܐ ܕܙܘܥܐ[4] ܡܢܗ: ܐܠܐ ܙܢܝܢ ܠܡܐܡܪ ܫܪܪܐ. ܘܚܫܒ ܙܢܝܢ ܘܚܫܒܝܢ. ܒܟܪ ܕܝܢ ܐܦ ܙܢ̈ܝܢ ܕܠܐ ܡܬܚ̈ܢܝܢ. ܠܡ̈ܬܚܫܐ ܕܝܢ ܚܕܬ. ܕܐܦܠܐ ܙܢܝܐ ܒܠܗ[5] ܕܚ̈ܝܐ[1] ܐܢ̈ܫܐ ܡܢ ܙܘܥܐ ܐܫܟܚܘ. ܡܛܠ ܕܝܢ ܗܕܐ ܒܬܪ ܦܓܪܐ. ܠܝ ܕܝܢ[6] ܢܕܥ ܐܢܐ ܐܘ̄ ܒܢܝ: ܕܬܪ̈ܬܝܢ ܙܢ̈ܝܢ ܠܙܘܥܐ[7] ܫܠܡܬ[8]. ܠܐ ܕܝܢ ܒܢܝ، ܗܕܐ ܬܪܝܢܐ ܠܝ ܥܠ ܗܘ̈ܢܐ

1 > C 2 ܠܗ H 3 ܕܝܢ ܠܐ BH: read ܕܠܐ C 4 before ܗܢܐ C 5 before ܙܢܝܐ C 6 ܓܝܪ C 7 ܠܝܠܕܐ C 8 ܫܠܡܬ H

ܐܝܠܝܢ ܕܡܬܕܒܪܝܢ: ܕܕܡܐ ܠܟܠܗܘܢ ܫܘܝܢ ܒܡܠܬܐ ܕܥܠ ܙܘܥܐ. ܒܪ، ܠܐ ܬܦܪܫܐ ܪ̈ܐܙܘܗܝ ܡܫܟܚܢܐ ܕܙܘܥܐ ܡܕܡ ܗܘ̈ܢܐ ܕܠܐ ܕܚܝܢ. ܡܠܬܐ ܓܝܪ ܕܙܘܥܐ ܠܐܢ̈ܫܐ ܫܦܝܪܬܐ[1]. ܠܝ ܕܝܢ ܐܝܠܝܢ ܕܐܬܬܚܫܒܝܢ ܒܗܿ. ܫܠܝܐ ܗܝ ܕܐܠܗܐ.

ܘܥܠܘܗܝ ܕܚܫܝܢ ܘܬܠܬܐ. ܥܠ ܗ̇ܝ ܕܠܘ ܡܢ ܚܕܐ ܐܘܣܝܐ ܐܝܬܝܗܘܢ ܟܠܗܘܢ ܗܘ̈ܢܐ.

ܡܛܠ ܕܝܢ ܕܐܬܒܠܒܠ ܠܝ ܬܐܘܪܝܐ ܗܿܝ ܡܫܒܚܬܐ: ܥܠ ܗܘ̈ܢܐ ܐܝܠܝܢ ܕܠܐ ܫܘܝܢ ܒܫ̈ܡܝܐ.[2] ܙܕܩ ܒܟܪ ܐܝܟ ܕܡܫܬܒܪܐ ܠܝ: ܪ̈ܐܙܘܗܝ ܕܬܐܘܪܝܐ ܗܕܐ ܠܡܓܠܝܘ. ܗܢܘ ܕܝܢ ܢܕܥ: ܕܠܘ ܡܢ ܚܕܐ ܐܘܣܝܐ ܘܡܢܗܘܢ ܗܕ ܡܢܗܘܢ: ܗܘ̈ܢܐ ܟܠܗܘܢ ܠܦܓܪܐ ܢܣܒܘ. ܗܕ ܕܝܢ ܬܘܒ ܕܐܘܣܝܐ ܟܠܗܘܢ ܕܗܘ̈ܢܐ. ܬ̈ܪܝܢ ܠܒ ܗܘ ܡܢ ܫ̈ܪܪܐ[3]. ܘܠܒܬ ܪܒܬܗ ܕܐܘܣܝܐ. ܗܟܢܐ ܐܦ ܢܗܪܐ ܠܒ ܘܦܠܓܐ ܡܢ ܢܒܪܬܗ. ܗܘ̈ܢܐ ܕܝܢ ܐܝܠܝܢ ܕܡܢ ܐܘܣܝܐ ܡܬܚ̈ܬܝܐ ܢܣܒܘ. ܬܪ̈ܒܝܬܐ[4] ܡܕܡ ܘܒܢ̈ܬܐ ܒܠܚܘܕ ܡܫܒܚܝܢ. ܐܝܠܝܢ ܓܝܪ[5] ܕܡܢ ܐܘܣܝܐ ܕܐܟܐ ܢܣܒܘ ܒܠܚܘܕ ܥܠ ܙܘܥܐ ܕܚܕܐ ܙܢ ܡܫܒܚܝܢ. ܐܝܠܝܢ ܕܝܢ ܕܡܢ ܐܘܣܝܐ ܕܬܪܬܐ ܬܪ̈ܬܝܢ ܒܠܚܘܕ ܙܢ̈ܝܢ ܡܬܪ̈ܡܝܢ. ܐܝܠܝܢ ܕܝܢ ܕܡܢ ܐܘܣܝܐ †ܗܘ[6]† ܕܪܘܚܐ ܗܘ[7] ܡܫܟܚܐ ܦܪܫܘ. ܥܠ ܙܘܥܐ ܕܬܠܬ ܙܢ̈ܝܢ ܡܫܒܚܝܢ. ܡܛܠ ܕܝܢ ܐܦ ܒܠܚܘܕ ܡܢ

1 ܫܦܝܪܘ A: + ܗܝ BH 2 ܒܫܡܝܐ H 3 + ܒܪܘܪܒܐ ܕܟܢܝܫܘܬܐ B 4 pr ܥܠ BH 5 ܕܝܢ BC: ܓܝܪ ܕܝܢ H 6 ܗܝ BH: > C 7 > C

ܐܫܬܬܗ. ܢܗܘܐ ܓܝܪ. ܘܡܬܒܪܬ ܘܡܬܬܚܒܠ. ܦܪܐ ܕܝܢ ܡܢ ܓܠܘܬܗ. ܘܫܢܐ ܠܐܦ̈ܪܘܬܐ ܕܒܐܬܪܐ ܗܘ ܕܕܘܟܝܢ. ܘܠܗܘܢ ܐܡܪ. ܐܪܐ[1]: ܠܐ ܐܫܬܒܩܘܢ ܕܬܫܪܘܢ ܒܗܢ ܡܠܝܐ[2] ܫܒܬܐ[3] ܫܒܐ[4]: ܦܩܕ ܗܟܝܠ ܠܬܠܬܗܘܢ ܒܫܝܢܐ ܡܟܠܐ ܘܡܟܝܢ ܠܗܘܢ. ܘܡܟܐ[5] ܕܝܢ ܕܐܬܬܟܝܢܘ. ܡܫܬܠܛܝܢ ܠܟܝܢܗܘܢ. ܘܫܠܦ ܫܘܒܗܘܢ ܫܒ̈ܬܐ ܡܬܬܫܝܢ ܠܗ[6]. ܘܫܠܦ ܐܘܝܬܗܘܢ ܦܘܐܬܐ. ܡܫܠܛܝܢ ܕܝܢ ܢܨܪ̈ܘܬܗܘܢ ܒܫܘܒܟܐ. ܘܡܫܝܢܘܬܗܘܢ ܒܐܘܠܦܐ ܕܟܠܗܘܢ. ܒܐܡܟܬ ܠܡܒܠܠܗ ܗܘ ܓܒܪ. ܗܢܝܢ ܐܡܪ. ܐܬܒܢܝܘ ܥܠ ܐܒܫܪܐ ܥܠܝܗܘܢ ܦܐܝܐ. ܘܐܬܒܪܝܘ ܥܠ ܒܫܬܐ. ܕܒ ܕܝܢ ܐܘ̈ ܒܪ. ܕܗܘܢ ܐܝܟ ܗܘܢ ܡ̈ܠܐܟܐ ܕܒܐܬܪܐ ܗܘ ܦܩܝܕܝܢ ܥܠ ܗܘܢܐ ܐܠܗܝܐ ܘܢܦܫܝܢ ܠܗ. ܘܠܐ ܬܪܥܐ ܘܬܦܬܚ ܠܟ: ܕܐܝܟ ܡܢ ܐܘܣܝܐ ܕܫܐܕܐ ܦܠܝܓܬܐ ܗܕܐ ܫܒܝܚܬܐ ܡܬܬܟܪܝܐ: ܐܠܐ ܒ——ܕ ܠܡܬܗܘܢ ܡܫܠܦܝܢ. ܢܫܝܬܐ ܕܘܩܒܐ[7] ܡܬܚܠܝܢ ܠܗ. ܦܩܕ ܕܝܢ ܡܟܝܠ ܗܘܢܐ ܗܘ ܐܠܗܝܐ ܫܪܝܐ ܕܢܝܚܘܬܗ ܠܥܒܕܐ. ܘܥܒܕ ܠܢܦܫܗ ܘܡܪܦܐ ܠܦܓܪܗ ܒܢ̈ܫܐ ܘܡܬܐܢ̈ܚܬܐ ܕܠܐ ܡܬܢܟ̈ܠܝܢ. [ܘܡܬܓܒܪ ܐܠܗܝܘܬ ܘܡܬܢܝܚܝܢ ܬܡܟܘܗܝܘܬ ܥܠ ܘܩܘܦܐ ܫܒܗ ܕܐܬܒܝܘ ܠܗ. ܘܐܝܟ[8] ܕܒܪ ܠܬܠܬܗܘܢ ܐܡܪ. ܠܗܝܢ ܟܕܢܬܗ. ܫܒܗ ܕܝܢ[9] ܐܟܪܝܢ ܕܠܝ. ܘܡܫܦܬܚܝܢ ܕܝܢ[10] ܐܦ ܫܒܗ ܐܝܟ ܘܕܐܪܐ ܦܩܕ ܕܒܪ. ܘܒܐܡܟܬ[5] ܡܫܘܐ ܠܗܘܢ ܕܡܫܒܠܝܢ ܠܟ ܘܥܒܠܝܢ ܠܗ.

1 ܕ C 2 > BH 3 ܫܒܬܐ BC 4 before ܫܒܬܐ BH 5 ܘ > C 6 > C 7 ܕܘܩܒܐ BH 8 ܐܝܟ ܕܐܦ C 9 + ܠܗ BH 10 after ܫܒܗ C

ܘܗܘ[1] ܒܓܒܝܗ ܡܕܪܫ ܘܠܐ ܒܦܠܘܪܐ[2].] ܦܩܕ ܕܝܢ ܗܘܢܐ ܗܘ ܐܠܗܝܐ ܒܪܦܠܬܗ ܕܠܐ ܢܦܫܐ ܘܕܠܐ ܦܓܪܐ. ܢܦܫܐ ܕܝܢ ܘܦܓܪܐ ܒܠܫܕܝܗܘܢ ܡܩܝܡܝܢ[3]. ܘܡܫܠܡ ܝܬܗ ܡܕܝܢܬܐ ܘܡܒܝܢܝܬܐ ܠܝܠܦܐ ܗܘ ܕܡܪܝܐ. ܘܡܬܦܕܪ ܐܦ ܗܘ ܐܝܟ ܐܦܪܐ ܠܒܣܬܐ: ܘܐܝܟ ܢܦܫܐ ܡܕܡ ܚܘܪܐ ܥܬܝܕ ܗܘܐ[4]. ܘܟܠ ܡܬܗܘܐ ܠܗ ܡܬܬܠܠ. ܫܪܝܐܝܬ ܕܝܢ ܒܠܒܐ ܫܪܝܟܐ ܘܡܟܪܟܐ ܠܐܠܗܐ ܡܦܝܣ. ܒܠ ܐܝܠܝܢ ܕܠܘܬܗ ܡܬܚܙܝܢ. ܘܡܟܝܠ ܡܕܪܫ ܒܪܘܫܐ ܗܘ ܡܓܒܝܐ. ܫܪܐ ܕܝܢ ܐܦ ܠܢܦܫܐ ܕܡܢ ܡܟܝܢܘ. ܕܡܕܪܫܐ ܐܝܟ ܦܠܛܘܢ. ܦܓܪܐ ܕܝܢ ܐܝܟ ܘܡܟܒܘܣ[5] ܡܢ ܗܝܠܗ. ܡܛܠ ܕܡܫܝܚܐ ܗܘ ܒܡܓܒܠܬܐ ܘܠܐ ܠܗ †ܕܐܝܓܠܒܬ†[6]. ܒܒܪ ܕܝܢ ܐܦ ܐܪܒܬܐ ܡ——ܕܡ ܐܝܟܢܬܐ ܬܗܘܐ ܠܗܘܢܐ ܒܪܒܢܐ ܗܘ ܕܘܡܝܐ[7]. ܡܬܦܪܒ ܠܗ ܕܝܢ ܬܡܢ[8] ܡܢ ܘܩܘܦܐ ܐܦ ܒܠܐ ܒܐܣܦܘܠܐ. ܐܝܟ ܕܐܦ ܡܫܝܚܐ. ܗܢܝܢ ܬܓܒܠܐ ܥܒܕ ܡܬܗܘܐ ܗܝ ܕܠܘܩܒܐ ܢܦܩܐ. [ܒܐܡܟܬ[9] ܬܦܟܠܐ ܠܗ ܢܦܫܐ ܠܗܘܢܐ ܐܝܟ ܦܠܛܘܢ ܘܠܐ ܡܕܡ ܕܬܟܒ ܚܝܘܬܐ[9]. ܒܒܪ ܕܝܢ ܐܦ ܫܘܘܕܐ ܢܗܘܐ ܠܬܘܗ ܡܟܝܢ: ܥܠ ܕܩܘܒܐ ܗܘ ܡܕܝܢܐ ܘܐܠܗܝܐ: ܕܒܢܝ ܗܘܢܐ ܒܬܪ ܠܗ.] ܗܘܢܐ ܕܝܢ ܐܠܗܝܐ ܢܦܒܠܐ ܘܢܐܡܪ. ܐܠ. ܐܠ. ܠܒܢܐ ܫܒܘܬܗ ܘܢܪܡ ܐܢܫܗ ܒܟܘܟܒܐ ܐܒܝ. ܘܢܦܩܪ ܡܬܗܘܐ ܗܘ ܐܘܢܐ: ܕܒܗ ܒܡܫܝܚܐ[10] ܫܡܝ[11]

1 ܕ ܗܘ BH 2 ܒܘܩܒܐ H 3 corr. A: ܡܟܘܒܝܢ BH 4 ܗܘ BH 5 ܘܕܡܒܘܣ BH 6 read ܕܐܝܓܠܒܠ? 7 ܕܐܝܓܠܒܐ A marg. C 8 > C 9 ܚܝܘܬܐ ... ܒܐܡܟܬ > A* 10 om ܒ BCH 11 ܫܡܝ C: ܒܬܪ B

ܠܡܠܟܐ ܡܫܝܚܐ ܒܪܘܡܐ ܡܠܠܗ. ܠܐ ܐܝܟ ܢܦܠܐ ܒܪ ܗܕܪ
ܕܡܪܝܐ[1] ܕܒܠܒܗ ܗܘ[2] ܪܘܚܐ ܢܛܝܠܐ. ܫܠܝܚܐ ܕܝܢ[3] ܟܠ
ܡܫܝܚܐ ܐܡܪ. ܕܢܚܝܢ ܕܒܪܝܢ ܒܬܘܟܐ ܐܙܕܘܦ ܒܟܠܗ.
ܘܒܬܠܠ[4] ܠܦܓܪܐ ܕܢܦܫܬܐ: ܐܝܟ ܕܠܐ ܬܘܒ ܢܬܡܫܚܘܢ. ܘܠܐ
ܗܘ ܒܪ ܠܡܠܟܐ ܐܠܗ̈ܝܐ. ܕܐܦ ܗܘܝܘ ܒܪܘܚܐ ܗܘ
ܡܫܝܚܐ ܘܐܠܗܐ. ܠܦܓܪܐ[5] ܕܢܦܫܬܐ ܠܬܡܠܠ. ܒܬܪ ܕܝܢ
ܐܦ ܡܫܬܐܠܐ.[6] ܕܠܟܠܢܐ ܡܕܪܘܦ ܗܘܠܐ. ܐܠܝܢ ܒܪ ܕܠܐ
ܡܢܬܢ. ܐܦܠܐ ܕܢܐܒܝܘܢ[7] ܡܪܝܐ. ܐܡܪ ܒܪ ܫܠܝܚܐ ܟܠ
ܡܫܝܚܐ. ܕܐܢ ܢܝܫ ܒܟܡܐ ܐܦ ܒܟܡܐ ܢܬܢܚܫ. ܐܝܟ ܒܪ
ܡܪܝܐ ܕܒܟܡܐ ܢܝܫ[8]: ܐܢ ܒܣܝܡܘܗܝ ܠܐ ܢܝܫ. ܘܐܝܟܢܐ
ܒܪ ܒܣܝܡܘܗܝ ܢܝܫ. ܐܢ ܪܘܚܐ ܠܐ ܢܫܒܪ. ܒܬܪ ܒܪ
ܐܠܗܐ ܒܪ ܬܘܠܕܗ. ܕܐܝܟܐ ܠܪܘܚܐ ܕܢ̈ܝܫܐ[9] ܕܐܬܐ
ܡܫܝܚ ܐܝܟܐ: ܘܢܬܒ ܐܝܟܐ ܠܗ ܕܐܬܝܬܘܗܝ ܬܪܒܐ ܡܕܡܐ
ܕܒܬܠ ܐܠܗܐ. ܐܝܬ ܕܝܢ ܒܪ[10] ܐܡܬܝ ܕܠܪܘܚܐ ܬܡܠܠܐ.
ܕܕܡ ܬܪܝܢ ܘܬܫܒܪ: ܕܪܘܚ[11] ܡܒܠ ܗܒܐ ܕܒܬܠ ܐܠܗܐ.
ܗܘ[12] ܒܪ ܐܠܗܐ ܒܪ ܬܘܠܕܗ ܬܪܒܐ ܦܪܝܗ. ܢܒܥ ܒܪ[13]
ܕܠܡܪܢܝܬܐ[14] ܢܒܠ: ܐܢ ܠܬܪܒܐ ܠܐ ܢܬܠܐ. ܐܘ ܢܒܥ
ܠܗܘܢ ܕܠܒܘܬܐ ܢܬܠܐ: ܐܘ ܠܡܪܘܬܐ ܒܠܒܪ ܪܘܚܐ
ܢܬܒܒ. ܠܗ ܕܝܢ ܠܪܘܚܐ ܐܡܪ ܐܢܐ ܕܐܝܬܘ̄ܗܝ. ܢܢܠܐ ܡܕܡ
ܡܕܒܢܐ ܘܡܬܪܘܡܐ. ܕܒܪ ܢ̈ܝܫܐ ܡܢ̈ܝܫܢܐ ܠܢ̈ܝܫܐ ܡܫܡܫ.
ܕܒ ܕܝܢ ܕܐܠܗܐ ܡܦܠܬܐ ܐܦܠܐ ܢܝܫܐ. ܘܐܠܐ ܢܝܫܐ ܐܦܠܐ

1 + ܗܝ C 2 > C 3 ܒܪ C 4 ܘܗܬܠܠ C 5 ܕܠܦܓܪܐ ܗܘ C
6 ܡܫܬܐܠܐ C 7 read ܕܢܐܒܝܘܢ Theod 8 + ܒܣܝܡܘܗܝ C 9 ܗܘ C: ܗ̇ܘ ܕܢ̈ܝܫܐ H 10 pr ܘܐ C 11 ܕܪܘܚܐ C 12 ܗܢܐ C 13 ܕܝܢ C 14 ܕ > CH

ܪܘܦܐ. ܐܠܐ ܒܪ ܐܘܣܝܗ ܢܦܪ ܗܘܢܐ. ܐܦܠܐ[1] ܒܬܪ
ܡܬܐܬܝܬܐ ܡܢܐ ܗܘܐ. ܒܪ ܕܝܢ ܕܠܝܬ ܡܬܐܬܝܬܐ. ܐܦܠܐ
ܡܬܐܙܠܬܐ. ܐܬܬܪܒܝܬ ܠܗ̇ ܕܝܢ ܠܝ[2] ܡܒܠܠ. ܕܪܘܒܐ ܠܐ
ܡܕܡ ܠܐܘܣܝܐ ܕܗܘܢܐ ܢܫܝ. ܐܠܐ ܠܕܘܒܪܗ. ܡܬܬܢܝܚ
ܕܝܢ[3] ܠܡܠܟܐ ܐܠܗ̈ܝܐ ܘܪ̈ܘܦܐ ܬܠܝܬܐ. ܗܘ ܡܢܐ ܕܐܦ[4] ܟܢܫ
ܡܫܝܚܐ ܗܘܐ: ܡܬܠܠ[5] ܕܒܪ ܬܠܬ ܐܘܣܝ̈ܘܗܝ ܐܝܬܘ̄ ܒܪܢܫܐ.
ܒܬܠܬܗܘܢ ܕܝܢ ܡܬܕܒܪܐ: ܒܐܝܢܐ ܡܕܡ ܐܝܬܘܗ̇ ܠܬܠܬܗ
ܗܝ ܕܡܢ ܬ̈ܠܬܐ ܪ̈ܘܦܐ ܡܬܕܒܪܐ. ܕܒ ܕܝܢ ܐܘ̄ ܒܪܝ. ܕܬܠܬܐ
ܡܪܕܘܦܝܢ. ܠܐ ܕܝܢ ܬܠܬܐ ܢܐܝܢ. ܡܫܝܚܐ ܕܝܢ[6] ܒܠܝܗܕ ܝܒܐ[7]
ܘܦܠܦܠܘܣ ܒܟܡܗ. [ܝܒܐ ܕܝܢ[6] ܗܘܢܐ[8]] ܗܘ ܕܡܢ ܡܬܝܢܗ.[9]
ܗܘܘ[10] ܕܡܢ ܡܒܠܠܗ ܕܝܢ ܡܬܦܠܓܒ.[11] ܒܪ ܗܡܒܠ ܘܪ̈ܘܦܐ
ܗܘ̣ ܢܝܫܐ ܗܘܢܐ. ܡܗܘܬܪ ܘܕܢܠ. ܒܬܪ ܕܝܢ ܘܐܦ
ܕܘܒܬܗ ܬܘܦܪ ܐܝܟ ܩ̈ܠܬܐ ܕܕܒܪܐ. ܕܒܠܒܕܡ ܢܬܕܒܪܐ
ܠܗܘ ܕܠܝ ܐܬܕܒܪ. ܦܪܒ ܕܝܢ ܪܝܫ[12] ܩ̈ܠܐܒܐ ܕܐܬܬܪܐ ܗܘ:
ܘܦܢܫܐ ܡܕܡ ܡܫ̈ܠܝܐ ܠܗ ܡܦܪܒ. ܐܝܢܐ ܕܐܦ ܠܡܫܝܚܐ
ܐܬܦܪܒ. ܘܒܐܡܬ ܗܠܝܢ ܐܡܪ ܠܗ: ܕܡܠܠ ܗܘ ܘܒܢܐ ܘܦܠܓ
ܘܒܪ. ܘܡܒܠܠ ܬܫܬܒܚ. ܐܡܗܪ ܒܠ ܡܗܘܬܐ ܕܐܬܝܢܐ.[13]
ܗܘ ܕܝܢ ܗܘܢܐ ܐܠܗܐ ܬܬܦܝܐ ܠܗ ܡܒܠܠ ܠܝܠܘܬܐ.
ܘܡܬܒܢܝܢ ܠܐܠܗܐ ܘܐܡܪ: ܐܒܝ. ܐܢ ܗܘ ܕܡܪܝܐ ܢܒܥܪ[14]
ܒܫܐ ܗܢܐ. ܐܢ ܕܝܢ ܠܐ ܡܪܝܐ ܕܢܒܪ. ܐܠܐ ܐܢ

1 + ܒܪ C 2 > BH 3 ܗܡܒܠ C 4 ܕ C 5 + ܕܝܢ H
6 ܒܪ C 7 bis C 8 ܢܦܫܐ B 9 + ܐܝܟ ܦܠܦܠܘܣ B
10 ܡܐܬܐ ܕܝܢ ܘܡܬܦܠܓܒ ܦܓܪܐ B 11 ܐܝܟ ܕܘܡܒܢܘܣ B
12 ܫܝܕ ܡܢ C 13 ܐܡܗܪ ... ܕܐܬܝܢܐ > H 14 ܢܒܥܪ ܡܢܝ B

ܡܬܚܙܐ ܠܝ.[1]† ܘܐܡܪ ܕܐܬܒܕܐ ܡܢ ܬܚܘܡܗ. ܘܢܕܥ[2] ܕܝܢ ܡܟܝܠ ܐܠܗܝܘܬܐ: ܘܦܩܕܐ ܗ̇ܢܘܢ ܬܫܒܘܚܬܐ ܘܐܠܗ̈ܐ ܘܐܪ̈ܙܐ ܕܬܕܡܘܪܬܐ. ܘܡܫܬܐܠ ܡܟܝܠ. †ܕܡܒܥܐ[3]† ܗܠܝܢ. †ܡܬܦܢܝܢܐ[4]† ܠܘܬܗ. ܕܗܠܝܢ ܡܬܠܠܝܢ. ܘܡܟܝܠ ܡܬܬܘܪܒ ܘܢܫܐ[5]: ܐܡܬܝ ܕܠܗܠܝܢ ܒܝܕܥܐ. ܩܪܒ ܕܝܢ ܠܘܬ ܪܒ ܒܡܡܪܐ ܕܒܐܬܪܐ ܗܘ̇. ܘܠܐ ܡܟܝܢ ܕܐܝܬܝܗ ܘܡܫܬܝܐ ܬܐܘܪ̈ܝܣ ܗܠܝܢ ܕܡܬܟܢܫܢ.

ܦܠܐܘܢ ܕܡܫܡܥ ܘܗܘ. ܕܒܠ ܫܘܡܠܝ ܙܘܦܐ.

ܬܐ ܡܟܝܠ ܢܚܙܐ ܐܢܝܢܐ ܘܠܐܠܗܘܬܐ ܬܐܘܪܝܐ ܕܒܠ ܙܘܦܬܐ. ܘܐܡܢܝܢ. ܕܐܠܝܐ ܠܗܠܝܢ ܕܡܬܒܥܝܢ ܐܠܗܘܬܐ ܘܡܬܗܕܝܢ ܕܐܢܝܬܐ: ܒܟܠ ܡܕܡ ܕܡܬܩܢ ܕܡܫܝܢܐ ܠܡܥܢܝܐ. ܘܐܒܘܬܗ ܠܡܥܢܐ. ܗܢܝܢ ܓܝܪ ܒܪ ܡܬܦܠܣܦܝܢ[6] ܡܢ ܥܠܝܬܐ ܕܐܡܪ ܠܗ: ܕܢܦܘܩ ܠܘܬܗ ܠܒܪ ܡܢ ܡܕܝܢܬܐ: ܒܪ ܫܘܠܝܢ[7] ܢܦܫܗ. ܘܠܗ ܕܝܢ ܠܡܫܝܢܐ ܢܬܟܢܘܢ ܕܐܡܪ. ܕܐܢ ܐܢܫ ܬܠܡܝܕܐ ܢܗܘܐ ܠܡܥܢܐ[8] ܠܝ. ܢܦܘܩ ܒܪܫܗ ܘܢܫܩܘܠ ܙܩܝܦܗ ܘܢܐܬܐ ܒܬܪܝ. ܠܒܬܪܐ ܕܝܢ ܐܡܪ ܗܘ̇ܐ. ܕܐܢ ܢܗܘܐ ܐܢܫ ܒܡܢܝܢܐ ܠܡܥܢܐ. ܗܒ ܢܠܒܒܝ[9] ܘܬܐ ܒܬܪܝ. ܠܗ ܕܝܢ ܠܡܫܝܢܐ ܫܒܝܩ. ܕܒܗ ܙܘܦܐ ܗܘ ܕܢܫܐ: ܠܕܘܒܪܐ ܗܘ ܐܢܝܢܐ ܢܒܥ. ܠܘܬ ܫܠܡܘܬܐ ܕܝܢ[10] ܠܬܐܘܪܝܐ ܗ̇ܝ ܕܒܠ ܙܘܦܐ ܬܫܡܫܬܐ ܦܪܐ. ܒܪ ܐܡܪ. ܕܒܬܪ ܗܘ

1 ܐܝܬ ܘܐ ܠܝ H 2 ܘ > C 3 ܕܠܡܒܥܐ CH 4 ܘܡܬܦܢܝܢܐ CH
5 ܘܫܐܠ C 6 ܡܬܦܠܣܦܝܢ B 7 ܫܘܠܝܢ C 8 ܕܢܗܘܐ C
9 ܢܠܒܒܝ ܗܒ BCH 10 > C

ܕܢܬܚܝܒ ܒܪܗ ܕܐܢܫܐ. ܒܪ ܠܙܘܦܐ ܫܡܝܢܐ ܦܪܐ ܠܗ[1]. ܠܝܚܝܕܐ ܕܝܢ[2] ܐܡܪܐ. ܙܕܩ ܡܟܝܠ ܠܗܘ̈ܢܐ ܐܠܗ̈ܝܐ. ܐܝܠܝܢ[3] ܕܝܕܥܝܢ ܕܐܝܟܢ ܡܫܝܢܐ ܠܡܥܢܐ: ܕܒܠܡܕܡ ܠܗ ܢܬܕܡܘܢ: ܘܒܠܡܕܡ ܐܝܟ ܗܘܬ ܢܗܘܘܢ. ܘܐܦ ܠܝ. ܐܝܟܢ ܠܫܘܠܡܐ ܢܐܬܘܢ[4]. [ܗܘ ܓܝܪ ܡܕܝܢ[5] ܫܘܡܠܝܐ ܕܦܘܪ̈ܢܣܘܗܝ، ܕܢܫܬܗ ܢܫܒ. ܐܢ ܓܝܪ ܠܒܪ ܢܦܘܩ. ܦܘܪ̈ܢܣܘܗܝ، ܬܠܬ.] ܠܐ ܕܝܢ ܬܬܦܠܓܐ[6] ܡܛܠ ܐܘ ܒܪܝ: ܬܐܘܪܝܐ ܗ̇ܝ ܕܒܢ̈ܝ ܙܒܢܝ: ܒܪ ܒܒܬ ܡܕܝܢ ܐܡܬܝܗܘܢ ܕܢܬܒܥܘܢ ܗܠܝܢ ܬܪ̈ܝܢ ܒܢ̈ܝ: ܚܕ ܡܢ ܡܫܠܡܝ ܘܚܕ ܡܢ ܫܡܠܝ. ܦܪܝܫܝ[7] ܕܝܢ ܘܠܗܘܢ ܡܫܬܡܠܝܢܘܬܐ. ܕܡܫܬܡܠܝܢ[8] ܐܢܘܢ ܠܡܫܝܬܐ ܒܗܕܐ ܕܐܢܫܐ ܒܠܚܘܕ ܐܝܟ ܠܡܫܝܬܐ. ܕܠܗܢܐ ܒܠ ܙܘܦܐ ܗܘ ܐܢܫܐ ܐܡܪ: ܘܠܗܢܐ ܒܢ̈ܝ ܙܒܢܝ ܠܐ ܦܠܓܘ[9]. ܐܠܐ ܕܝܢ ܐܦܠܐ ܠܡܣܬܟܠܐ ܡܢ ܪ̈ܫܡܘܗܝ، ܚܫܐ ܗܢܐ ܡܦܠܐ. ܚܠܝܬܐ ܡܕܝܢ ܐܝܬܘܗܝ ܠܗ ܕܒܠ ܙܘܦܐ ܗܘ ܡܬܬܒܥܢܐ ܐܡܪ[10]. ܕܠܗ ܗܘ̈ܢܐ ܐܠܗ̈ܝܐ ܡܫܒܠܝܢ ܐܘܒܕܬ[2] ܒܫ̈ܪܝܢ[2]. ܠܐ ܓܝܪ ܡܫܬܡܠܝܢ ܠܡܬܒܪܘ[11] ܐܠܗܝܘܬܐ ܘܠܡܬܗܕܝܢܘ ܕܐܢܝܘܬܐ. ܐܢ ܠܙܘܦܐ ܗܘ ܕܢܫ̈ܐ ܠܐ ܢܬܦܠܘܢ ܘܢܫܬܒܩܘܢ. ܠܝ ܕܝܢ ܒܪܝ، ܢܩܒ ܐܢܝܢ. ܕܐܦ ܐܠܗܝܘܬܐ ܘܪܡܝܘܬܐ ܠܬܐܘܪܝܐ ܗܘ ܕܒܠܗܘܢ، ܡܫܬܒܚܐ ܐܢܝܢ ܡܠܝܒܬ. ܫܪܪܐ ܕܝܢ ܠܡܐܡܪ. ܐܦ ܡܟܝܠ ܒܟܪܬ. ܘܥܒܕ ܐܢܐ ܕܟܠܝܢ ܠܝ ܬܐܘܪ̈ܝܣ ܒܠܗܘܢ ܕܒܐܬܪܐ ܗܘ ܡܫܝܢܐ. ܙܕܩ ܕܝܢ ܕܐܦ ܠܒܪ ܢܦܩ ܗܘ ܒܬܘܒܐ ܠܡܦܠܓ. ܠܗ ܕܝܢ

1 > H 2 > C 3 pr ܕ BH 4 ܢܐܬܐ H
5 ܗܫܐ ܕܝܢ | ܗܘ ܓܝܪ ܡܕܝܢ C 6 ܬܬܦܠܓܐ BH 7 ܦܪܝ BH
8 ܕ > C 9 ܦܠܓܘܗ C 10 ܐܡܪܝܢ C 11 ܠܡܬܒܪܘ C

ܘܡܬܒܠܐ ܕܟܐܢܬ. ܠܡܣܒܪܘ ܬܡܝܗܐܝܬ ܒܠܒܬܐ ܗܝ ܕܠܗ ܡܣܟܐ ܀ ܥܠ ܣܘܠܡܘܢ ܕܝܢ ܕܐܘܘܢܐ. ܦܫܝܩ ܗܘ ܠܗ ܡܢ ܒܬܪ ܠܡܐܠܘ. ܐܡܪ ܓܝܪ. ܕܩܒܠܬܡ ܐܢܘܢ ܐܘܘܢܐ ܕܟܝܢܬ ܐܒܐ. ܥܠ ܡܛܘܪܬܐ ܕܝܢ ܕܐܠܘܗܢ ܕܡܢ ܫܪܪܐ. ܕܗܘܢܐ ܫܪܝܐ ܐܢܬܘܢ ܠܡܪܒ. ܐܠܗܐ ܓܝܪ ܝܗܒ ܠܟܐ ܘܡܦܪܫܢܘܬܐ ܕܢܫܡ: ܢܗܘܪܐ ܚܟܝܡܐ ܘܡܛܘܪܬܐ ܠܥܠܡ. ܡܢ ܐܘܘܢܐ ܝܗܒ ܡܢ ܣܓܝܗ ܐܦܝܢ ܡܛܘܪܬܐ ܘܚܟܝܡܘܬܐ: ܕܒܪ ܠܫܢ ܡܢ ܐܘܘܢܐ ܢܬܡܠܟܐ ܗܘܢܐ: ܫܪܬܐ ܚܟܝܡܬܐ ܕܦܠܐܘܬ ܢܗܘܪܐ ܡܢ ܐܘܘܢܐ ܗܘ ܕܡܪܟܘܗܝ ܒܟܠܝܐ. ܕܟܠܬܐ ܡܪܝܡ ܓܠܝܢܬܐ ܬܪܝܠ ܒܗ. ܘܠܐ ܒܒܪ ܡܬܬܦܫܘ †ܒܝܫܡܬܗ†[1] ܠܡܗܘܐ: ܥܒܠ ܕܝܢ ܝܗܒ ܦܠܓ ܒܝܦܘܬܐ ܪܒܬܐ ܠܗ ܠܡܬܘܪܦܠܘ. ܘܒܟܡ ܠܡܗܘܐ.

ܘܡܠܐܘܢ ܕܬܫܒܘܚܬܪ. ܥܠ †ܢܫܬܐ†[2] ܕܦܘܪܫܢܐ.

ܟܕ ܗܟܝܠ ܕܠܣܘܠܡܘܢ ܕܐܬܩܢܗ ܒܝܕ ܗܘܢܐ. ܦܠܓ[3] ܕܟܝܢܬ ܘܐܠܗܝܬ ܐܦ ܒܐܬܪܐ ܗܘ ܕܡܬܩܢܐ ܕܦܘܪܫܢܐ.[1] ܠܗ ܕܝܢ ܠܐܬܪܐ ܗܘ ܢܗܝܪܘܬܐ ܢܬܪܬܐ ܕܝܬܝܒܢܐ ܚܟܝܡܘܬܐ ܘܐܠܗܝܬ ܡܢ ܐܬܘܪܬܐ ܒܠܡܘܢ. †ܐܝܬ. ܒܠܗܘܢ ܕܝܢ ܥܠ[5]† ܐܬܪܐ ܗܘ ܐܡܪܢܝܢ.[6] ܬܫܡܫܐ ܡܪܢ ܕܡܦܠܓ ܘܡܦܩܢܝܢ ܒܠܡܐ ܗܘ ܕܠܟܠ ܡܢ ܒܠܡ. ܐܡܪܬ ܕܝܢ ܕܠܗܢܐ ܢܦܠܐ

1 so A*C: ܒܝܫܡܬܗ A marg (mark of ref. after ܠܡܗܘܐ) BH
2 H^com conj ܢܫܬܐ 3 ܦܠܓ H 4 ܕ > A*? H 5 ܒܠܗܘܢ. ܕܝܢ ܥܠ BH 6 + ܕܐܝܬܘܗܝ BH

ܗܘܢܐ. ܢܫܝܐ ܡܕܡ ܗܢܐܐ ܘܡܬܢܫܝܢܐ ܒܗ ܡܬܚܫܒ:[1] ܕܢܦܠܓܐ ܡܛܠ ܠܐܬܘܬܗ ܘܟܠܗ[2] ܒܟܠܗ. ܘܡܬܬܒܣܣ ܐܠܗܝܬ ܘܡܕܝܢܝܬ: ܒܒܘܣܡܐ ܗܘ ܡܬܒܣܡܢܐ ܘܡܫܝܢܐ. ܘܟܒܪ ܐܦ ܝܕܥܐ ܡܕܡ ܚܒܪ[3] ܒܐܬܪܐ ܗܘ ܕܦܘܪܫܢܐ. ܘܡܫܪܐ ܡܛܠ ܢܠܝܐܝܬ ܘܠܒܪܐܝܬ. ܐܘܪܚܐ ܕܐܘܘܢܗ ܠܡܪܐ. ܘܡܬܒܠܐ ܚܟܝܡܘܬܐ ܘܪܡܐܝܬ ܡܛܠ ܠܡܒܒܪ ܚܝܘܗܝ ܗܠܝܢ ܕܦܪܘܫܘܗܝ. ܒܪ ܢܒ ܡܣܬܒܠܢܝܬܐ ܘܢܘܒܠܢܝܬܐ ܕܠܬܐ ܡܪܐ ܐܘܪܚܗ ܡܦܠܓܐ ܀

ܘܡܠܐܘܢ ܕܒܣܪܝܢ. ܬܐܘܪܝܐ ܕܥܠ ܙܘܦܐ.

ܚܐܠ ܡܛܠ ܗܘܢܐ ܐܠܗܝܐ: ܠܐܬܪܐ ܗܘ ܕܐܢܐ ܐܪܐ ܥܠ ܫܡܗܝ، ܕܐܬܪܒܐ ܠܐ ܡܬܝܪܐ ܐܢܐ. ܘܡܬܬܘܪܒܢܐ ܡܦܪܬܐ ܕܒܐܬܪܐ ܗܘ ܡܕܝܢܐ ܡܫܒܚܢܐ ܠܐܬܘܬܗ ܠܡܐܬܝܬܐ ܘܠܗ ܠܡܣܒܪ. ܗܘ ܕܝܢ ܡܢܐ ܕܠܗܠܝܢ ܫܪܐ ܗܘ[4]. ܡܬܬܪܝܢ ܐܠܗܝܬ ܘܪܡܐܝܬ ܚܝܐ ܗܘ †ܕܡܦܠܓܐ[5]† ܕܒܗ: ܘܡܬܬܣܬܠ ܡܬܡܗܝܢܘܬܐ ܘܐܠܗܝܬ ܠܚܝܐ[6] ܗܘ ܕܒܬܪ ܠܗ. ܘܒܐܡܬ ܐܡܪ. ܕܐܢܐ ܡܛܠ ܠܚܝܐ ܡܦܠܓ ܐܢܐ ܘܒܐܡܪ ܠܗܘܒܠ ܒܠܝܢ. ܐܝܟ ܗܘ ܕܝܢ[7] ܕܒܫܬܐܠܘ[8] ܡܫܬܐܠ ܡܢ ܩܠܐܒܐ ܗܘܢ ܕܒܐܬܪܐ ܗܘ ܡܕܝܢܐ ܡܫܒܚܢܝܢ: ܕܠܡܪܐ †ܠܚܝܐ[9]

1 + ܐܝܟ BCH 2 ܘ ܟܠܗ BH 3 ܚܒܪ BH 4 corr. to ܗܘ. ܐ (sic) A**: ܗܘܐ BCH 5 read ܡܦܠܓܐ? 6 ܠܚܝܐ BH
7 > CH 8 ܕܐܦ ܡܫܬܐܠܘ C 9 ܠ > B

ܢܣܒܘܢ ܠܟ ܥܠ ܚܕ ܣܘܦܐ ܕܬܐܒ: ܠܡܐܡܪܝ[1] ܕܝܢ ܪܘܚܢܝܬܐ ܘܐܠܗܝܬܐ ܥܠ ܗܘܢܐ ܕܟܠܗ.

ܘܫܠܡ ܕܬܡܢܥܣܪ. ܕܥܠ ܪܫܘܬ ܒܡܕܒܪܢܘܬܐ ܕܡ̈ܠܐܟܐ ܕܡܫܠܡ ܗܝ.

ܡܦܩ ܐܢܬ ܗܘ ܠܢ ܦܩܘܕ. ܕܒܕܒܪܗ ܕܪܫܘܬ ܒܡܕܒܪܢܘܬܐ ܐܝܬܘܗܝ. ܫܘܫܦܐ ܕܐܠܝܢ ܕܡܬܕܒܪܝܢ. ܘܕܘܒܪܐ ܕܐܠܝܢ ܕܡܬܕܒܪܝܢ. ܠܐ ܠܢ ܡܟܝܠ ܫܪܝܪܘܬܐ ܠܡܗܘܐ: ܒܠܚܘܕ ܗܘ ܡܢ[2] ܕܡܫܡܫ[3] ܘܡܕܒܪܐ[4]: ܘܡܢܗܘܢ ܘܡܫܡܫܝܢ. ܗܘܢܐ ܕܝܢ ܡܢ ܒܬܪ ܕܡܬܕܒܪܐ ܘܟܠܗ. ܡܢܐ ܬܘܒ ܘܗܘ[5] ܕܢܦܩ ܘܢܕܒܪܐ. ܡܬܬܦܝܣ ܡܟܝܠ ܒܟܝܢܐ ܗܘ ܐܠܗܐ ܕܪܫܘܬ ܒܡܕܒܪܢܘܬܐ ܡܕܒܪܬܐ. ܕܢܫܘܬ ܠܗܘܢܐ ܒܡܟܠܝܗ ܠܡܕܒܪܐ: ܕܢܗܘܐ ܗܘ ܡܟܝܠ ܡܕ̈ܒܪܢ ܘܡܕܒܪܐ[6]: ܠܐܘܣܝܐ ܐܠܝܢ ܕܡܬܕܒܪ̈ܢ ܒܗ. ܡܬܦܪܒ ܕܝܢ ܐܦ ܗܘܢܐ ܐܠܗܝܐ: ܘܡܕܒܪ ܪܫܗ ܪܘܚܢܝܬܐ ܘܐܠܗܝܬܐ: ܠܦܘܬ ܐܝܟ ܗܘ ܡܕܒܪܐ ܘܫܒܝܚܐ. [ܡܠܠ ܕܒܐܬܪܐ[7] ܗܘ ܡܕܒܪܐ. ܘܠܟܠ[8] ܡܢ ܦܘܪܥܢܐ. ܡܫܘܫܬܐ ܬܘܒ ܡܕܒܪܢܘܬܐ ܡܬܝܗܒܢܐ[9] ܠܗܘܢܐ ܐܠܗܝܐ. ܡܢ ܗܢܘܢ ܕܠܦܘܬ ܐܝܟ ܗܘ ܫܒܝܚܐ ܡܫܬܘܬܐ ܗܘܢܐ.] ܗܢܘܢ ܡܬܒܥܝܢ ܬܡܝܗܘܬܐ ܘܐܠܗܝܬܐ. ܘܦܪܐ ܠܡ̈ܠܐܟܐ ܗܢܘܢ ܒܪ̈ܐܙܐ ܫܒܝܚܐ ܘܐܠܗܝܐ. ܕܪ̈ܐܙܐ ܡܕܒܪ ܐܚܪܢܐ

1 ܠܡܐܡܪܬܐ A* 2 ܡܢܐ BH 3 ܕܡܬܦܪܫ B 4 ܘܡܬܕܒܪܐ B
5 ܘ > C 6 ܡܕܒܪܐ B 7 ܕܒܐܪ̈ܐ BH 8 ܠܟܠ BH
9 ܐܬܝܗܒܬ B

ܕܡܫܡܫܢܘܬܐ ܒܡܗܘܢ ܠܡܒܕܪ. ܘܡܦܠܓ ܠܗܘܢ ܐܘܟܪܣܝܐ ܫܪܝܬܐ ܘܡܕܒܪܬܐ. ܘܗܘܐ ܠܗ ܡܟܝܠ ܠܐ ܢܗܘܒܐ ܕܡܝܬܘܢ. ܐܠܐ ܢܗܘܒܐ ܕܠܗܘܢ: ܡܢ ܗܢܝܢ ܩܘܪܒ ܐܝܬܐ ܗܘ ܐܠܗܝܐ ܡܟܝܠ. ܒܠ ܬܐܘܪܝܗ ܕܠܫܡܫܐ ܗܘ. ܒܬܚܬܝܢ ܒܪ̈ܟܐ ܐܚܪܢܐ ܠܡܐܡܪ. ܗܢܝܢ[1] ܡܟܝܠ ܡܫܡܠܝܐ ܗܘܢܐ ܗܘ ܐܠܗܝܐ. ܒܐܬܪܐ ܗܘ ܕܠܟܠ ܡܢ ܦܘܪܫܢܐ. ܘܡܫܪܐ ܡܟܝܠ ܒܫܪܘܬܐ ܟܕ ܕܐܝܟ †ܠܡܫܪܝܘܬ†[2] ܠܡܪܦܝܐ ܐܪܘܚܗ. ܘܫܐܠ ܫܠܡܘܢ ܒܫܘܫܬܐ ܡܫܝܢܬܐ. ܡܫܡܫܘܢ ܕܝܢ ܡܬܝܒܠ ܕܪܐܝܬ ܘܐܠܗܝܬ: ܒܚܡܐ ܠܐܘܘܢܐ ܐܚܪܢܐ ܕܠܟܠ ܡܫܡܫܘܢ. ܡܢܐ ܕܝܢ ܕܐܦ ܠܗܘ ܐܬܬܦܝܣ ܗܘܢܐ[3]. ܕ̈ܡܢܝܐ ܫܦܝܐ ܘܡܦܪܠܐ ܢܣܝܒ. ܘܢܗܘܪܐ ܬܘܒ ܕܒܢܐ ܘܐܠܗܝܐ. ܬܡܢܗ ܕܝܢ ܠܟ ܦܠܓ ܒܪܒܘܬ ܢܗܘܪܗ ܫܒܝܚܐ ܕܐܘܘܢܐ ܗܘ ܬܪܝܢܐ. ܒܟܪ ܕܝܢ ܗܝ ܟܕ ܗܝ ܡܬܝܚܕܬܐ ܥܠ ܗܢܐ ܦܢܐ. ܦܠܚܝܢ ܕܝܢ ܬܫܡܫܬ ܡ̈ܠܐܟܐ ܗܢܘܢ ܕܒܐܬܪܐ ܗܘ ܡܫܡܫܝܢ: ܘܐܫܟܚܝܢ ܒܠܗܘܢ ܐܦ ܗܢܘܢ ܡܢ ܪ̈ܒܘܬܐ ܬܫ̈ܡܫܬܐ ܕܦܠܚܘܬܐ ܕܠܗܘܢ. ܟܕ ܕܝܢ ܐܦ ܦܠܓܘܬܐ ܡܕܡ ܡܫܡܫܢ ܡܬܦܪܫܐ ܠܗ. ܠܗ ܕܝܢ ܟܕ ܠܗ ܠܐܘܟܪܣܝܐ ܗܝ. ܫܒܝܚܬܐ ܐܦ ܬܚܝܡ ܡܟܝܠ. ܢܗܘܐ ܠܢ ܫܠܡܘܬܐ ܕܪ̈ܒܢܝܗ ܘܡܫܡܠ ܡܫܡܫܢ ܬܐܘܪܝܐ ܕܐܪ̈ܐ ܟܕ ܠܫܡܫܐ ܗܘ ܦܘܪܫܢܐ: ܕܦܠܚܘܗ ܒܠܐ ܘܡܫܠܡܘܗ ܫܒܝܚܐ. ܢܗܘܒܘܗܝ ܕܝܢ ܟܕ ܒܡܬܝܪܘܬܗ ܐܪܒܥܐ. ܢܫܒ ܠܗܘܢ ܕܝܢ ܐܦ ܫܠܡܐ ܒܫܘܒܚܐ ܟܕ ܢܫܡܫܬܐ ܘܡܫܠܠ ܡܬܕܠܝܐ ܐܠܗܝܬ

1 read ܗܠܝܢ C 2 ܠܡܫܪܝܘܬ C 3 ܐܘܘܢܐ B

ܕܠܚܠ ܡܢ ܙܒܢܐ: ܕܠܗ ܡܠܬܐ ܕܚܝܘܬܐ ܡ̈ܢܐ ܥܒܕܗܬ. ܒܐܝܕܐ ܠܒܪ ܡܢ ܩܠܝܢ ܘܐܝܟܢ ܒܟܠܗ ܕܢܗܘܪܐ ܗܘ̇. ܐܝܟ ܕܐܦ ܡ̈ܢܐ ܡܢ ܐܝܟܢܐ ܐ̱ܢ ܒܡ ܠܡܘ̈ܢܐ ܐܚܪ̈ܢܐ ܢܦܫܬܗܘ̱ܢ. ܠܐ ܒܪ ܐܢܫ ܢܩܒܐ ܒܪ ܫܒܪ ܕܐܘܣܝܐ ܕܡ̈ܢܐ ܐܝܬ ܒܟܠܗܝܢ.

ܦܠܐܘ̱ܢ ܕܚܡܫܬܥܣܪ. ܥܠ ܢܛܪ̈ܐ ܡܛܪ̈ܬܐ ܕܒܝܬ ܐܠܗܐ.

ܩ̈ܠܐܒܐ ܕܝܢ ܗ̇ܢܘ̱ܢ ܕܒܐܬܪܐ ܗܘ̇ ܡܬܝܢ. ܗ̇ܢܘ̱ܢ ܐܬܬܣܝܡܘ̱ܢ ܐܝܟ ܕܠܐ ܡܫܬܟܚܝܢ. ܢܛܪ̈ܐ ܡܛܪ̈ܬܐ ܘܡܢܛܪܬܐ ܕܒܝܬ ܐܠܗܐ. ܐܝܟ ܗ̇ܘ ܕܒܪ ܕܒܬܪܐ ܘܡܢܛܪܐ ܕܝܕܥܬܐ ܢܛܪ̈ܝܢ. ܗܘܢܐ ܕܝܢ ܐܠܗܝܐ. ܐܝܟܢ ܕܠܗܠܝܢ ܕܒܐܬܪܐ ܗ̇ܘ ܢܝܚܐ. ܡܬܬܘܒܝܢ ܠܒ ܘܡܬܠܝܠܝܢ ܒܪ ܐܝܟܪ. ܗܘ̈ ܢ̈ܘܗܪܐ ܗܘ̇ ܒܗܬܘ ܕܐܠܗܐ. ܗܘ̇ܝܐ ܐܝܟ ܠܒܠܐ. ܘܬܡܢ ܐܚܪܐ ܠܕܪ̈ܝܢ. ܘܥܠ ܩ̈ܠܐܒܐ ܗ̇ܢܘ̱ܢ ܕܪܐ ܕܗܘ̱ܢ ܐܢܘ̱ܢ ܡܫܬܒܠܝܢ ܒܐܬܪܐ ܒܪܢܬܐ. ܘܒܗܘ̱ܢ ܬܘܒ[1] ܡܣܬܝ̈ܢ ܐܠܗܝܘܬܐ ܘܪܘܚܬܐ ܫܘܠܚܢܐ ܒܪܢܬܐ ܡܫܬܠܚܝܢ ܕܥܠ. ܗܢܝܢ ܩ̈ܠܐܒܐ ܗ̇ܘ̱ܢ[2] ܡܬܬܘܪܝܢ. ܪܐܙܐ ܕܬܐܘܪܝܐ ܕܪܘܚ ܠܗܘܢܐ ܗ̇ܘ ܠܡܠܟܘ. ܘܡܢܝܚܝܢ ܡܕܡܗܝ ܪ̈ܐܙܝܗ ܐܠܗܝܘܬܐ ܬܐܘܪܝܐ ܕܡܠܦܢܘܬܗܘ̱ܢ ܘܫܘܠܚܐ ܕܪܘܚܬ ܒܗܘܢܗܘ̱ܢ.

ܦܠܐܘ̱ܢ ܕܫܬܬܥܣܪ. ܕܥܠ ܟܢܘܫܬܐ.

ܠܟܢܘܫܬܐ ܕܝܢ ܫܠܝܛܘܬܐ ܘܡܕܒܪܢܘܬܐ ܠܗܘܢܐ ܒܐܘܪܚܐ ܗ̇ܝ

ܕܡܫܡܫܬܐ. ܘܡܬܢܝܚܐ ܒܗܘ̱ܢ ܐܝܟܢܘܬܐ ܡܕܡ ܒܝܢܬܐ[1]: ܗ̇ܝ ܕܝܕܥܐ ܫܘܡܠܝܐ ܠܗܘܢܐ. ܘܡܫܬܡܫܝܢ ܘܡܬܒܪ̈ܝܢ ܡܢ ܐܘܣܝܐ ܕܒܗܘ̱ܢ ܦܠܚܐ: ܒܪ ܠܢܫܡܐ ܗܘ̇ ܙܘܗܪܐ ܕܠܗܘ̱ܢ ܡܬܝܒܢ. ܡܬܒܪ̈ܝܢ ܕܝܢ ܒܠܗܘ̱ܢ ܫܒܝܚܘܬ ܘܡܕܝܢܘܬ ܠܗܘܢܐ ܒܪܐܝܐ ܬܡܝܗܐ.

ܦܠܐܘ̱ܢ ܕܫܒܥܬܥܣܪ. ܥܠ ܫܠܝܘܬܐ.

ܡܬܬܪܒܐ ܠܒܪ ܗܘ̇ ܡܢܐ ܕܒܗܘ̱ܢ ܡܕܝܢܘܬ ܘܐܠܗܝܘܬ. ܠܘܬ ܗܘܢܐ ܠܡܐܬܐ. ܘܠܗ ܠܡܫܠܝ. ܪܐܙܐ ܕܝܢ ܕܫܠܝܘܬܐ ܗ̇ܘ. ܒܪ ܢܣܘܪ ܕܝܢ ܡܠܐܟܐ ܗ̇ܘ̱ܢ ܒܐܘܣܝܐ ܕܗܘܢܐ: ܡܫܬܠܡܝܢ ܡܢܟܠ[2] ܪܐܙܝܢܘܬ ܘܐܠܗܝܘܬ. ܕܡܢ ܐܘܣܝܐ ܗ̇ܝ ܕܠܟܠ ܡܢܘܗܝ. ܡܦܝܣܝܢ ܕܝܢ ܠܦ ܘܪܒܝܢ. ܕܡܬܬܝܒܐ ܗ̇ܝ ܚܠܝܐ ܡܢܗܘܢ ܕܐܘܦܝܣ ܐܚܪܢܐ ܕܫܘܒܚܐ[3] ܠܐܘܣܝܐ[4] ܕܠܟܠ ܡܢܗ ܠܡܦܪܒ. ܐܝܟܢ ܕܐܦ ܡܢܗ ܡܬܒܪܝܐ: ܘܡܬܒܪܝܐ ܘܡܬܥܒܕܢܐ ܪܐܙܢܝܬ ܘܐܠܗܝܬ: ܘܬܘܒ ܒܐܝܕܗ ܡܬܡܫܘܠܝܐ ܠܘܬ ܐܘܪܚܐ ܕܠܟܠ ܡܢܗ. †ܘܕܠܘܬ†[5] ܒܝܘ̈ܢܐ ܕܐܢܐ. ܘܒܫܝܢܘܬܐ ܬܘܒ ܕܐܝܟܢܘܬܐ ܕܒܝܬ ܐܠܗܐ. ܠܐܘܣܝܗ ܕܠܟܠ ܡܢܗܘܢ ܡܫܡܠܝܢ. ܡܬܒܪܝܢܐ ܗܘܝܬ ܒܡܬܪܘܡܘܬܗܘ̱ܢ ܗܝܢܐ ܘܡܕܝܢܬܐ. ܒܢ ܗܘܢܐ ܠܗܘܢܐ ܘܒܗܘܢ ܠܦܪ̈ܘܢ. ܐܝܟ ܐܢܫܐ ܕܡܢ ܫܘܠܡ ܐܬܢܫܝ. ܥܠ ܗܕܐ ܗܘ ܒܪ ܐܝܬ ܒܪ ܒܪ. ܐܦ ܩ̈ܠܐܒܐ ܕܒܐܬܪܐ

ܕܝܢ ܟܪܝܐ ܦܪܫܬ ܠܦܓܪܐ ܘܠܢܦܫܐ ܕܠܐ ܕܝܢ. ܢܣܒܘܢ[1] ܕܝܢ ܗܠܝܢ ܠܬܪܥܐ ܗܘ ܕܟܠ ܕܘܟܐ. ܐܢܬ ܕܝܢ ܒܪܝ ܥܠ ܡܢ ܡܫܘܫܬܐ ܗܕܐ. ܡܛܠ ܕܦܓܘ ܢܗܘܘܢ ܠܥܒܕܝܢ: ܐܠܐ ܡܢ ܕܕܪܒܗ ܕܡܪܢܐ ܐܬܟܠܝ ܒܠܘܗܝ. ܒܪ ܒܪ ܗܘܐ ܡܫܘܫܬܐ[2]. ܥܠܝܐ ܦܓܪܐ ܐܝܟ ܡܢܬܐ. ܢܦܫܐ ܕܝܢ[3] ܒܗܘܢܐ ܡܬܚܒܒܐ. ܘܗܘ ܒܪܙܐ[4] ܦܓܪܐ ܗܘ. ܡܢܐ ܐܢܬ ܒܪ ܐܝܟ ܕܒܬܒܐ ܕܢܦܩܘܢ ܢܢܣܐ ܠܐܠܗܐ. ܥܒܕ ܕܝܢ[5] ܠܦܓܪܐ ܕܡܢ ܐܪܥܐ ܥܠ ܐܪܥܐ. ܘܡܬܩܫܛ ܐܠܗܝܘܬ ܘܡܫܝܚܘܬ †ܕܠܐ ܥܒܕ ܒܪܢܫܐ ܠܐܘܡܢܐ. ܘܡܬܚܫܦ[6] ܒܪ† ܘܡܬܚܫܐ ܘܦܓܪܐ ܒܠܚܘܕ ܕܒܐܪܥܐ. ܗܕܐ ܕܝܢ ܘܡܫܠܡܢܐ ܡܬܢܐ ܠܝ ܕܐܡܕܢܐ ܐܬܚܫܦ ܒܪ ܐܢܫ. ܕܐܬܚܫܦ ܒܒܪܢܐ ܠܥܒܕܐ ܕܬܠܬܐ[7]. ܬܘܒ ܕܝܢ ܐܦ ܒܒܪܢܐ ܠܦܪܕܝܣܐ. ܕܐܬܚܫܦ ܐܡܝܢ. ܬܘܒ ܕܝܢ ܠܐ ܝܘ[8] ܐܦܠܐ ܠܡܪܢܐ ܕܗܘܐ ܒܗ ܗܘܢܐ ܠܐܦܝ ܦܘܠܘܣ. [ܗ̇ܝ ܕܢܝܚ ܐܢܐ ܠܦܓܪܐ] ܗܘ ܕܠܐ ܐܪܥܗ ܡܪܟܒܐ ܗܘ. ܡܛܠ ܕܐܦ ܠܡܢܝܢܐ ܡܢ ܗܘܢܐ ܫܠܝܛ. ܕܠܐ ܐܬܬܟܒܪ ܒܠܚܘܕ ܡܪܟܐ ܗܘܢܐ[9]. ܘܐܫܬܢܐ ܠܒ ܦܠܓ ܫܢܝ[10]. ܘܗܕܝܢ ܦܘܠܘܣ ܗܘܢܐ ܢܒܝܘܬ[11]. ܡܟܐ ܕܝܢ ܕܡܬܬܩܢ ܗܘܢܐ ܠܗܘܢ: ܡܬܦܠܓܝܢ[12] ܐܘܣܝܐ ܗܠܝܢ ܬܠܬ ܕܡܬܦܠܓܝܢ[13] ܠܗ. ܗܘ ܕܝܢ ܡܬܚܒܢ ܐܠܗܘܬܐ ܘܡܬܚܒܪ ܕܡܫܝܚܘܬܐ. ܘܡܚܝܐ ܠܟܠܗܘܢ ܠܒܢܝܢܫܐ: ܘܠܢܦܫܐ ܕܒܠܚܘܕ ܠܗܘܢ ܡܫܠܡ.

1 ܢܣܒܘܢ H 2 + ܠܗܘܢܐ C 3 > BH 4 pr ܕ BH 5 > C
6 ܘ > H: tr ܡܬܚܫܦ ܒܪ before ܕܠܐ ܥܒܕ? 7 ܕ > H
8 ܐܬܚܘܝ H 9 ܡܪܟܐ B 10 + ܘܐܬܬܪܝܡܘ B 11 ܒܒܝܘ B
12 + ܐܘܣܝܐ C 13 ܘܡܬܦܠܓܝܢ C

ܒܐܡܪܬ ܕܝܢ ܐܡܪ. ܡܛܠ ܠܡܪܢܐ ܒܐܘܠܝܓܝܢ[1] ܐܡܪܐ. ܘܬܘܒ. ܕܡܪܢܐ ܬܒܝܥܝܢ ܡܢ ܒܛܠܢܒܢ. ܘܬܘܒ ܠܐ ܬܬܠ ܠܬܒܪܐ ܢܦܫܐ ܕܡܪܢܐ ܠܝ. ܘܐܝܟ ܗܘ ܕܡܛܠ ܡܬܦܢܝܐ[2] ܠܗ. ܕܐܢܐ ܡܪܢܐ ܐܢܫܘܗܝ. ܘܬܘܒ ܕܒܝܢܐ ܕܐܘܠܝܓܝܢ ܐܢܫܝܢ. ܘܡܢܐ ܕܐܒܥܝܬܟ ܬܫܒܘܚ. ܘܦܫܘܩ ܡܪܢܐ ܐܢܫܐ ܕܦܬܓܡܗ[3] ܘܫܠܝܚܘܗܝ ܠܗܘܢܐ ܒܪܢܫܐ ܠܐܘܡܢܐ. ܡܛܠ ܕܝܢ ܡܫܬܡܠܝܢ ܠܗܘܢ ܐܠܗܘܬ ܘܡܪܢܘܬ. ܗܠܝܢ ܕܠܘܬ ܡܪܢ ܐܫܬܒܪ. ܘܢܘܪܐ[4] ܥܒܕܐ ܕܬܫܡܫܬ. ܘܠܡܠܐܟܐ[5] ܕܡܬܦܪܬܐ ܡܕܡܝܬܐ. †ܠܗ ܒܐܡܪܬ ܒܪ ܐܢܫܝܢ[6]† ܐܪܥܘܗ ܬܪܥܐ ܕܢܫܘܢ. ܡܬܦܢܝܐ ܠܗ ܕܝܢ ܕܢܒܥܠ ܡܠܟܐ ܕܐܘܪܗܐ.

ܡܠܐܟܘ ܕܐܪܬܒܣܝܣ. ܥܠ ܬܘܪܒܬܐ ܕܦܘܠܘܣ.

ܗܘ ܕܝܢ ܦܘܠܘܣ ܡܫܬܥܐ ܠܗܘܢܐ[7] ܐܝܟ ܢܗܘܪܐ ܡܢܗܪ ܠܒܘܪܐ. ܐܦ ܒܪ ܒܢܝܗ ܡܢ ܐܫܬܘܬ ܢܗܘܪܐ ܐܬܦܢܝ[8]. ܡܬܬܪܥܒ ܒܪ ܡܪܡ ܗܘܢܐ ܗܘ ܦܘܠܘܣ ܕܐܬܚܘܝܗ ܗܘܐ[9] ܦܠܓܐ ܒܡܬܓܒܬܐ[10]. ܗܢܐ ܕܡܪܢܐ ܡܫܬܚܢܐ ܬܪܒܗ. ܡܢܐ ܕܝܢ ܕܐܫܬܘܝ ܗܘܢܐ ܠܟܠ ܡܢ ܦܘܠܘܣ ܠܡܫܒܚ. ܗܕܝܢ ܗܘܐ ܐܝܟ ܒܦܠܓܐ ܕܗܘܫܐ ܐܬܦܠܓ. ܕܡܢ ܫܘܒܚܐ ܠܢܘܗܪܐ ܐܬܦܢܝ. ܘܡܬܦܢܝܐ ܒܢܘܗܪܐ ܗܘ ܠܒܘܪܐ ܘܐܫܬܐ[11]

1 ܒܐܘܠܝܓܝܢ BC 2 ܬܦܢܝܐ C 3 ܕܦܬܓܡܗ H
4 + ܡܛܠ CH : + ܕܝܢ B 5 ¨ > B 6 in marg. A: ܐܡܪܢ BH
7 ܠܗܘܢܐ ܥܬܝܪܐ C 8 ܐܬܒܢܝ H 9 > H 10 pr ܕ C
11 ܕܗܘܐ ܐܫܬܐ H

ܚܝܠܐ ܐܝܬܘ̄. ܘܡܬܬܟܬܫܝܢ ܕܝܢ ܒܗܘܢ ܫ̈ܐܕܐ ܡܢ ܐܘܣܝܐ ܗ̇ܝ ܕܠܒܠ ܡܢ ܫܡܝܐ. ܐܝܟ ܗ̇ܝ ܕܒܚܝܪܐ ܒܫܡܬܗܘܢ. ܐܝܬܘܗܝ ܕܝܢ ܕܙܘܥܐ ܗܘ ܕܒܬܪ ܚܝܠܐ ܢܦܫܐ ܠܗ. ܡܢ ܬܪ̈ܝܢ ܐܘܣܝ̈ܐ¹ ܕܫ̈ܐܕܐ ܦܪܝܫܐ ܚܠܦܘܗܝ ܡܬܬܙܝܥܢ. ܐܝܬܘܗܝ ܕܝܢ ܕܠܡܫܘܬܦܘܬܐ ܢܦܫܢܝܬܐ² ܗܘܢܐ. ܗܢܝܢ ܡܢ ܬܠܬܝܗܘܢ ܐܘܣܝ̈ܐ ܗܠܝܢ ܕܐܬܐܡܪ̈ܝ، ܡܬܦܢܝܐ³ ܘܡܬܦܠܓܢ. ܙܢ̈ܝܗܝܢ ܓܝܪ ܕܠܡܫܡܫܬܗܘܢ ܢܦܫܐ ܟܠܗ ܚܝܠܐ ܕܦܠܓܘܬܐ. ܬܘܒ ܕܝܢ ܒܪ ܠܐ ܢܩܝܦ ܐܘ ܡܬܦܠܓܝܢ ܕܐܝܬ ܡܢ ܫܘܠܛܢܗܘܢ ܢܐܡܪ. ܐܠܐ ܕܡܬܚܫܚܬܗܘܢ ܢܬܢܛܪܐ. ܕܐܝܟ ܓܝܪ ܕܐ ܡܬܦܠܓܐ ܠܘܬ ܡܕܪ̈ܐ ܡܫܬܚܠܦܐ ܒܚܝܠ ܬܫܡܫܬܐ.

ܘܐܠܝܢ ܕܝܢ. ܟܠ ܗ̇ܝ ܕܠܐ ܙܕܩܐ ܡܕܪܐ ܒܐܪܒܥܬܗܘܢ ܕܟܝܢ̈ܐ⁴. ܐܠܐ ܕܢܘܪܐ ܘܡܦܘܚܐ ܠܗܘܢ ܠܘܬܗ.

†ܕܗܘܢܐ⁵ ܐܠܗܝܐ ܟܠ† ܡܕܪܐ ܗܘ ܣܘܟܠܐ ܕܒܗܝܢ ܚܝܠܐ ܗܘ ܣܘܟܠܐ ܕܟܠܗܘܢ⁶ ܡܬܬܙܝܥ. ܘܟܠ ܦܘܪܫܢܐ ܬܘܒ⁷ ܗܘ⁸ ܕܚܝܠܐ⁹ ܬܘܩܦܐ ܗܘ ܕܐܘܣܝܐ ܕܕܠܘܟܠܐ. ܘܐܟܪܙܝܢ ܗܟܝܠ ܕܡܫܟܠܢܐ ܕܦܘܠܚܢܐ ܘܡܟܠܢܐ ܕܒܫܒܠܐ ܐܝܬܘܗܝ ܠܗܘܢ ܠܗܘܢܐ. ܦܫܝܛܘܬܗܘܢ ܫܒܝܚܬܐ. ܐܠܗܐ ܕܝܢ ܓܒܐ ܘܡܦܪܫܢܐ ܕܒܢܝܢ ܘܡܬܠܠܢܐ ܘܡܠܐ ܬܠܬܐ. ܠܐ

1 ܐܘܣܝ̈ܐ ܬܪ̈ܬܝܗܘܢ C: ܐܘܣܝ̈ܐ ܬܪ̈ܬܝܢ B: ܐܘܣܝ̈ܐ ܕܬܪ̈ܬܝܢ H
2 ܡܫܘܬܦܐ C   3 ܡܬܦܠܓܢܐ C**   4 ܕܟܝܢ̈ܝܐ C   5 So MSS. App. some omission   6 ܕ > BH   7 In marg. A: > BH   8 ܕܗܝܢ B
9 ܕܟܝܢܐ (B)H

ܥܒܕ ܠܗܘܢܐ ܕܢܦܠ. ܐܠܐ ܕܢܘܪܐ ܘܡܦܘܚܐ: ܘܡܥܒܕܢ¹ ܘܡܫܠܡ. ܐܠܝܢ ܕܝܢ ܕܢܦܠܘ ܒܗܘܢ ܠܦܠܓܘܬܐ² ܥܒܝܕܘܬܐ. ܐܬܦܠܓܘ ܒܬܪ ܦܠܓܐ ܠܡܠܐܟܘܬܐ. ܥܒܕܝܢ ܡܚܝܠ ܒܡܠܬܐ ܗ̇ܘ ܕܒܗ ܗܘܘ. ܘܐܬܦܠܓܝܢ ܡܚܝܠ ܘܗܝܡܢܘܬܐ ܘܡܫܪܝܢܘܬܐ: ܕܢܦܠܓܐ ܗ̇ܘ ܥܒܝܕܐ ܘܐܠܗܝܐ: ܠܡܬܚܘܝܘ ܒܡܕܪܐ ܕܚܘܒܐ ܒܪܝܫܘܬ ܠܦܠܓܘܬܐ ܕܡܢ ܩܕܡ. ܘܢܦܩܝܢ ܡܬܦܠܓܘܬ ܕܠܐ ܟܠܦܢܐ ܒܗܘܢ³ ܘܒܗ ܠܗܘܢܐ.

ܘܐܠܝܢ ܕܬܬܠܒܫܢ. ܕܟܠ ܫܪܝܬܗ ܕܚܝܠܐ ܗܘ ܗܘ ܒܗ.

ܐܠܗܐ ܕܝܢ ܠܐܝܠܝܢ ܕܠܟܠ⁴ ܡܢ ܟܠܗܝܢ ܦܪܫ ܠܡܫܬܡܫ. ܕܢܦܫܬܗ ܚܝܠܐ ܦܠܓܐ ܕܒܗܘܢ ܗܘ ܒܪ ܢܝܫ. ܐ. ܒܪ ܠܐ ܢܬܦܠܓܘܢ ܠܦܘܠܚܢܘܬܐ ܡܢ ܐܬܪܗ. †ܒܪܡ⁵† ܒܒܪ⁶ ܬܫܬܥܝ⁷ ܕܡܠܟܐ⁸: ܒܐܬܪܐ ܗܘ ܕܦܘܠܚܢܘܬܐ ܠܘܬ ܒܗ. ܕܒ ܕܝܢ ܕܦܠܓܐ ܒܝܬܐ ܗܘ ܕܢܦܫܐ. ܢܦܫܐ ܕܝܢ ܠܒܢܝܐ ܗ̇ܝ ܕܗܘܢܐ⁹. ܘܗܘ ܓܝܪ ܠܢܦܫܐ ܕܒܝܬܗ ܬܪܥܬ. ܠܗܘܢܐ ܕܝܢ ܐܬܪܗ. ܗܘܢܐ¹⁰ ܓܝܪ ܡܫܒܚ ܠܢܦܫܐ ܠܦܠܓܐ. ܒܪ ܕܦܠܓ ܥܠ ܚܠܦܝܢ ܡܫܝܚܐ. ܐܝܟܢ ܡܫܡܫ ܕܐܪܒܥܢܐ ܠܘܬܗ ܢܬܦܫ. ܐܝܟܢܐ ܡܫܡܫ ܠܐܒܐ ܢܦܫܬܐ ܠܒܢܝܐ. ܐܢܐ ܕܝܢ ܠܡܫܬܐܠܐ ܡܢ ܗܘܢܐ ܫܘܝܬ: ܕܗܠܝܢ ܒܡܫܪܐ ܠܦܘܩܕܐ. ܢܦܠܘ ܕܝܢ. ܡܛܠ ܕܫܘܝܘܬܗܘܢ ܙܟܝܐܝܢ ܗܘܘ. ܫܘܝܬܐ

1 > BH   2 ܠܦܠܓܘܬܐ C   3 pr ܕ C   4 ܠܟܠ > BH
5 ܕܕܒܪ B   6 > B   7 ܬܫܬܥܝ A*H   8 ܕ > C   9 + ܗܘܢܐ ܕܝܢ ܒܝܬܐ ܗܘ ܕܐܠܗܐ A marg.   10 ܗܘܪܐ C

ܢܐܡܪ: ܗܟܢܐ ܕܝܢ ܥܠ ܐܬܪܐ ܗܢܐ ܢܬܓܠܐ. ܠܐ ܓܝܪ ܥܒܪܬ ܠܟ. ܗܘ ܕܐܬܢܝܚ ܒܗ ܠܡܬܐܡܪ. ܕܚܙܝܐ ܥܠܘܗܝ ܥܒܝܕܐ ܘܡܕܪܐ ܬܘܒ ܗܘܐ ܡܬܦܬܚܐ ܘܡܬܢܝܚ ܟܠ. ܟܕܝܢ ܘܒܟܠܗܘܢ ܐܬܚܙܝܘ. ܗܠܝܢ ܕܝܢ ܐܬܚܙܝܘ. ܠܐ ܐܝܟ ܫܢܝܐ. ܐܠܐ ܐܝܟ ܡܫܬܘܫܛܢܘܬܐ ܕܫܘܒܚܐ ܕܟܠܗܘܢ ܐܫܬܠܛܘ. ܬܠܬ ܓܝܪ ܟܠܗܘܢ ܐܬܬܣܝܡܘ ܐܘܣܝܐ ܟܠܗܝܢ ܕܫܡܝܐ ܕܟܠܗܝܢ ܓܠܝܢ[1]. ܘܐܡܪ ܐܢܐ ܐܠܗܘܬܐ ܕܠܐ ܕܝܠܗ. ܕܟܠ ܗܘܢܐ ܕܠܐ ܐܬܬܒܪ. ܠܐ ܐܬܬܟܝܢ ܡܛܠܗܝܢ ܠܡܬܬܘܪܘ. ܕܗܘܢܐ ܕܝܢ ܐܠܗܝܐ ܐܬܚܙܝ ܟܠܗܘܢ ܡܢ ܗܠܝܢ ܠܡܬܬܘܪܘ. ܐܡܪ ܓܝܪ ܒܬܘܟܐ. ܕܐܢ ܐܢܫ ܫܠܝܛܐ ܒܪܐ[2]. ܒܒܪܐ ܡܫܬܠ ܐܬܘ ܕܫܠܝܛܐ. ܚܠܝܬܐ ܗܝ[3] ܐܬܚܙܝܬ ܠܝ. ܕܐܢ ܢܫܠܐ ܠܗܘܢ ܗܘ ܢܒܥ. ܗܘ †ܕܠܐ ܕܝܢ[4]† ܐܬܚܙܝ ܠܐܠܗܐ: ܒܫܘܒܚܒܚܐ[5] ܗܘ ܕܐܪܒܥܐ. ܘܗܟܢܐ ܕܝܢ ܕܐܬܪܐ ܐܪܒܥܐ. ܠܘ ܟܠܗܘܢ ܡܟܝܠ ܐܝܬ ܠܗ ܟܗ. ܐܠܐ ܘܟܠܗ ܠܗ ܡܬܚܒܫ. ܥܠ ܢܦܘܠܬܐ ܕܝܢ ܕܗܢ ܒܚܝܐ. ܬܫܘܬܐ ܥܒܝܕܐ ܠܝ ܠܡܬܠ. ܐܦ ܡܢ ܐܘܣܝܐ ܕܫܡܝܐ ܗܠܝܢ ܕܠܗܬ. ܬܠܬ ܓܝܪ ܡܢܘܢ ܐܬܪܐ ܥܠܗ ܕܗܢ ܐܪܒܥܐ ܠܫܒܝܐ ܐܬܦܠܓ[6]. ܥܠ ܓܝܪ ܫܒܥܐ ܡܢܗܘܢ ܕܐܘܣܝܐ ܗܠܝܢ ܚܡܫܐ ܡܢ ܡܢܝܢܘܬܐ[7] ܗܠܝܢ ܥܠܝܬܐ. ܒܬܪ ܕܝܢ ܗܕܐ ܐܬܚܙܝ. ܗܝ ܕܡܬܚܫܒܝܢ[8] ܠܒܪ ܐܬܐܡܪܬ: ܕܫܘܠܛܢܐ ܗܢܐ[9] ܥܠܘܗܝ ܒܐܝܕܘܗܝ ܡܢܗ.

1 ܥܠܝܬܠܝ H 2 ܒܕܒܪ B : ܦܬܪ H 3 ܡܫܬܠ BCH 4 ܓܝܪ ܕܠܐ BCH 5 ܒܫܘܒܚܒܚܐ C : ܒܫܘܒܚܒܚܗܘܢ H 6 ܐܬܦܠܓ H 7 + ܕܬܠܬܐ ܗܠܝܢ ܐܬܬܪܢܝܐ ܕܟܕ ܓܝܪ B 8 ܕܡܬܚܫܒܝܢ BC 9 > H

ܩܦܠܐܘܢ ܕܥܣܪܐ. ܕܥܠ ܐܘܣܝܐ ܡܕܒܪܢܝܬܐ.

ܐܘܣܝܐ ܓܝܪ[1] ܡܕܒܪܢܝܬܐ. ܐܬܪܐ ܥܠܘܗܝ ܐܚܝܕܐ ܕܟܠܗܘܢ ܐܪܒܥܐ ܒܕܡܘܬܐ ܠܚܝܘܬܐ. ܗܝ ܕܝܢ ܕܬܪܬܝܢ. ܒܐܬܪܐ ܥܠܘܗܝ ܕܡܢ[2] ܚܝܘܬܐ ܒܕܡܘܬܐ ܠܫܡܝܐ. ܗܟܢ ܘܫܘܠܛܢܗ ܡܚܝܕ. ܬܠܬܬܐ ܕܝܢ ܡܢ ܫܡܝܐ ܘܒܕܡܘܬܐ[3] ܠܢܘܪܐ. ܕܒ ܡܟܝܠ[4] ܐܘ̄ ܒܪܝ. ܕܠܦܘܬ ܡܫܘܚܬܐ ܕܗܢ ܚܝܐ. ܒܠܚܘܕܝܐ ܡܬܚܙܝܢ ܐܬܪܐ ܘܕܘܟܬܐ ܡܢܗ. ܠܐܘܣܝܐ ܕܝܢ[5] ܗܕܐ ܕܠܟܠ ܡܢ ܐܪܒܥܐ ܫܢܝܐ ܐܝܬܝ. ܕܡܫܘܚܬܐ ܗܝ[6] ܠܒ ܡܢ ܐܘܣܝܐ ܗܝ ܕܡܬܚܙܝܐ ܘܠܟܠ. ܘܠܗܝ ܕܝܢ ܬܘܒ ܕܡܫܘܚܬܐ ܗܝ ܐܦ ܗܝ. ܠܒ †ܦܠܓܘܬܐ[7]† ܡܢ ܗܝ ܕܠܟܠ ܡܬܚܙܝܐ. ܠܐܘܣܝܐ[8] ܗܝ ܕܠܟܠ ܡܢ ܫܡܝܐ ܫܢܝܐ ܐܝܬܝ. ܕܠܒ ܦܠܓ ܢܗܘܪܐ ܘܕܘܟܬܐ ܠܒ ܡܢ ܐܘܣܝܐ ܟܠܗܝܢ ܕܫܡܝܐ. ܒܬܪ ܕܝܢ ܐܦ ܢܘܪܐ ܕܟܣܝܐ ܡܢ ܕܡܬܚܙܝܐ ܒܗܝ ܡܫܘܚܬܐ ܚܙܝܐ. ܐܚܝܕܐ ܕܡܝܐ ܠܒ ܘܡܬܚܙܝ ܢܘܪܐ ܗܘ ܕܗܢ ܐܘܣܝܐ ܕܠܟܠ ܐܪܒܥܐ ܦܫܛ ܥܠ ܗܘܝܐ. ܡܬܚܙܝ ܕܝܢ ܡܢܗ. ܬܠܬܘܬܐ ܗܘ ܕܗܢ ܐܘܣܝܐ ܗܝ ܕܬܪܬܝܢ ܒܠܚܘܕܝܗܘܢ ܗܘܐ.

ܩܦܠܐܘܢ ܕܚܕܥܣܪ. ܥܠ ܢܚܘܫܐ ܕܕܡܝܐ ܠܚܘܝܐ.

ܗܢܐ ܕܝܢ ܕܒܢܚܫܬܐ[9] ܢܬܕܟܪ ܗܘܢܐ. ܗܝ ܕܝܢ[10] ܕܐܝܟ[11]

1 > BH 2 ܡܢ > C 3 ܘ > BC 4 ܕܝܢ C 5 ܓܝܪ C 6 > C 7 ܦܠܓܘ BC 8 + ܕܝܢ H 9 + ܚܝܘܬܐ B 10 ܗܕܝܢ BCH 11 ܕ > H

ܕܡܟܝܠ ܐܢ ܡܕܡ ܥܠܬܐ ܕܢܦܩܬܐ ܠܗ ܠܐ ܬܠܝܐ. ܘܐܦ ܠܣܝܘܡܬܐ ܢܬܡܛܐ.

ܩܦܠܐܘܢ ܕܫܬܐ. ܥܠ ܗܘܝܐ ܕܠܒܪ ܡܢ ܚܝܘܐ.

ܐܝܠܝܢ ܓܝܪ ܕܒܪ ܒܚܝܘܐ ܐܬܝܠܕܘܢ. ܫܘܪܝܐ ܗܘܐ ܠܗ ܒܝܬܐ. ܗܠܝܢ ܠܗܘܕ ܬܠܬܐ ܡܬܗܘܝܢ: ܘܚ̈ܝܘܬܐ ܘܡ̈ܦܠܐ ܘܡ̈ܫܚܐ. ܠܗܠ ܡܢܗ ܕܝܢ ܒܥ̈ܠܬܐ ܘܢ̈ܨܝܚܬܐ. ܡܬܚܙܝܢ ܕܝܢ ܗܘܝܐ ܗܢܐ ܕܠܬܚܬ ܡܢ ܚܝܘܐ.

ܩܦܠܐܘܢ ܕܫܒܥܐ. ܥܠ ܗܘܝܐ ܕܠܥܠ[1] ܡܢ ܚܝܘܐ.

ܡܢܐ ܓܝܪ ܕܠܥܠ ܡܢ ܚܝܘܐ ܡܬܝܠܕ ܗܘܝܐ. ܠܐ ܒܒܪ ܫܘܝܐ ܘܗܘܝܐ ܒܗ ܘܗܘܝܐ ܗܘ ܕܟܠܗ ܚܝܘܐ. ܬܡܢ ܓܝܪ ܛܠ †ܘܓܠܝܕ[2]† ܐܬܝܠܕܘܢ ܘܥܪ̈ܦܠܐ. ܐܝܟ ܕܬܘܪܬܐ ܕܢܥܒܐ ܘܥܝܢܐ. ܒܕܡ †ܓܝܪ[3]† ܒܥ̈ܢܢܐ ܕܐܘܝܪܐ ܕܠܥܠ ܡܢ ܥܢ̈ܢܐ. ܗܠܝܢ ܕܝܢ ܟܠܗܝܢ ܒܬܘܪ̈ܬܐ ܗܘ ܒܓܝܪ. ܘܗܘܝܐ ܕܝܢ ܕܠܥܠ ܡܢ ܚܝܘܐ. ܐܬܝܠ ܢܦܩܐ ܬܠܓܐ ܘܒܪܕܐ[4]. ܘܡܬܝܠܕܐ ܕܠܐ ܐܪܘܚܐ. ܘܒܥܠܬܐ ܕܐܬܬܪܝܡܬ ܠܥܠ ܡܢ ܕܥ̈ܢܢܐ. ܠܐ ܕܝܢ ܐܬܦܫܛܬ: ܘܡܛܠ ܕܒܥܠ ܡܦܣܝܢ. ܘܗܘܝܐ ܡܬܐܡܪ ܠܗ. ܒܗ̇ ܕܝܢ ܕܐܬܦܬܚ ܕܠܐ ܕܥܡ. ܠܥܠ ܡܢ ܚܝܘܐ ܡܬܐܡܪܐ.

1 ܕܠܥܠ A**CH: ܕܠܗܠ A* 2 ܘܓܠܝܕܝܢ C 3 ܕܝܢ BCH
4 ܘܒܪܕܐ BH

ܩܦܠܐܘܢ ܕܬܡܢܝܐ. ܥܠ ܗܘܝܐ ܕܠܗܠ ܡܢ ܚܝܘܐ.

ܘܗܘܝܐ ܕܝܢ ܗܘܐ ܒܪ. ܠܐ ܒܒܪ ܐܝܟ ܕܒܗ ܡܢ ܗܘܝܐ: ܐܝܠܝܢ ܕܠܐܬܪܐ ܕܕܘܟܐ ܠܐ †ܢܣܒܘ. ܬܡܢ[1]† ܓܝܪ ܦܫܛܘ ܗܘ ܠܝ[2] ܠܚܝܘܬܐ. ܗܘܝܐ ܐܝܠܝܢ ܕܠܒܪ[3] ܡܢ ܚܝܘܐ ܡܬܐܬܚܡܝܢ. ܐܝܟ ܕܝܢ ܘܠܗܘܢ[4] ܠܬܪܝܢܐ ܕܠܗܠ[5] ܡܢ ܚܝܘܐ ܦܪܐ ܐܝܟܐ. ܡܢܐ ܓܝܪ ܕܟܘܠܐ ܗܘ ܕܬܚܘܬ ܚܝܘܐ ܢܗܘܐ ܗܘܝܐ ܒܟܠܗܝܢ ܐܬܘܗ. ܐܝܟ ܕܗܘ[6]. ܡܢܐ ܕܝܢ ܕܠܗܠ ܡܢ ܚܝܘܐ ܢܗܘܐ. ܠܐ ܒܟܠܗܝܢ ܐܦܠܐ ܒܟܠܗܘܢ ܕܗܘܝܐ ܡܬܬܚܝܒ[7]. ܐܠܐ ܒܫܘܦܥܐ ܗܘ ܒܪܝܐ ܕܐܬܘܗܝ ܐܬܪܘܬܐ ܦܘܫ ܡܫܚܐ ܕܠܬܚܬ ܡܢ ܐܪܥܐ. ܒܪ ܕܝܢ ܐܦ ܣܝܘܡܬܐ ܡܕܡ ܒܪ[8] ܐܪܥܢܝܐ ܬܗܘܐ ܠܗ. ܥܠ ܕܠܚܝܘܐ ܥܠܗ ܕܦܠܓܘܬܐ ܫܒܩ. ܐܝܟ ܕܠܐ ܡܕܡ ܡܢܗ ܒܗ ܢܬܚܒܫ.

ܩܦܠܐܘܢ ܕܬܫܥܐ. ܥܠ ܐܘܣ̈ܝܐ ܬܠܬ ܕܫܘܕܥܐ ܕܒܟܠܗܝܢ ܐܬܘܗܝܢ.

ܥܠ ܚܝܘܐ ܗܟܝܠ ܕܫܘܕܥܐ ܕܠܬܚܬ ܡܢ ܐܪܥܐ. ܕܒܡܥܐ ܘܐܝܠܝܢ[9] ܐܬܘܗܝ ܘܕܐܝܠܝܢ[10] ܦܩܚܝܢ. ܢܒܥܘ ܕܫܘܬܦܐ. ܐܒܗܬ ܕܒܫܘܪܝܐ ܗܘܢ ܕܟܠ ܡܬܚܬܝܬܗ ܕܗܘܝܐ ܠܗܠܝܢ

1 ܢܣܒܬ. ܘܬܡܢ A*C: ܢܣܒܘ. ܘܬܡܢ A**: ܢܣܒܬ. ܬܡܢ H
2 ܠܗ C 3 ܠܗܠ H 4 ܘ > C 5 ܕܠܒܪ C 6 ܕܗܝ H
7 ܢܬܚܒܫ BCH 8 ܕܒܪ C 9 ܘܐܝܬܝܢܐ C 10 ܕ > H

ܡܢ ܡܠܬܐ ܘܡܕܒܪܢܐ ܠܐ †ܐܪܕܒܬ†[1] ܕܐܬܘܗܝ ܐܠܐ[2]† ܥܘܬܪܐ ܠܚܝܐ ܘܥܠܡܐ ܕܐܬܐ. ܕܡܘܗܒ ܠܟ̈ܠܐ ܘܡܕܒܪܐ ܐܣܟܝܡܐ. ܬܒܥ ܕܝܢ[3] ܥܠܝܗܬ ܘܐܪܡܝܗܬ: ܠܚܣܝܘܬܐ ܗ̇ܝ ܠܟܒܝܪܘܬܐ ܘܪܚܝܩܘܬܐ ܕܒܗ ܪܒܘܬ ܠܒܘܬܐ ܐܝܬܝܘܬܐ. ܘܠܡܫܡܠܝܘܬܐ ܬܘܒ ܗ̇ܝ ܠܟܒܝܪܘܬܐ ܘܡܪܚܩܘܬܐ ܕܠܗ̇ ܡܠܦܝܢ ܐܠܗܐ ܟܬ̣ܒ: ܕܐܝܟ ܕܡܬܚܙܝܢ ܠܚܪ̈ܢܐ. ܗܘܐ ܒܢܘܗܝ ܚܙܐ ܦܘܪܫܢܐ. ܐܝܟܢܐ ܒܪ ܕܚܙ ܗܘ. ܠܐ ܡܫܟܚ ܥܠ ܦܘܪܫܢܐ. ܗܠܝܢ ܕܝܢ ܐܘ ܒܪ̈ܝ ܠܝ ܘܠܕܐܒܗܬܝ[4]: ܠܝ ܕܝܢ ܗܢܐ ܬܕܒܝܪܬܐ ܘܫܘܫܠܐ. ܒܬܪ ܕܝܢ ܗܠܝܢ ܡܬܐܬܝܐ ܕܠܘܬ ܗܠܝܢ ܕܠܝ ܘܡܫܟܚ ܡܕܡ ܢܐܡܪ ܥܠ ܙܘܓܐ ܘܥܠ ܕܡܟܝܢܐ. ܢܐܡܪ ܡܫܟܚ ܥܠ ܙܘܓܐ ܗܘ ܡܕܡܝܐ. ܐܫܬܡܫܗ[5] ܡܢ ܟܝܢܘܬܐ. ܗܘ ܡܫܟܚ ܗܘܢܐ ܗܘܐ ܒܦܩܘܕܘܬܐ[6] ܕܡܢ ܚܝܘܬܐ. ܗܕܐ ܕܝܢ ܡܢ ܡܫܬܡܫܢܘܬܐ ܒܙܒܢܬ: ܡܫܬܚܠܦܬܐ[7] ܕܝܢ ܠܐ ܗܘܐ ܚܙܐ ܗܝ. ܐܠܐ ܡܫܟܚܬ ܠܦ ܘܬ ܡܫܬܡܫܢܘܬܐ[8]. ܒܙܒܢ ܕܝܢ ܡܫܬܡܫܢ ܕܙܘܓܐ ܥܠ ܗܘܦܟܐ ܗܘ ܥܒܕܝܢ. ܡܫܬܡܫܢ ܕܝܢ ܥܠ ܡܫܟܚܬܐ. ܒܙܘܓܐ ܡܫܟܚ ܗܘ ܚܝܘܬܐ ܥܠ ܡܫܬܡܫܢܘܬܐ ܡܕܡ †ܡܫܬܡܫܢ[9] ܗ̇ܝ ܕܠܡܫܬܪ[10] ܚܝܘܬܐ ܠܝ. ܒܙܘܓܐ ܕܝܢ ܗܘ ܡܫܬܡܫܢ. ܥܠ ܡܫܟܚܬܐ ܡܫܟܚ ܗܘܢܐ. ܗܘ ܕܠܡܫܬܪܝܢ[11] ܡܕܒܪ ܠܝ. ܐܝܟܢܐ ܒܙܘܓܐ ܗܘ ܚܝܘܬܐ: ܡܫܟܚܬܐ ܢܗܘܐ ܠܝ ܡܢ ܙܘ̈ܓܐ.

1 ܐܬܪܕܒܬ B: read? ܐܪܕܒܗ H 2 ܐܠܐ in marg. A: above line C: > BH 3 > BH 4 ܘܠܟܠ ܕܐܒܗܬܝ BH 5 + ܕܝܢ CH 6 ܒܦܩܘܕܘܬܐ CH 7 ܡܫܬܚܠܦܗ H 8 ܡܫܬܡܫܢܘܬܐ H 9 ܡܫܬܡܫܢ H 10 ܕܠܡܫܬܪ̈ܝܢ H 11 ܕܠܡܫܬܪܐ C

ܬܚܝܘܬܐ ܗ̇ܝ ܠܝ ܒܚܝܘܬܐ ܗܕܐ. ܕܚܝܘܬܐ ܕܒܗ ܐܪܒܥܐ ܢܗܘܐ[1] ܠܝ. ܐܝܟܢ ܒܙܘܓܐ ܗܘ ܡܫܬܡܫܢܐ ܥܘܫܢܐ ܢܗܘܐ. ܐܦ ܗܕܐ ܐܝܬܝܐ ܗܝ ܕܒܙܘܓܐ.†

ܦܠܐܘܢ ܕܐܪܒܥܐ. ܥܠ ܙܘܓܐ ܚܝܘܬܐ.

ܙܘܓܐ ܗܘܢܐ ܚܝܘܬܐ ܐܬܝ̣. ܐܝܟܢܐ ܕܠܫܡܝܐ ܕܒܠܘܬܐ ܢܦܩܐ[2] ܗܘܢܐ. ܒܗ ܡܫܟܚ ܦܘܪܫܢܐ ܕܠܘܬ ܚܝܘܬܐ[3] ܢܦܩܝܢ ܗܘܘ ܥܘܫܢܐ[4]: ܒܗ ܠܐ ܒܙܒܢ ܒܢܝܗܘܢ[5] ܠܚܝܘܬܐ: ܐܝܟܢܐ ܗܘܐ ܠܬܘܗܘ ܡܢܝ: ܦܠܓܐ. ܐܝܬ ܠܗܘܢ ܡܢܗܘܢ ܠܡܐܬܐ: ܗܕܐ ܕܝܢ ܐܡܪ. ܕܐܝܟ ܡܢܗܘܢ ܕܫܒܬܐ ܡܐܬܝܬܐ ܠܡܬܚܙܝܘ. ܫܡܥܐ ܒܪ ܢܦܠܐ ܗܘ ܬܘܪܣܝܐ ܡܢܝܢ ܕܝܢ ܠܗܘܢ ܐܝܟ ܕܡܫܬܡܫܢ ܦܘܪܫܢ: ܠܡܬܚܙܐ ܒܝܘܡܐ ܡܢܝܢ[6]: ܠܡܐܬܐ ܕܝܢ ܠܐ. ܡܟܝܠ ܕܠܐ ܕܒܠܥ ܗܘ ܠܚܝܘܬܐ.

ܦܠܐܘܢ ܕܚܡܫܐ. ܥܠ ܙܘܓܐ ܕܬܘܪ ܚܝܘܬܐ.

ܐܝܟܢ ܗܘܐ ܕܚܝܘܬܐ ܡܫܬܡܫ ܐܬܘܗܝ. ܗܟܢ ܕܝܢ ܬܫܡܫܬܐ ܠܡܐܬܝܐ. ܙܘܓܐ ܗܘ ܕܬܘܪ ܚܝܘܬܐ ܡܬܐܡܪ. ܕܠܗܘܢ ܕܚܝܘܬܐ[7] ܙܘܓܐ ܡܫܬܡܫܝܢ ܠܟ ܦܘܪܫܢܗܘܢ[8]. ܐܝܟܢܐ ܕܒܗܘܢ ܡܠܐܟܐ ܡܬܐܡܪܐ[9]. ܒܗܝܢ ܕܝܢ ܠܟܠ ܡܢ ܡܠܐܟܐ. ܐܝܟ

1 ܢܗܘܐ B: ܢܗ̇ܘܐ H 2 ܡܢܦܩܐ C 3 + ܕܠܚܝܘܬܐ B 4 + ܒܠܚܘܕ BCH 5 + ܗܘܘ B 6 ܡܢܝܢ BH 7 ܕܗܘܢܐ H 8 ܦܘܪ̈ܫܢܗܘܢ C 9 ܡܬܐܡܪܐ BH: ܡܬܐܡܪܐ C

ܡܐܡܪܐ ܕܬܪܝܢ ܕܩܕܝܫܐ ܐܢܛܘܢܝܘܣ

ܪܫܐ ܘܥܘܪܐ ܕܡܐܡܪܐ ܬܪܝܢܐ
ܡܠܬܐ ܕܩܕܝܫܐ ܐܢܛܘܢܝܘܣ
ܕܥܠ ܡܫܠܡܘܬ ܥܒܕܘܬܐ

ܐܢܬ ܕܝܢ ܐܘ ܒܪܝ. ܚܒܠ ܠܬܘܒܘܬܟ. ܘܐܚܘܕ ܬܪܥܟ. ܘܐܫܬܐ, ܬܚܢܐ ܡܢ ܒܐܪܟ. ܘܕ̈ܪܥܐ[1] ܡܢ ܡܕܒܪܟ. ܘܚܘܫܘܗܝ ܠܟ ܒܠܚܘܕܝܟ. ܘܚܘܪܐ ܠܐ ܢܗܘܐ[2] ܒܒܝܬܟ. ܠܐ ܬܕܒܪܟ ܒܡܪܬܐ. ܘܬܫܒܘܚ ܙܕܩ ܒܥܠܡܐ. ܕܠܐ ܢܐܬܐ ܢܘܒܪܐ[3] ܒܠܒܒܟ[4] ܘܢܪܘܒ ܠܟ ܙܢ̈ܝܐ ܒܥܠܡܐ[5]. ܠܐ ܬܒܪ ܬܫܒܘܚ ܟܠ ܗܠܝܢ. ܘܠܐ ܬܬܠܐ ܐܝܟ ܡܕܡ ܗܘ̈ܢܐ ܐܝܠܝܢ ܕܠܐ ܕܝܢ. ܕܠܒܢܐ ܬܬܚܒܪ ܠܥܠܬܐ ܕܐܡ̈ܪܐ: ܕܠܐ ܬܬܚܫܒ ܬܘܠܠܬܐ ܡܕܡ ܒܡܪܐ. ܠܒܢܐ. ܡܛܠ ܕܒܪܢܫܐ ܕܒܢܦܫ ܗܘ ܠܐ ܡܫܒܠ ܙܘܚܘܬܐ. ܫܘܫܠܬܐ ܐܝܟ ܒܪ ܠܗ ܘܐ ܫܘܫܠܬܐ ܐܝܟ †ܒܪ† ܠܗ.[6] ܐܚܪܢܐ ܠܗ ܬܦܪܘܒ ܠܗ ܐܝܟ. ܘܬܬܠ ܗܫ ܡܘܬܐ ܠܐܒܘܗܐ. ܐܠܐ ܒܥܒ ܢܬܠܬܐܝܬ ܘܐܬܬܥܒ ܠܒܠܒܐ. ܕܬܥܒܕ ܕܬܬܒܠܐ ܠܒܥܒܘܪܬܐ ܗ̇ܝ ܡܥܒܠܬܐ: ܕܡܥܒܠܢܗ ܡܚܝܕ ܒܡ ܠܒܐ. ܠܐ ܕܝܢ

1 ܘܕ̈ܪܥܐ ܡܢ ܒܐܪܟ > BH 2 ܢܗܘܐ A* 3 om BCH
4 + ܒܡܕܒܪܟ C 5 ܒܥܠܡܟ C 6 ܠܗ ܒܪ A : ܒܪ ܠܗ B^{2}_{3} H : read ܠܗ C

ܙܕܩ ܕܬܬܟܫܦ[1] ܡܛܠܬܟ ܐܘ ܒܪܝ. ܠܘܬ ܕܝܢܐ ܗܘ ܕܡܕܒܪ ܠܟ ܠܗ̈ܘܢܐ. ܡܛܠ ܕܬܐܘܪܝܐ ܗܕܐ ܢܦܫܟܘܢ.

ܫܘܠܡܗ ܕܬܪܝܢ. ܥܠ ܕܘܝܕ ܠܡܠܦ ܐ̈ܝܟܢܐ ܘܥܠ ܡܫܡܠܝܘܬܐ.

ܕܒ ܕܝܢ ܐܘ ܒܪܝ. ܕܠܐܒ̈ܗܝܢ ܫܒ̈ܝܚܐ ܢܣܒܬ. ܕܡܫܡܠܝܘܬܐ ܡܠܠܬܐ[2] ܕܡܢ ܥܠ[3] ܗܘܬ ܠܗܘܢ: ܥܠ ܕܦܪܫܘ ܠܐܪ̈ܙܐ ܗܢܐ ܐܠܗܝܐ[4]: ܐܦ ܐܢܐ ܬܘܒ ܒܡ ܡܪܝ ܢܣܝܬ ܠܡܠܦܢܐ ܘܠܐܢܫ ܕܐܝܟܘܬܗ. ܕܒܕܡܘܬ ܒܪܗ ܡܢ ܥܒܕܐ ܢܦܠ. ܡܕܡ ܒܪܝ, ܡܢ ܒܥܠܡܐ ܠܒܢ̈ܝܐ ܘܐܪ̈ܙܐ: ܐܝܠܝܢ ܕܒ̈ܢܝܢ ܠܟ. ܘܗܢܝ ܐܦ ܐܢܬ ܠܬܫܡܫܬܐ ܘܠܐ ܡܢ ܐܠܗܘܬܗ. ܕܢܚܠ ܠܢܦܫܗ ܘܡܠܦܢܐ ܠܡܫܡܠܝܘܬܗ. ܘܠܠܡܠܬܐ ܗ̇ܝ ܕܐܠܗܐ ܠܦܪܘܩ ܥܠܡܐ ܠܐ ܡܬܒܥܐ ܡܬܒܥܝܢܘܬܐ. ܗܠܝܢ ܠܦ ܘܒܥܒ ܘܬܢܝܢܐ ܢܦܫܢ.

ܫܘܠܡܗ ܕܬܠܬܐ. ܥܠ ܬܫܒ̈ܚܢ ܬܫܒ̈ܚܬܐ[5].

ܢܐܬܐ ܠܢ ܡܛܠ ܒܥܠܬܐ ܐܠܗܝܬܐ. ܘܢܫܐ ܐܝܠܝܢ ܬܫ̈ܒܚܢ ܡܫܒܚܝܢ[6] ܕܠܐܦ̈ܝܢ ܠܢܫ̈ܢ. ܗܘ ܡܢ ܚܢܢܐ ܐܘ ܠܟܠ ܡܢ ܚܢܢܐ. ܠܗ ܡܢ ܡܫܬܒܪܐ ܕܙܕܩ ܕܕܠܐ ܡܠܬܐ ܠܡܐܡܪ: ܘܕܠܐ ܡܕܒܪܐ ܠܡܕܒܪ. ܗܘ ܡܢܐ ܕܚܠ̈ܝ

1 ܕܢܬܟܫܦ A* 2 > BH 3 ܥܒܕܐ A**C 4 ܠܐܪ̈ܙܐ ܐܝܟ ܐܠܗܝܐ BH 5 ܬܫܒܚܬܐ ܬܫܒܘܚܬܐ H 6 ܡܫܒܚܝܢ H

ܡܠܬܐ ܬܘܒ[1]. ܕܐܝܟ ܡܢܝܢ ܗ̈ܢܝܢ[2] ܚܠܦ ܡܢܝܢܝܗܘܢ ܕܗܠܝܢ ܦܫܝܛܐ ܠܡܬܟܦܠܘ: ܒܕܡܘܬܐ ܕܐܦ ܠܣܘܓܐܬܐ ܢܬܟܦܠܘܢ: ܘܐܦ ܠܦܫܝܛܐ ܕܠܥܠ ܡܢܝܢܝܗܘܢ ܠܡܒܝܢܘܬܐ. ܒܐܡܬܝ ܕܝܢ ܕܐܝܟ ܡܢܝܢ ܡ̈ܠܐܟܐ ܕ̈ܥܣܪ[3] ܡ̈ܠܐܟܐ ܠܡܒܝܢܘܬܐ: ܐܘ ܕ̈ܥܣܪ[3] ܡ̈ܠܐܟܐ ܡܪ̈ܒܐ. ܐܘ ܗܠܝܢ ܬܘܒ ܒܐܘܣܝܐ ܐܚܪܬܐ ܕܠܥܠ ܡܢܝܢܘܗܝ. ܫܪܘܗܝ[4] ܓܝܪ ܒܡܒܝܢܐ ܕܫܘܐܠܐ. ܠܫܘܠܡܗ ܕܡܬܒܥܐ ܢܦܪܘܫ: ܠܡܠܬܐ ܕܚܘܝܐ[5] ܕܓܒܐ. ܬܘܒ ܕܝܢ ܠܦܘܬ ܘܚܙܝ. ܡܠܬܐ ܡܕܡ ܡܢ ܫܪܘܗܝ[4] ܢܒܥܐ. ܘܐܡܪܝܢ[6] ܕܝܢ ܕܠܡܢܝܢܘܗܝ ܕܡ̈ܠܝܠܐ ܕܘܚܝܐ ܚܝܐܝܬ[7] ܐܝܟ ܠܗܘܢ:[8] ܘܠܡܢܝܢܘܗܝ ܕܝܢ ܕܘܚܝܐ ܕܠܥܠ ܡܢ ܚܝܐ. ܘܡܢܝܢܘܗܝ ܬܘܒ ܬܐܘܪܝܐ ܚܠܝܨܐ. ܠܡܢܝܢܘܗܝ ܕܝܢ ܬܐܘܪܝܐ ܘܕܘܚܝܐ ܀ ܐܝܠܝܢ ܡܛܠ ܕܕܘܚܝܐ ܚܝܐܝܬ[9] ܐܝܬ ܠܗܘܢ. ܕܠܐ ܚܝܘܬܐ ܡܬܚܫܒܝܢ. ܐܝܠܝܢ ܓܝܪ[10] ܕܕܘܚܝܐ ܕܠܥܠ ܡܢ ܚܝܐ. ܥܠ ܚܝܘܬܐ ܡܕܡ ܡܫܡܫܝܢ. ܐܝܠܝܢ ܕܝܢ ܕܬܐܘܪܝܐ ܘܕܘܚܝܐ ܐܝܬ ܠܗܘܢ.[11] ܠܡܫܚܬܐ ܕܒܠܒܐ ܬܢܝܢܬܐ ܡܫܬܘܕܝܢ ܀ ܐܝܢܝܢ ܡܢܝܢ ܐܚܪ̈ܢܐ[12] ܚ̈ܕܪܐ ܠܡܒܝܢܘܬܐ. ܒܠܚܘܕ ܗܝ ܕܐܦ ܡ̈ܠܐܟܐ. ܡܕܡ ܡܢܝܢ ܗܘ ܦܫܝܛܐ ܐܚܪܢܐ ܕܗܘ ܐܚܪܢܐ ܠܡܒܝܢܘܬܐ. ܐܘ[13] ܐܚܪܢܐ ܘܐܚܪܢܐ ܀

ܐܬܦܪ̈ܫܘ ܕܝܢ[2] ܡܢ ܒܡܠܬܐ ܗܕܐ ܡܕܡܝܢܘܬܐ ܐܝܟ

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1 ܬܘܒ ܡܠܬܐ C 2 > CH 3 ܕ̈ܥܣܪ H 4 ܫܪܘܗܝ H
5 ܕܚܝܐ A*H: ܕܠܥܠ ܡܢ ܚܝܐ A**C 6 ܘ > BCH 7 ܚܝܐ H: ܚܝܐ B 8 > A*BH 9 ܚܝܐ B 10 ܕܝܢ C: > BH
11 ܐܝܬ ܠܗܘܢ] ܡܢܝܢ C 12 ܐܚܪ̈ܢܐ ܡܢܝܢ BCH 13 ܘ BH

ܕܡܫܬܡܠܝܐ ܠܗ ܐܘ ܒܪ ܢܫܡܬܐ ܘܡܫܡܫܢܐ. ܬܐܘܪ̈ܝܣ ܟܠܗܘܢ ܥܒ̈ܝܕܬܐ ܘܡܬܒ̈ܪܢܬܐ ܕܟܠ ܦܘܠܝܛܝܩܘܢ ܕܗܘܝܐ ܡܬܢܝܐ: ܘܟܠ ܦܪ̈ܣܘܗܝ ܬܘܒ ܕܡܢ ܦܠܓܐ: ܐܟܚܕܐ ܕܝܢ ܐܦ ܬܐܘܪ̈ܝܣ ܟܠܗܘܢ ܓ̈ܢܣܐ ܘܐ̈ܕܫܐ ܕܠܗ ܠܬܐܘܪܝܐ ܢܦܩܘܢ.

ܫܠܡ ܡܐܡܪܐ ܩܕܡܝܐ

ܡܢ ܗܢܘ ܡܬܚܫܚܢܘܬܐ ܘܢܨܝܚܘܬܐ: ܥܠ ܡܫܪܝܘܬܐ ܘܡܫܬܡܫܢܘܬܐ ܕܐܝܠܝܢ ܕܡܬܕܒܪܝܢ܀ ܡܠܬܐ ܓܝܪ ܐܠܗܝܐ ܥܠ ܚܕܐ ܚܕܐ[1] ܐܘܣܝܐ ܗܟܢܐ ܠܡܘܢܐ ܡܫܡܫܢܐ. ܟܕ ܠܐ ܕܝܢ ܦܠܚܝܢܐ ܗܘܬ ܠܗ: ܕܒܠܚܘܕܝܐ ܡܢ ܐܘܣܝܐ: ܚܫܚܬܐ ܡܕܡ ܡܕܒܪܢܝܬܐ ܘܡܕܒܪܢܝܬܐ ܐܝܬܝܗ̇: ܠܐܘܣܝܐ ܗ̇ܝ ܕܬܫܡܫܬܗ̇. ܟܕܘ ܕܝܢ ܥܒܝܕܐ ܗܝ ܠܐܘܣܝܐ ܗ̇ܝ ܕܠܗ̇ ܥܒܕܗ ܡܠܬܐ ܦܪܘܫܐ. ܕܗܟܢܐ ܡܫܬܪܝܐ ܡܢ ܕܥܒܕܐ ܠܒܪܝܬܐ܀ ܥܠ ܐܬܪܐ ܕܝܢ ܕܐܘܣܝܐ ܗ̇ܝ ܘܥܠ ܦܘܠܚܢܗ̇ ܬܫܡܫܬܐ: ܒܬܪܟܐ ܗܢܘܢ ܕܥܠ ܡܫܡܫܬܗ ܕܗܘܢܐ ܐܡܪܝܢܢ: ܡܛܠ ܕܝܢ ܕܐܦ ܠܝ ܡܬܚܙܝܐ ܦܠܚܘܬܐ ܗܘܬ ܠܝ ܠܡܐܡܪ: ܕܡܛܠ ܡܢܐ ܥܠܝܡܐ ܦܘܩܕܢܐ ܠܬܫܡܫܬܐ ܦܘܪܫܢ ܒܠܚܘܕ[2] ܙܢܐ ܒܗ̇ ܦܘܩܕܢܐ ܕܫܡܝܢܐ. ܠܘܬ ܗܠܝܢ ܕܝܢ ܡܢ ܐܠܝܨܬܐ[3] ܐܬܡܢܥܬ ܠܝ ܕܐܡܪܝܬܗ̇: ܦܘܩ ܬܫܡܫܬܐ ܠܟܠܠ. ܕܒ ܓܝܪ ܕܠܚܘܫܝܢ ܘܡܥܒܕܐ ܬܫܡܫܝܢ ܡܬܦܠܓܝܢ ܐܘܣܝܐ ܗܢܝܢ[4] ܬܫܡܫ ܕܥܠܝܡܐ[5] ܒܥܒܕܗ. ܥܠ ܚܕܐ ܓܝܪ ܡܢܗܘܢ. ܠܬܠܬܐ ܬܫܡܫܢ ܡܬܦܠܓܐ܀ ܬܘܒ ܕܝܢ ܥܒܕܐ ܐܦ ܬܐܘܪܝܐ ܐܚܪܬܐ. ܥܠ ܓܝܪ ܐܦ ܚܕ ܡܢ ܬܫܡܫܬܐ ܗܠܝܢ. ܐܦ ܗܘ ܡܬܦܠܓ ܠܬܫܡܫܬܐ ܐܚܪܢܐ ܬܫܡܫܬܐ. ܐܝܟܘ ܓܝܪ ܡܢܝܢܐ ܥܠܗ ܬܫܡܫܬܐ ܕܦܢܝܘܗܝ ܬܫܡܫܬܐ ܘܐܠܗܝܐ. ܡܐܬܝܢ ܘܐܪܒܥܝܢ ܘܬܠܬܐ. ܗܢܐ ܗܟܝܠ[6] ܐܝܟܘ ܡܢܝܢܐ ܡܬܚܫܒܐ ܕܐܘܣܝܐ ܒܠܚܘܕ ܥܒܝܕܘܬܐ[7] †ܕܠܗܠܝܢ[8]† ܥܠܝܡܐ ܒܬܫܡܫܬܐ ܚܕܐ܀ ܢܐܡܪ ܕܝܢ ܬܘܒ ܐܝܬܝܗܘܢ: ܟܕ ܡܫܡܫܝܢ

1 + ܒܠܚܘܕ BCH 2 > C 3 ܐܠܝܨܬܐ [ܡܢ ܐܠܝܨܬܐ C
4 ܗܢܝܢ BCH 5 + ܐܠܗܐ C 6 ܗܟܢܐ ܗܟܝܠ [ܗܢܐ ܗܟܝܠ
BH: ܗܟܢܐ C 7 ܥܒܝܕܘܬܐ C 8 ܕܠܗܠܝܢ B

ܐܘܣܝܐ ܚܕܐ ܡܢܝܢܐ. ܘܡܫܘܚܝܢ ܦܘܪܫܢܐ ܒܠܚܘܕ ܕܡܢܝܢܘܬܗ. ܕܬܠܬܐ[1] ܓܝܪ ܚܕܐ ܒܠܚܘܕ ܐܘܣܝܐ ܐܝܬܝܗܘܢ: ܡܬܦܠܓܐ ܕܝܢ ܗܝ ܐܘܣܝܐ ܠܬܫܡܫܬܐ ܬܫܥܐ: ܕܚܕ ܡܢܝܢܐ ܡܬܘܪܐ ܢܝܚܐ. ܐܚܪܢܐ ܫܒܥܬܐ. ܐܚܪܢܐ ܦܠܓܝܢ. ܐܚܪܢܐ ܕܝܢ ܢܡܘܣܐ ܘܕܫܒܐ. ܦܠܓܝܢ ܚܕ ܡܢ ܬܫܡܫܬܐ ܗܠܝܢ. ܐܦ ܗܘ ܐܬܦܠܓ †ܠܬܫܡܫܬܐ† ܬܫܥܐ. ܐܝܬܝܗܝܢ ܐܘܣܝܐ ܬܫܥ. ܘܬܫܡܫܬܐ ܕܝܢ ܒܟܠܗܝܢ ܘܫܒܥܐ. ܦܠܓܐ ܕܝܢ ܡܐܬܝܢ[2] ܘܐܪܒܥܝܢ ܘܬܠܬܐ܀ ܗܠܝܢ ܕܝܢ ܒܠܗܝܢ ܐܘܣܝܐ. ܡܢܝܢ ܐܢܝܢ ܠܐܬܪ ܠܡܐܬܐ ܘܠܝܢ ܒܐܬܪ ܠܡܬܝܒܘ. ܗܐ ܓܝܪ ܐܡܝܢܐ ܠܘ[3] ܟܕ ܥܠܡ ܕܢܡܘܣ ܦܪܝܫ. ܐܠܐ ܟܕ ܢܦܩܬ ܠܘܬܗ ܠܐܬܪܗ. ܒܡܢܝܢܘܬܐ ܕܗܢܝܢܐ ܢܗܘܐ ܠܗ. ܘܗܘ ܬܘܒ ܕܢܗܘܐ ܕܢܐܠ ܒܠܗܢܝ. ܕܐܝܟܢܐ ܗܝ ܠܝ ܕܡܢ ܬܫܡܫܬܐ ܗܘ[4] ܬܠܬܐ. ܒܓܪܐܠ ܕܝܢ ܘܡܫܬܟܚܠ: ܡܢ ܬܫܡܫܬܐ ܗܢܘܢ ܡܬܡܢܝܢܐ ܕܠܗܘܢ ܕܒܠܐܟܐ. ܒܒܪ ܕܝܢ ܐܦ ܕܢܫܐ ܕܐܘܣܝܐ ܕܠܗܘܢ: ܠܐܘܣܝܐ[5] ܕܠܟܠ ܡܢ ܗܘܢ[6]. ܠܐ ܒܒܪ ܐܝܬ ܥܘܠܠܐ ܠܐܬܪܗ ܠܡܬܐܬܐ. ܕܗܘܢܐ ܕܝܢ ܐܠܗܐ ܐܝܬܝܗ †ܠܐܬܪܘܬܐ†[7] ܠܬܫܡܫܬܗ: ܘܡܫܡܫܢܐ ܠܬܫܡܫܬܗ ܘܠܡܬܕܒܪܢܘܬܗ: ܐܝܟ ܡܢ ܕܫܠܝܛܘܬܐ ܡܫܪܪܬܐ ܘܡܕܒܪܢܘܬܐ ܬܘܒ ܡܢܝܢ ܠܡܬܠ: ܠܐܝܠܝܢ ܕܡܢܝܢ ܠܬܫܡܫܬܗ ܘܠܡܕܒܪܢܘܬܗ܀ ܡܫܬܐܠܐ ܕܝܢ

1 ܕ > BCH 2 ܐܡܐܐ H 3 + ܓܝܪ BH 4 ܗܘܐ H
5 + ܕܝܢ BCH 6 ܗܠܝܢ BCH 7 ܠܐܬܪܘܬܐ A**BH:
ܕܠܐܬܪܘܬܐ C: A** corr. from ܠܐܬܪܘܬܗܘܢ or ܠܘܬܗܘܢ ?

ܘܪܒܘ̱ ܡܦܪܥܝܢ ܠܐܣܝܘܬܗ. ܐܠܐ ܕܝܢ ܐܦܠܐ ܒܒܪ ܗܘ ܥܠܝܡܐ ܦܢܝܘ ܠܗ ܠܡܚܝܢܐ ܕܝܠܗܘ̱ܢ. ܒܪ ܚܒܪ ܒܠ ܙܒܢܘܬܗ ܕܡܚܝܢܐ ܡܠܬܐ ܢܦܩ ܠܡܕܒܪ. ܘܡܚܝܢܐ ܗܘܐ ܗܘܐ ܟܠ ܡܫܡܫܬܗ ܕܒܪ̈ܢܫܐ ܠܐܝܢܐ ܗܘܬ. ܬܫܒܚ ܒܠܫܢܐ ܐܘܩܝܢܘܣ †ܗܘܬ† ܐܡܪ̈ܐ[1]. ܠܐ ܕܝܢ ܐܝܟܢ ܠܗܘܬ[2] ܗܠܝܢ ܠܡܟܬܒ. ܘܐܘܣܦ ܕܐܦ[3] ܠܟܠ ܡܢ ܟܠ ܥܡ ܕܡܫܥܒܕܬܗ. ܐܢܐ ܕܝܢ ܒܦܪܗܣܝܐ ܐܡܪ ܐܢܐ. ܐܦ ܠܗܠܝܢ ܥܒܕܐ. ܐܦ ܚܢܢ ܗܘ ܡܠܟܝܢ ܘܗܕܐ ܫܘܝ: ܕܠܒ ܦܠܓ ܐܢܬܘ̈ܢ ܐܘܣܛ̈ܣ ܕܡ̈ܥܬܒܗܘ̱ܢ: ܐܝܠܝܢ ܕܗܘ ܠܗ ܢܒܗܘ ܐܢܝܢ. ܘܡܦܣ ܗܘ ܫܒܩ ܗܘܐ ܕܝܢ ܐܦ ܗܘ ܒܐܘܣܛܣ ܗܠܝܢ ܕܠܐ ܥܡܐ: ܕܠܐ ܢܗܘ̇ ܠܡܥܪ̈ܥܝܢ.

ܘܡܠܐ̱ ܕܬܪܥܝܢ. ܟܠ ܠܐ ܥܒܘܬܐ ܕܢܒܝܘܬܗ̱
ܕܡܠ̈ܟܐ.

ܠܢܒܝܘܬܐ ܕܝܢ ܥܒܝܕܬܐ ܘܠܬܐܘܪܝܐ ܗܝ، ܡܕܢܚܐ ܕܐܬܚܙܝܬ ܠܡܢ̈ܝܐ ܟܠܗܘ̱ܢ ܡ̈ܠܝܠܐ. ܠܐ ܟܠܗܘ̱ܢ ܐܡܝܢܐ ܘܟܠܗ. ܠܡܠܟܘ̱ܢ ܚܢܢ ܙܘܥܐ ܘܡܘܕܥܐ ܐܠܗܐ ܠܡܒܕܒܪ ܐܬܝܗܒ[1]. ܠܡܠܟܘ̱ܢ ܕܝܢ ܬܚܘܝܬܐ ܕܐܝܠܝܢ ܕܡܬܚܙܝܢ: ܠܐܢ̈ܫܐ ܕܝܢ ܗ̈ܕܐ ܘܡܬܒܠܝܐ[5]: ܕܡܬܒܠܝܢ ܙܒܢܝܬ ܘܡܬܚܙܝܢ ܥܡܝܩܐܝܬ ܠܡܘ̈ܬܐ ܟܠܗܘ̱ܢ ܩ̈ܠܝܠܐ: ܒܪܒܐ ܠܐܘܣܝܐ ܐܚܪܬܐ ܕܠܟܠ ܡܟܣܘ̱ܢ ܀ ܗܟܢܐ ܚܢܢ ܕܢܒܝܘܬܐ ܕܠܡܢܝܐ ܡܢ ܐܘܣ̈ܛܣ. ܡܥܒܕܢܘܬܐ[6] ܕܐܝܠܝܢ ܕܠܬܚܬ †ܡܟܣܘ̱ܢ†. ܐܟܒܪܐ ܚܢܢ

1 > BH 2 ܝܟ C 3 + ܗܠܝܢ B 4 ܐܬܡܢܘܢ BH
5 ܡܬ̈ܒܠܝܐ BH 6 + ܗܝ C

ܕܐܢܫܐ ܠܡ̈ܠܐܟܐ ܠܐ ܢܚܙܘܢ: ܒܚܝܠܐ †ܚܢܢ† ܕܢܒܝܘܬܐ ܡܩܪܒܝܢ. ܗܟܢܐ ܐܦ ܡ̈ܠܐܟܐ ܠܓ̈ܒܝ ܡ̈ܠܐܟܐ ܠܐ ܢܚܙܘܢ: ܠܐܢܫܐ ܕܝܢ ܢܒܝܐ. ܓ̈ܒܝ ܡ̈ܠܐܟܐ ܕܝܢ ܠܡܚ̈ܘܬܐ ܠܐ ܢܚܙܘܢ: ܗܟܢܐ ܕܝܢ ܐܦܠܐ ܡܚ̈ܘܬܐ ܠܡܕܡ ܕܠܟܠ ܡܟܣܘ̱ܢ. ܗ̇ܢܘ̱ ܚܢܢ ܟܠ ܐܝܠܝܢ ܕܢܒܝܘܬܗܘ̱ܢ ܡ̈ܬܚܙܝܢ ܐܠܝܦܐ ܥܡ̈ܝܩܐ ܕܡܟܣܝܢܘܬܗܘ̱ܢ ܐܠܗܝܬܐ: ܘܐܚܪ̈ܢܝܢ ܡܢ ܡ̈ܚܝܢܐ ܕܦܢܝܘܬܗܘ̱ܢ †ܐܢܫܝܬ ܘܐܠܗܝܬ. ܒܬܘܩܢܐ ܗܘ ܐܢܫܝܬ[1] ܘܡܬܪܓܡܢܝܬ. ܐܢܫܐ ܗܘ ܕܡܬܪܓܡܢܝܬ[2] † ܡܬܒܠܝܢ ܀ †ܒܒܪ ܕܝܢ ܠܗ[3] ܡܕܡ ܐܚܪܝܢ ܠܟܠ[4] ܡܢ ܗܠܝܢ ܠܒܪܢܫܐ ܗܘ ܕܪܚܬܐ: ܚܘܐ ܗܘ ܐܢܫܝܐ ܥܡܒܕ: ܒܚ ܚܕ ܡܢ ܡ̈ܠܐܟܐ ܗ̇ܢܘ̱ ܕܡܥܒܕܬܗܘܢ ܒܬܐܘܪܝܐ ܠܚܙܝܬܐ ܕܐܝܠܝܢ[5] ܕܠܐܚܪ̈ܢܝܢ ܕܡܢ ܗܠܝܢ† ܕܢܒܝܘܬܗܘܢ، ܠܗ̇ ܠܬܐܘܪܝܐ ܡܥܒܕ ܗܘܐ: ܘܠܐܚܪ̈ܢܝܐ ܕܡܥܒܕܬܐ ܒܝܘܡܘܗܝ، ܘܠܗ ܐܝܟ ܦܩܕ ܗܘܐ ܒܗ ܐܡܪ. ܕܡܣܟܠ[6] ܠܡܠܐܟܐ[7] ܚܘܐ ܗܘܐ: ܒܗ ܚܢܢ ܡܢ ܠܒܝܘܬܐ ܗ̇ܝ ܥܒܝܕܬܐ: ܕܢܒܝܘܬܐ ܕܬܐܘܪܝܐ ܡܬܒܠܝܢ ܐܠܗܝܬ. ܡܟܣܠ ܠܘܬ ܐܢ̈ܫܐ ܡܬܒܠܝܢ ܠܗ̇ܢܘ̱ ܕܢܒܝܘܬܗܘ̱ܢ. ܒܐܝܕܝܬ ܚܢܢ ܠܡܠܐܟܐ ܡܕܡ ܕܐܠܗܘܬܐ ܠܗܘ̱ܢ ܡܬܒܠܝܢ. ܘܐܠܝܦܐ ܬܘܒ[8] ܕܐܦ ܗܘܕܥܐ ܡܕܡ ܡܢ ܠܟܠ ܡܟܣܘ̱ܢ ܢܡܒܠܘ̱ܢ ܐ̱ ܠܢܒܝܘܬܐ ܢܣ̈ܦܩܘ̱ܢ: ܗܟܢܐ ܚܢܢ ܐܦ ܥܡܡܐ ܗܘ ܕܣܦ̈ܪܐ. ܗ̇ܝ ܒܗ̇ ܗ̇ܝ ܡܥܒܕܢܘܬܐ ܗܘܢ. ܦܠܓ ܚܢܢ ܟܠ ܗܘ ܡܟܐ ܕܡܟܒܪ ܐܠܗܝܬ. [ܘܡܥܒܕܢܐ ܕܢܒܝܘܬ] ܘܐܥܒܕ ܕܢܒܝܘܬ

1 ܒܡܘܪܓܐܝܬ BCH 2 ܕܡܬܪܓܡܢܝܬ AC**: ܡܬܪܓܡܢܝܬ C*: ܡܬܪܓܡܢܐ BH 3 + ܡܢ C 4 ܠܒܪ C 5 > BCH 6 ܕܡܣܟܠ H
7 > BH 8 + ܠܡܠܐܟܐ ܐܠܗܝܐ B

ܠܡܘܕܝܐ ܐܠܗܐ. ܡܢܐ[1] ܕܠܘܬܗܘܢ ܡܬܩܪܒܝܢ. ܬܐܘܕܘܪܘܣ ܥܢܘܝܘܬܐ[2] ܘܡܕܪ̈ܫܬܐ ܕܥܝܪ̈ܐ ܐܠܗ̈ܝܐ.[1]

ܩܦܠܐܘܢ ܕܬܫܥܝܢ. ܥܠ ܗܿܝ ܕܡܬܠ ܡܢܐ ܡܢ ܐܘܣܝܐ ܕܟܘܐ ܡܬܚܠܦܝܢ ܥܝܪ̈ܐ ܐܠܗ̈ܝܐ ܘܠܘ ܡܢ ܐܚܪܬܐ.

ܡܬܠ ܕܝܢ ܕܒܗܘܢܐ ܗܘ ܥܢܘܝܐ ܦܪܫܝܢ. ܡܟܣܟܢܐ ܐܢܫܐ ܬܘܒ ܡܠܬܐ· ܡܬܠ ܕܐܦ[3] ܢܐܠܬ ܡܢ ܣܘܟܠܗ̇. ܕܡܬܠ ܡܢܗ ܡܢ ܐܘܣܝܐ ܗܿܝ. ܕܟܘܐ ܒܠܚܘܕ ܡܬܚܠܦܝܢ ܥܝܪ̈ܐ ܒܠܚܘܕ ܒܟܝܢܐ: ܘܠܘ ܡܢ ܐܚܪܬܐ. ܗܘ̇ ܕܝܢ ܚܠܦ ܠܥܝܪ̈ܐ ܗܘ ܕܐܬܚܠܦ ܠܝ. ܕܒܪ ܒܐܘܣܝܐ ܗܿܝ ܕܟܘܐ ܐܝܬܝܗܘܢ ܗܘܘ ܗܘ̈ܝܐ ܒܠܚܘܕ. ܕܠܐ ܦܘܪܫܢܐ ܐܝܬܝܗܘܢ ܗܘܘ. ܐܦ ܗܘ ܬܘܒ ܕܐܬܚܙܝܬ: ܕܒܪ ܡܢܗ ܗܘ̈ܝܐ ܦܘܪܫܢܐ ܡܢܗ̇ ܬܘܒ ܢܣܒܘ. ܡܕܝܢ ܕܝܢ ܕܗܢ ܕܗܘ̈ܝܐ ܐܝܠܝܢ ܕܡܬܕܒܪܝܢ. ܕܡܢܗ̇ ܒܪ ܡܢܗ̇ ܕܐܘܣܝܐ[4] ܢܩܒܠܘܢ ܦܘܪܫܢܐ[5] ܘܐܬܦܪܫܘ. ܬܘܒ ܕܝܢ ܐܦܠܐ ܡܢ ܥܝܪ̈ܐ ܐܚܪܬܐ ܢܫܬܘܢ: ܥܠ ܚܢܢܐ ܗܘ ܕܡܘܕܝܐ: ܗܘ̇ܝܘܢ ܕܠܗܐ ܕܡܫܪܐ ܐܫܬܠܚܘ. ܐܦ ܗܘܝܘܢ ܒܪ ܝܚܝܢ ܘܡܬܢܣܒܝܢ[6] ܒܬܐܘܪܝܐ ܘܡܫܡܫܢܐ ܘܡܦܘܪܫܢܐ: ܐܝܟܢ ܕܠܐܘܣܝܐ ܗܿܝ. ܐܦ ܗܘܝܘܢ ܢܬܩܪܒܘܢ: ܘܒܫܡܗ †ܢܬܚܝܠܘܢ[7].†

1 ܡܢܐ ܕܠܘܬܗܘܢ .... ܐܠܗܝܐ in marg. C: before ܕܠܘܬܗܘܢ H   2 ܕܥܢ̈ܘܝܬܐ H   3 ܕܐܦ C**H : > C*
4 + ܗܿܝ ܕܟܘܐ B: + ܗܿܝ H   5 ܦܘܪ̈ܫܢܐ B   6 ܘܡܬܢܣ̈ܒܝܢ BH
7 read ܢܬܚܝܠܘܢ ?

ܩܦܠܐܘܢ[1] ܕܬܫܥܝܢ[2]. ܥܠ ܟ̈ܘܠܠܐ ܘܥܠ ܡܬܦܫܩܢܘܬܗܘܢ[3] ܕܟܠܢܫ ܚܕ ܡܢܗܘܢ.

ܟܕ ܓܝܪ ܒܠܗܘܢ ܟ̈ܘܠܠܐ ܕܚܕܐ ܐܝܟ ܡܩܒܠ ܣܕܪ̈ܬܐ ܘܬܐܘܪܝܐ: ܠܟܠܗܝܢ ܡ̈ܢܘܢܐ[4] ܕܟܠܢܫ ܚܕ ܡܢܗܘܢ ܡܩܝܡ ܠܦܠܓ: ܐܡܪ ܐܢܐ ܕܝܢ ܥܠ ܟ̈ܠܐܒܐ ܘܬܪ̈ܝܢ ܟ̈ܠܐܒܐ: ܘܐܪ̈ܒܥܐ ܘܥܣܪ̈ܝܢ: ܘܡ̈ܫܬܟܚܢܐ ܘܡܬܪ̈ܘܬܐ. ܘܐܘ̈ܣܝܐ ܗܠܝܢ ܕܠܐ ܥܒܕܐ. ܕܗܘ̈ܝܐ ܗܢܘܢ ܕܐܬܚܙܝܬ[5] ܒܠܚܘܕ ܐܝܬܝܗܘܢ ܗܘܘ: ܕܡܢ ܒܬܪ ܡܬܐܡܪܢܐ ܕܠܦܓܪܐ ܢܗܘܘܢ[6] ܡܢܝܢ ܕܒܠܚܘܕ. ܡܬܚܫܒܢ[7] ܕܟ̈ܘܠܠܐ ܕܠܐ ܦܓܪܐ ܡܢܝܢ[8] ܕܡܠܬܐ ܘܡܚܫܒܢ[9] ܕܝܢ ܒܦܓܪܐ ܘܡܚܫܒܢ ܒܬܪ ܦܓܪܐ ܒܠܚܘܕ.

ܩܦܠܐܘܢ ܕܚܕ ܬܫܥܝܢ. ܥܠ ܡܚܫܒܐ ܕܐܘܣܝܐ ܥܢܘܝܬܐ.

ܒܡܚܘܬܐ ܓܝܪ ܕܡܚܫܒܝܢ ܕܐܘܣܝܐ ܕܠܟܠ ܡܢ ܥܢܘܝܐ. ܟܠܗ ܗܿܝ ܓܒ ܡܢ ܡܠܬܐ ܡܬܐܡܪܢܝܬܐ ܕܠܐ ܗܕܐ.[10] ܒܬܪ ܕܝܢ[11] ܐܦܠܐ ܒܬܪܐ ܗܘ ܕܡܬܕܪܬܐ ܐܢܫܝܢ ܕܢܦܫܢ ܒܡܠܬܗ: ܡܫܝܚܐ ܗܘ ܥܢܘܝܐ ܕܦܘܪܫܢܗܘܢ ܬܫܒܘܚܬܐ ܘܡܕܝܢܐ. ܬܫܒܘܚܬܐ ܕܝܢ ܠܡܫܒܚܘܬܗܘܢ. ܒܡܢܐ ܕܡܫܒܚܝܢ ܡܫܝܚܐ ܐܢܫܐ ܗܢܐ ܠܒܪܢܫܐ: ܟܕ ܐܡܪ ܐܠܐ ܐܠܦܝܢ ܦܢܝܢ ܡܕܡܢܗܘܢ.

1 A begins here   2 + ܡܠܬܐ ܕܡܕܒܪܢܐ ܐܢܛܝܘܟܘܣ A
3 ܡܬܦܫܩܢܘܬܐ H   4 ܡܢܝܢܐ BH   5 ܕܝܢ ܐܢܫܐ] ܗܘ̈ܝܐ ܕܐܬܚܙܝܬ ܐܝܠܝܢ ܕܡܬܕܒܪܝܢ B   6 > BH   7 + ܓܝܪ BH   8 ܡܢܝܢ BH
9 ܘ > BH   10 ܗܕܐ ܕܠܐ A: ܕܠܐ ܗܕܐ C: ܗܕܐ ܕܠܐ B: ܕܒܠ ܗܕܐ H   11 ܓܝܪ BH

ܗܢܘܢ ܕܝܢ ܕܪ ܫܠܡܘܬܗ ܐܬܬܝܗܒ ܒܝܕܥܬܐ ܘܒܢܝܠܐ. ܘܦܪܫ[1] ܕܠܝܫ ܡܛܠܗܘܢ ܡܫܡܫܢܘܬܐ ܕܒܝܢܬܗܘܢ ܕܫܦܝܪ ܐܬܦܠܓܗܘܢ. ܗܘ ܡܢ ܡܫܡܠܝܐ ܒܪܥܠܘܬܗ ܫܪܝܪܬ ܦܠܓܘܬ ܐܝܟ ܗܘ: ܘܐܘܕܝܬ ܐܘܡܢܐ ܠܦܘܬ ܡܫܡܫܢܘܬܐ ܕܪܥܝܢܬܗ. ܕܠܡܫܡܠܝܘ ܒܡܬܝܒܘܬܗ ܘܥܠ ܟܠܗ ܐܬܪܐ ܡܠܝܟ. ܘܡܫܡܠܝܘ ܒܡܩܪܒܘܬܐ. ܘܡܫܡܠܝܘ ܠܥܒܕܐ ܒܪܐ ܫܪܝܪܬ. ܘܫܦܝܪ ܐܢܒܪܬ ܡܠܬܐ ܕܫܡܫܬܐ ܒܢܬ ܒܝܬܐ[2]. ܐܝܟ ܡܫܡܠܝܢ ܕܐܘܡܢܘܬ ܫܡܥܐ ܘܐܘܕܝܐ ܬܘܒܬ. ܠܗ ܕܝܢ ܠܡܫܡܠܝܐ ܕܪܝܐ ܘܡܩܘܪܐ ܥܠ ܟܠܗܝܢ[3] ܒܒܪܬ[4]. ܘܪܒܐ ܠܝ ܕܝܢ ܡܛܠ ܠܡܫܡܥܘ ܕܐܡܪܬ ܥܠ ܪܫܘܬ ܒܡܫܪܘܬܗ ܐܠܗܘܬܐ ܘܫܘܠܛܢܗ ܥܒܝܕܐ: ܕܕܠܝܟ ܗܘܘ ܘܠܝ ܡܬܒܥܬ ܐܝܟܢ[5]. ܐܝܟܐ ܡܕܝܢ ܢܦܩ ܡܢ ܗܘܝܐ. ܐܘ ܐܝܟܐ[6] ܘܟܠ ܡܫܡܠܝܐ. ܡܛܠ ܐܫܬܟܚ ܡܫܬܐܠܐ. ܕܗܠܝܢ ܗܘ̈ ܒܝܬܐ ܗܘ ܕܒܗ ܘܟܠ ܗܘܝܐ[7] ܡܠܬܐ. ܠܐ ܕܝܢ ܐܬܦܠܓܝ ܐܘ̈ ܒܪܝ: ܬܐܘܪܝܐ ܐܝܪܬܐ ܕܢܦܫܬ. ܐܫܬܟܚܬ[8] ܡܫܡܠܝܘ ܕܡܬܠܠܐ. ܐܘܡܢܐ ܚܕܐ: ܗܝ ܕܒܪ ܫܠܘܡܗ ܕܡܫܠܡ ܕܫܠܡܬܐ ܠܐ ܠܦܠܓܗ ܦܠܓܘܬ. ܐܦܠܐ ܒܡܫܡܠܝܘܬܗ ܦܫܛܬ. ܐܦ ܕܝܢ ܡܪܟܐ ܡܕܝܢ ܫܘܡܠܝܐ ܕܠܘܩܒܠ[9] ܦܠܓܘܬܐ[10] ܐܚܝܢܐ. ܕܠܗ ܕܪܘܚ ܫܡܠܝܘܬܐ ܐܬܪ̈ܘܬܐ ܕܠܬܫܬ ܡܢ ܐܪܥܐ: ܘܫܘܟܠܠܐ ܕܬܫ̈ܒܚܬܐ ܡܫܬܠܦܐ. †ܗܪܟܐ[11] ܕܝܢ ܕܒܗܢ ܕܢܦܩ. ܫܕܘܬܐ ܡܕܝܢ

1 ܘܦܪܫ B $\frac{2}{2}$ H 2 + ܠܗ H 3 ܟܠܗܘܢ B 4 ܐܬܝܗܒܬ BH
5 + ܘܗܘܐ ܟܠܗ ܕܦܠܓܘܬܐ ܐܝܬܝܗ ܠܐ ܐܝܟ ܕܐܡܪ ܕܒܗ C marg. H
6 ܐܝܟܐ H 7 ܘܟܠܗ ܗܘܝܐ H 8 ܐܫܬܟܚܬ H 9 ܕ > BH
10 ܦܠܓܐ H 11 ܗܪܟܐ H

ܫܘܬܐ ܘܡܕܝܢܬܐ ܬܘܒܐ. ܡܛܠ[1] ܕܐܡܪ ܕܐܬܟܢܫܐ†[2] ܦܩܘܕܐ ܥܠ ܐܪܥܐ ܦܫ. ܗܠܝܢ ܕܫܡܥܘܗ ܕܬܠܡܝܕܐ ܐܝܟ ܠܗܘܢ. ܐܬܦܪܫܘ ܡܢ[3] ܐܚܝ̈ܗ̇، ܚܠܦܐ ܫܠܝܚܐ. ܘܪ̈ܒܘܬܐ ܡܢܝܢܬܐ. ܡܛܠܗܘܢ[4] ܡܠܝܐ ܐܬܪܐ ܕܡܫܡܠܝܘܬܐ. ܗܠܝܢ ܕܒܠܘܬ ܐܝܟ ܠܡܐܡܪ ܥܠ ܬܟܬܫܘܗܝ ܘܦܬܟܫܘܗܝ ܦܪ̈ܫܐ: ܘܒܠ ܡܫܬܘܕܝܐ ܕܒܝܫܘܬܗ ܒܪܥܐ[5] ܗܘ ܕܒܠ ܬܬܘܫܝܐ ܕܗܘܐ ܒܗ ܡܘܕܝܐ ܒܪܒܐ ܠܪܘܚܐ.

ܘܫܠܡܘ ܕܡܬܝܒܘܬ. ܥܠ ܐܘܡܢܐ ܕܝܠܗ.

ܡܛܠ ܡܢ ܕܒܥܒܕܐ ܗܢܘ ܕܥܠ ܦܫܝܛܘܬܐ ܕܗܘܝܐ ܐܠܗܝܐ ܒܬܪ. ܐܝܟ ܠܡܐܡܪ ܥܠ ܐܘܡܢܐ ܗܝ ܕܝܠܗ. ܥܒܕ ܐܝܟ ܕܒܪܝܬܐ ܠܡܐܡܪ[6] ܒܠܗ ܕܠܗ. ܗܘܝܢ ܕܝܢ ܠܡܫܡܠܝܘ ܡܫܡܫ ܐܝܟ. ܕܝܠܗ ܕܝܢ ܐܬܦܪܫܬ. ܐܡܪܝܢ ܕܒܗ، ܐܬܘܗܝ ܒܬܪ ܦܘܠܓܐ ܕܡܢ ܦܠܓܘܬܐ: ܘܡܫܡ ܦܘܪܫܢܐ ܗܘ ܡܦܠܓܘܬܐ. ܠܗ ܡܢ[7] ܐܬܐ ܥܠ ܕܡܢ ܦܠܓܘܬܐ ܐܬܦܪܫ. ܘܡܛܠ ܡܢ[8] ܢܦܩ ܥܠ ܒܢܝܐ: ܕܠܡܫܘܕܥܘ ܘܦܪܫܢܘܬ ܡܬܝܒܘܬܐ. †ܒܗ ܕܝܢ ܗܘܝܢ[9] ܕܠܐ ܦܘܪܫ ܘܕܠܐ ܢܒܕܒ: ܒܠܚܘܕ ܗܘܝܐ ܒܗ ܡܫܡܠܝܢ[10] ܗܘܘ: ܘܒܗ ܦܫܛ ܕܡܬܝܒܘܬܐ ܕܦܘܪܫܢܐ ܡܛܠ ܡܢ[11] ܒܠܚܘܕ ܢܦܩܘ†. ܐܝܠܝܢ ܕܝܢ[12] ܕܡܫܡܫܢܐ ܕܐܘܡܢܐ ܗܝ ܐܬܝܗܒܘ. ܕܡܬܝܒܘܬܐ ܦܫܛ. ܐܦ ܡܢ ܕܠܗܘܢ ܗܝ ܠܒܪܝܬܐ

1 ܡܛܠܗ C*H: ܡܛܠܗܘܢ C** 2 read ܬܟ̈ܢܫܐ H 3 ܕܝܢ H
4 a correction C: ܕܡܛܠܗܘܢ H 5 ܒܪܥܐ H 6 > H 7 ܕܝܢ BH
8 ܬܘܒ BH 9 ܒܗ ܡܢ ܕܢܦܩܝܢ BH 10 ܡܫܬܘܕܥܝܢ H
11 > B 12 ܡܢ BH

ܐܘܣܩܘ ܕܠܒܠ ܡܢ ܢܦܫܐ: ܗܠܝܢ ܕܡܬܟܪܝܢ ܘܠܐ ܡܬܬܚܡܢ. ܕܠܒܝܫܐ ܡܢܗܘܢ ܠܒܢܝܐ ܩܢܬ. ܠܗܘܬ ܡܫܒܚܬܐ ܕܢܨܝܚܘܬܐ ܗܝ، ܕܐܬܬܟܝܠܬ ܠܗ. ܗܝ ܕܝܢ ܗܕܐ ܒܒܥܬ ܠܗܝܢ ܠܗܘܬ ܡܫܒܚܘܬܐ ܕܢܨܝܚܘܬܐ ܕܝܠܗ ܠܒܘܬܐ. ܗܕܐ ܕܝܢ ܐܘ ܒܪܝ. ܠܘ ܫܪܝܐ ܐܝܟ ܒܠܫܕ ܗܘܘܬ: ܐܠܐ ܐܦ ܬܘܪܥܝܬ ܕܒܢܝܢ[1]. ܗܢܐ ܕܝܢ ܘܬܠܬ. ܟܕ ܒܪ ܠܒܠܗܘܢ ܐܚܘܕܐ ܒܒܥܬ ܡܦܩܘܬܐ ܕܡܢ ܒܛܢܬܐ. ܓܠܘܬܐ ܚܝܠܬܢܝܬܐ ܘܡܫܬܠܡܐ ܥܠ ܥܠܡܘܢ ܦܪܝܫ ܗܘܐ. ܕܟܢܝܢ ܕܝܢ ܠܡܕܡ ܕܠܐ ܐܢܬܘܢ. †ܟܒܪ[2]† ܡܟܪܙܝܢ ܕܢܨܚܘܢ ܩܝܡ. ܘܐܡܪ ܐܢܐ ܒܟܠܗ ܙܒܢ ܒܦܪܗܣܝܐ[3] ܙܟܘܬܐ. ܕܬܘܗ ܘܒܟܘܠܗ ܐܢܬܘܢ ܗܘܘ.

ܦܘܠܐܘܢ ܕܫܬܐ. ܥܠ ܥܠܡܗ ܕܥܠܡܐ.

ܟܕ ܡܫܠ[4] ܐܢܬܘܢ ܗܘܘ ܘܒܢܝܐ ܢܨܚܢܐ ܘܦܠܓܪܐ ܕܠܐ ܡܬܟܫܦܝܢ: †ܘܐܢܬܘ ܗܕܝܟ ܗܢܝܐ ܥܠܡܝܢ ܥܠܡܗܘܢ ܥܠܡܗ ܕܥܠܡܐ.† ܐܬܦܬܚ ܡܫܠ ܥܠܝܡܘܢ ܡܫܒܚܐ ܕܦܠܓܘܬܐ[5]. ܘܐܬܦܬܚ ܬܘܒ ܥܠܝܡܘܢ ܢܟܝܐ ܕܢܨܝܚܘܬܐ. ܒܐܡܬܗ ܘܥܒܕܐ ܡܫܒܚ ܡܢܬ ܦܠܓܘܬܐ[6] ܠܢܨܚܢܐ ܥܠ ܐܝܠܝܢ ܕܡܫܒܚܝܢ ܗܘܘ. ܘܢܨܚܘ[7] ܢܨܚܢܐ ܦܫܝܛܐ ܥܠ ܗܕܐ ܕܠܐ ܡܬܚܙܝܐ[8]: ܕܢܨܚܘܢ ܘܡܬܐ ܕܢܨܚܐ[9] ܘܢܨܚܬܐ[9]. ܗܢܝܢ ܐܬܟܪܝ، ܒܗܘܢ ܠܟܐ

1 > H 2 read (?) ܟܒܪ ܕܐܦܠܐ ,ܗܝ H: note in C marg. no longer legible 3 pr ܘ H 4 ܡܫܠ BH 5 ܕܦܠܓܘܬܐ BH 6 ܦܠܓܘܬܐ H 7 ܘܢܨܚܘ H 8 ܕܠܐ ܡܬܚܙܝܐ > B 9 ܢܨܚܐ ܘܢܨܚܬܐ BH

ܫܪܝܬܐ ܘܪܘܚܐ ܫܪܝܬܐ[1] ܠܡܪܒ ܦܓܪܬܐ ܘܒܝܫܘܬܐ. ܘܐܬܬܪܒܝܘ ܥܠܡܘܢ ܒܥܘܡ ܠܡܐܒܕܪ. ܡܢܘܬܐ ܥܘܬܬܐ ܘܡܫܪܪܬܐ ܠܐܘܣܝܐ ܡܡܠܠܢܘܬܗܘܢ. ܠܥܠܡ ܕܝܢ ܐܘ ܙܢܗܘܢ. ܡܘܫܐ ܡܡܠܠܢܘܬܐ ܕܗܘܐ ܠܗ ܗ.ܒ. ܘܠܐ ܐܫܬܠܚ. ܥܠܝܗܐ ܕܝܢ ܟܕ ܗ.ܒ ܠܗ ܨܒܝܐ ܕܦܪܘܩܐ. ܘܡܢܐܝܬ ܕܝܢ ܐܡܪ ܥܠ ܥܠܡܐ ܗܘ ܕܡܕܡ ܥܠܡܝܢ. ܟܕ ܐܡܪ ܕܦܪܥ ܠܗ ܠܡܕܐ ܡܢ ܡܕܡ ܬܪܡܝܬܗ ܕܥܠܡܐ †ܗܢܝܐ ܐܘ†[2] ܙܢܗܘܢ ܥܠܝܢ. ܕܡܕܡ ܕܡܬܦܪܫ ܟܕ ܐܝܬܘ ܡܬܦܪܫ.

ܦܘܠܐܘܢ ܕܫܒܥܐ. ܥܠ ܐܘܣܝܐ ܕܠܐ ܡܬܒܥܝܐ.

ܕܢܠ ܐܢܐ ܕܝܢ ܡܢ ܗܘܝܐ ܗܢܘܢ ܕܠܐ ܕܒܝܢ: ܠܡܐܡܪ ܐܝܠܝܢ ܕܠܐ ܡܬܐܡܪܢ. ܙܢܗܘܢ ܕܝܢ ܚܙܝܢܐ ܠܝ. ܕܡܕܡ ܡܕܝܢ ܠܐ ܐܬܡܫܐ. †ܟܕ ܕܝܢ ܠܡܐܡܪ ܗܠܝܢ ܡܦܪܫ ܫܪܝܬܐ: ܗ̄ ܦܓܪܬܐ ܫܪܝܬܐ ܘܡܦܪܫܢܘܬܐ[3]. ܠܡܪܝܡܘܢ[4] ܕܗܘܝܐ† ܐܘܣܝܐ ܫܪܐ ܥܒܕܬ[5] ܕܠܐ ܡܬܒܥܝܐ. ܘܕܠܐ ܡܠܬܐ. ܗܕܐ ܕܝܢ ܠܘ ܡܢ ܒܥܘܬܐ. ܐܦ ܠܗ ܒܪ ܠܐܘܣܝܐ ܗܝ. ܐܝܬ ܗܘܐ[6] ܠܗ ܘܟܝܢܐ ܕܬܬܒܥܐ[7]. ܡܛܠ ܕܡܫܠ ܦܫܛ ܗܘ ܠܡܫܬܘ ܠܡܕܡ ܕܐܠܗܐ. ܠܗ ܕܝܢ ܠܐܘܣܝܐ ܗܝ، ܫܪܬ ܐܦ ܐܢܐ ܐܘ ܙܢܗܘܢ ܐܦ ܒܪ ܠܦܠܓܐ ܐܢܫܐ ܘܟܝܐ ܠܡܐܬܐ.

1 ܘܪܘܚܐ ܫܪܝܬܐ > H 2 ܕܥܠܡܐ . ܗܢܐ ܙܢܗܘܢ BH 3 ܟܕ ܕܝܢ .... ܫܪܝܬܐ ܗ > H: B begins ܫܪܝܬܐ ܐܠܗܝܬܐ ܘܡܦܪܫܢܘܬܐ 4 a correction C. erasure follows 5 + ܐܝܟ ܒܥܘܬܐ BH 6 ܗܘܐ H: > B 7 ܕܬܬܒܥܐ B

ܡܢܗܘܢ ܕܗܘܢܝܐ. ܘܢܦܫܐ ܡܢ ܐܢܫܐ ܐܝܬܘܗܝ ܒܠܬܐ ܕܦܘܪܣܝܢܗܘܢ[1]. ܫܘܬ[2] ܡܠܬܐ ܕܟܠ ܦܠܓܘܬܐ. ܕܠܐ ܦܘܫ ܡܬܦܠܓܫܢܐ ܦܠܓܘܬܐ: ܡܛܠ ܕܠܐ ܫܘܐ ܠܡܥܒܕ. ܐܦ ܕܝܢ ܠܗ̇. ܘܐܢܫܐ ܫܘܝܘܬܐ ܗܝ. ܠܐ ܒܪ ܡܢܝܢܐ ܦܪܘܫܘܬܐ ܒܟܪܐ ܕܫܘܘܝܘܬܐ ܠܚܝܠܐ. ܗܘ̇ ܒܪ ܫܘܠܛܢܐ ܕܦܘܪܫܢܐ[3]. ܦܘܫܘܫܬܐ ܐܝܬܘܗܝ ܠܗ̇ ܕܫܘܘܝܘܬܐ ܕܡܢ ܩܕܝܡ. ܠܗ ܕܝܢ ܠܦܘܪܫܢܐ. ܫܘܘܝܘܬܐ ܠܗ ܒܟܪܐ. ܐܟܪܙܝܢ ܒܪ ܕܐܠܗܐ ܕܒܗܘܢ ܐܝܬܘܗܝ ܗܘ̇ ܡܢܐ ܕܠܦܘܪܫܢܐ ܢܒܥ.

ܕܐܝܬܘܗܝ[4] ܕܝܢ ܦܘܪܫܢܐ ܡܢ ܦܠܚܘܬܐ ܦܪܝܫܐ ܕܒܗܘܢ ܐܠܗܐ ܡܝܢܝܢ ܠܡܥܒܕ. ܘܡܢ ܚܝܠܐ ܒܠܗܘܢ ܦܪܝܫܐ[5] ܘܠܐ[6] ܫܘܝܐ ܕܐܝܬܝܐ ܘܕܝܢܘܬܐ ܕܫܦܝܪ ܥܠ ܐܪܟܐ: ܘܕܦܪܝܫܘܬܐ ܘܕܟܝܢܝܐ ܘܕܝܢܐ: ܘܕܐܘܣܝܐ ܘܬܘܒ ܚܟܡܬܐ ܘܦܪܝܫܘܬܐ ܕܠܗܘܬܐ[7] ܡܢ ܐܪܟܐ: ܘܕܐܠܗܐ ܕܟܝܢܐ ܡܫܡܠܝܬܐ ܡܫܬܡܥܢ. ܒܢܝܐ ܒܪ ܐܠܗܐ ܕܟܠ ܐܪܟܐ. ܚܠܝܡ ܐܦ ܠܐܠܗܐ ܕܦܠܓܐܝܬ ܢܣܝܡ. ܦܠܚ ܡܢ ܐܘܣܝܐ ܬܠܬܐ ܕܫܪܪܐ ܕܟܠܠܗܐ ܗܢܐ ܐܝܬܝܗܘܢ. ܐܘܣܝܐ ܕܝܢ ܕܟܠ ܡܢ[8] ܫܡܝܐ: ܕܗܘܢܝܐ ܒܠܚܘܕ. ܕܒܢܝܐ ܐܝܬܘܗܝ ܠܢܦܫܐ. ܢܫܡܬ ܒܪ ܕܒܢܝܐ ܐܠܗܝܢ ܕܒܐܪܟܐ ܘܕܠܬܝܗܘܬ ܡܢ ܐܪܟܐ. ܢܦܘܠܬܐ ܕܡܢ ܦܠܓܘܬܐ ܐܝܬܘܗ̇ ܠܗܘܢ ܡܫܘܝܘܬܐ ܕܢܦܫܬܐ. ܐܢܫܐ ܒܪ ܐܝܬܘܗܘܢ ܐܦ ܡܫܘܝܘܬܐ[9] ܐܢܫܝܘܬܐ ܢܗܘܘܢ. ܘܐܠܗܐ ܕܐܢܫܐ ܠܐܪܥܐ ܩܐܡ

1 ܕܦܘܪܣܝܢܗܘܢ (B)H   2 + ܒܪ BH   3 ܕܦܘܪܫܢܐ B
4 ܕ > B   5 > BH   6 ܕܠܐ BH   7 ܕܠܗܘܬ C**H: ܘܠܗܘܬ C*
8 + ܥܠ B   9 + ܒܠܚܘܕ H

ܢܡܒܪܘܢ. ܘܢܗܘܘܢ ܕܝܢ ܒܠܚܘܕ ܒܕܘܒܪܐ ܕܐܢܫܐ ܘܕܟܝܢ. ܡܦܫܩܝܢ ܕܝܢ ܐܠܗܝܘܬܐ ܘܐܟܝܢܝܢ. ܐܦ ܥܠ ܒܠܚܘܕ ܡܢ ܫܘܒܚܗܐ ܕܡܘܕܝܢ. ܫܡܥܐ ܒܪ ܕܟܝܢܐ ܡܬܦܪܫܐ ܠܗܘܢ. ܡܢ ܡܠܟܐ ܡܕܡ ܫܪܝܪܐ ܘܫܦܝܪܐ ܕܕܠܐ ܒܗܝܢ ܡܫܬܡܥܢ. ܘܡܢ ܗܝ ܬܘܒ ܕܐܝܟ ܒܗܘܢ ܢܦܠܐ ܗܘ̇ ܕܡܬܒܐܠܐ ܕܡܬܐܡܪ. ܦܘܪܫܢܐ. ܦܘܪܫܢܐ ܕܝܢ ܐܡܪܢ ܐܢܐ ܐܝܬܘܗܝ[1]. ܐܝܬܘܗܝ ܕܝܢ ܐܡܪܢ ܐܢܐ. ܕܢܗܘܐ ܡܦܩ ܒܡܬܬܪܘܬ ܐܘܣܝܐ ܕܟܠܗ. ܫܘܬܦܘܬܐ ܕܝܢ ܡܬܐܡܪܐ. ܡܢ ܕܠܫܘܝܐ ܗܘ̇ ܢܦܠܬܐ ܘܫܘܝܐ ܕܡܬܝܕܥܢܘܬ ܡܬܬܪܝܢ: ܘܦܩܘܕ ܠܐܘܣܝܐ ܡܢ ܡܫܘܝܘܬܐ ܘܢܦܫܘܬܐ. ܒܐܡܬܝ ܒܪ ܡܕܡܝܢ ܐܝܟܢ ܕܡܢ ܡܕܡ ܦܪܘܫܝܢ ܘܢܫܝܢ. ܫܘܝܘܬܐ ܕܝܢ ܡܬܐܡܪܐ. ܡܢ ܦܫܝܛܘܬܐ ܠܡܥܒܕܬܐ. ܐܘ ܡܢ ܡܬܬܪܝܡܢܘܬܐ ܬܘܒ ܒܫܘܝܘܬܐ ܐܝܬܘܗܝ ܐܟܘܬܐ ܕܡܫܘܚܠܦܘܬܐ[2]. †ܕܢܫܐ ܒܪ. ܟܕ ܠܗ ܒܪ ܫܘܒܚܐ ܕܠܗܘܢ ܕܡܢ ܡܬܝܕܥܢܘܬܐ†. ܡܫܘܝܐ ܕܝܢ ܒܟܪܐ ܕܦܪܝܫܘܬܐ[3]. ܒܡܟܐ ܒܪ ܐܝܟ ܗܝ ܕܡܬܐܡܪܐ. ܥܠ ܗܘܢܐ ܐܠܗܝܐ: ܕܡܟܐ ܕܐܬܐܡܪܘ †ܡܬܡܪܫܝܢ†[4] ܐܦ ܗܘܝܢ ܒܪ ܒܟܪܝܢ ܡܢ ܫܘܘܝܘܬܐ ܕܢܦܠܝܢ[5] ܡܢ ܦܠܓܘܬܐ. ܗܘ ܕܝܢ ܫܡܥܐ ܕܒܟ ܦܠܓܘܬܐ ܡܬܒܬܫ. ܦܪ ܒܪ ܠܗܘ ܡܢ ܫܬܐ ܡܫܡܥܬܐ ܕܥܠܐ ܐܠܗܝܐ. ܘܠܐ ܬܦܪܫܗ ܕܐܪܐ ܕܐܠܗܘܬܐ ܡܕܡ ܗܘܢܐ ܕܠܐ ܕܟܝܢ. ܡܛܠ ܕܐܒܠܘܪܝܢ ܒܠܐ ܐܪܐ ܗܘ. ܗܝ ܕܝܢ[6] ܒܪ ܗܝ ܬܬܐܡܪ ܡܢܗ. ܐܦ ܒܠ

1 pr ܕ H   2 ܕܡܫܘܚܠܦܘܬܐ H   3 ܕܦܪܝܫܘܬܐ B   4 read ܡܬܡܪܫܝܢ BH   5 ܕܡܬܦܠܝܢ BH   6 ܒܪ BH

ܐܝܟ. ܡܠܒܠ ܕܝܢ ܡܢ ܦܓܥ ܐܦ ܐܝܟ ܡܫܡܗܐ ܐܝܟ ܐܝܟ ܒܡܠܬܐ ܐܢܫܬܐ ܠܡܐܡܪܝܢ. ܐܝܠܝܢ ܕܠܡܠܬܐ ܠܐ ܡܫܬܘܕܥܢ. ܡܛܠ ܕܙܘܥܐ ܥܠ ܚܝܠܐ. ܘܙܘܥܐ ܥܠ ܡܕܡ ܕܐܝܬ. ܚܝܠܐ ܕܝܢ ܙܘܥܐ ܐܦ ܠܒܘܬܩܘܗܝ ܕܐܠܗܐ. ܘܣܡ ܕܝܢ ܗܘ[1] ܙܘܥܐ ܢܦܫܢ. ܡܢܗ ܒܢܓܠܝܢ. ܘܕܪܫ ܠܡܫܝܚܐ ܗܘ ܢܫܡܘܗܝ. ܗܘ ܓܝܪ ܗܘ ܐܡܪ ܕܐܘܣܝܐ ܢܦܫ ܠܗ. ܐܝܬ ܕܝܢ ܒܪ. ܠܐ ܬܬܐܡܪ ܠܡܫܝܚܐ ܠܡܫܝܚܐ. ܐܠܐ ܒܡܫܝܚܐ ܠܡܫܘܚܐ. ܘܐܪܐܫܝܬ[2] ܕܝܢ ܠܡܐܡܪܝܢ. ܕܡܫܝܚܐ[3] ܟܢ ܢܗܘܐ. ܘܐܝܬܝܢ ܠܐ ܡܬܚܫܒܢܘ[4] ܬܫܠܡܬܐ[5]. ܐܡܪܬܐ ܓܝܪ[6] ܡܠܬܐ ܐܫܠܡܬܐ. ܕܐܠܐ ܠܐ ܬܫܬܘܕܥܘܢ ܕܡܫܝܚܐ ܒܗܘܢ ܗܘ ܡܫܡܠܝܐ ܐܝܬܘܗܝ. ܘܠܐ ܐܡܪܬ ܕܐܝܬܘܗܝ ܒܡܫܝܚܐ. ܐܢ ܡܢ ܢܗܘܐ ܒܡܫܝܚܐ. ܡܢܗ †ܢܬܠܒܫ[7] ܘܢܬܕܒܪ[7] ܘܢܬܢܝܚ. ܐܝܟܢ ܡܫܝܚܐ ܡܢ ܢܗܘܐ. ܚܠܝܐ ܗܘ، ܡܕܝܢ ܕܡܢ ܡܬܕܒܪ ܘܡܬܬܢܝܚ. ܐܝܟܢܐ[8] ܕܡܟܐ† ܠܡܫܝܚܐ ܢܬܦܬܟܐ ܗܘܢܐ: ܡܢܗ ܡܢ ܡܫܝܚܐ ܢܬܬܢܝܚ: ܐܡܪ. ܐܝܟܢܐ ܕܠܡܫܝܚܐ ܢܬܒܪ. ܠܐ ܢܐܢܫ ܠܡܫܝܚܐ. ܗܘ ܡܢ[9] ܕܦܓܪܐ ܢܫܬܒܩ. ܘܡܢ ܕܐܫܬܒܩ ܒܢܦܫܗ، ܘܠܢܦܫܗ ܘܠܐܠܗܐ ܢܐܢܫ ܫܘܠܡܐ. ܐܝܟܢܐ ܐܒܐ ܪܒ ܗܘ ܡܢ ܒܪܐ: ܒܪܐ ܕܝܢ ܡܫܡܠܝܢܐ ܗܘ ܕܫܘܠܡܐ. ܡܕܝܢ ܒܪܐ ܐܒܘܢܐ ܗܘ ܟܠ ܐܒܐ. ܠܐܝܠܝܢ ܕܝܢ ܕܟܠ ܐܒܐ ܐܝܠܝܢ. ܐܠܗܐ ܗܘ ܕܢܟܪܢܘܗܝ، ܠܐܒܘܢܐ.

1 ܗܘ H 2 ܘ > BH 3 pr ܘ BH 4 pr ܠ H 5 ܐܫܠܡܬܐ BH
6 ܠܐ BH 7 ܢܬܕܒܪ ܘܢܬܠܒܫ BH 8 ܐܝܟܢ BH: Add ܕ ܡܟܐ?
9 > BH

ܦܘܠܓܐ ܕܐܪܒܥܐ. ܥܠ ܦܘܪܣܬܐ ܘܠܐ ܦܘܪܣܬܐ.

ܐܝܟܢܐ ܕܡܫܝܚܐ ܢܗܘܐ ܦܘܪܣܬܐ. ܐܬܬܐ ܗܘ ܕܕܘܒܪܐ. ܐܝܟܢ ܒܪܘܚܐ ܢܦܓܘܕ: ܐܬܬܐ ܗܘ ܕܐܝܠܝܢ ܕܐܬܕܒܩܘ. ܐܝܟܢ ܠܐ ܢܦܓܘܕ: ܚܕܐ ܗܘ ܡܢ ܬܪܬܝܢ. ܐܘ ܓܝܪ ܕܒܢܘܪܬܐ ܗܘ ܕܠܐ ܬܘܒ ܦܘܫܩܐ: ܐܘ ܡܪܘܕܘܬܐ ܕܠܐ ܡܫܬܡܥܢܐ[1]. ܕܡܥܬܐ ܓܝܪ ܒܬܪܝܢ[2] ܡܪ̈ܘܕܐ[3] ܡܫܬܡܥܢܐ ܠܡܫܡܗܐ. ܥܠ ܦܘܪܣܐ ܕܝܢ ܗܘ ܕܒܠܘܗܝ، ܚܒܝܒܬ ܡܠܬ̈. ܕܥܒܬܐ ܒܠܫܢ ܕܒܪܐ ܦܪܘܐ ܘܕܐܝܠܝܢ[4] ܕܐܒܘܬܗ. ܐܝܠܝܢ ܕܝܢ ܕܫܪܐ ܘܡܢ ܠܦܠܓܘܬܐ ܐܫܬܘܕܥܘ. ܠܐ ܒܪܝ ܡܬܦܠܓܝܢ ܒܗ. ܡܛܠ ܡܢܐ ܠܐ ܥܠ ܥܒܝܐ: ܘܕܠܚܘܕܝܐ ܗܘܬ ܡܫܬܡܫܝܢ ܦܘܪܫܢܐ ܕܡܬܢܣܒܝܢ ܡܢ ܫܪܪܐ. ܡܦܫܝܢ ܓܝܪ ܐܘ ܒܪ. ܕܐܝܠܝܢ ܕܡܢ ܠܒܪܐ ܐܬܦܢܝܘ. ܐܚܝܕ ܒܠܗܘܢ[5] ܐܬܦܢܝܘ. ܠܐ ܓܒܪ̈ ܚܝܠܐ ܠܒܘܬܐ ܙܒܘܬܐ ܘܡܝܬܪܘܬܐ[6] ܠܡܒܕܒ. ܝܬܝܪ ܓܝܪ ܘܡܚܒܒܐ ܕܥܠ ܐܒܘܬܗ ܬܒܒܕ.

ܦܘܠܓܐ ܕܫܡܥܐ. ܥܠ ܗ̇، ܕܡܢ ܐܝܕܐ ܗܘܘ ܗܘ̈ܢܐ ܘܥܠ ܦܘܪܫܢܝܗܘܢ[7] ܕܡܢ ܫܪܪܐ.[8]

ܬܐ ܡܛܠ ܢܦܫ ܪܐܘܝܬܐ ܘܐܠܗܝܘܬܐ. ܥܠ ܟܠܢܫ ܚܕ

1 ܡܫܬܡܥܢܐ BH 2 ܕܡܥܬܐ ܕܝܢ ܒܬܪܝܢ ܓܝܪ H 3 ܡܪ̈ܘܕܐ ܐܦ ܗܢܘܢ BH 4 ܕ > BH 5 ܒܠܗܘܢ . . . ܐܬܦܢܝܘ > BH
6 > H 7 ܦܘܪܫܢܝܗܘܢ H 8 Title in marg. C

ܠܐܠܗܐ. ܕܫܒܚ ܒܪܟ ܕܒܪܟ ܢܒܣܝܟ. ܚܠܦ ܗܝ ܕܡܘ ܠܐ[1] ܡܫܒܚܐ ܐܬܬܚܝܣ: ܫܒܚ ܕܝܢ ܗܘ ܕܠܐ ܐܬܚܝܒ.

ܡܠܐܘܢ ܕܬܠܬ. ܥܠ ܬܫܒܘܚܬܐ ܘܥܠ ܝܕܥܬܐ.

ܐܢܫܘ ܕܝܢ ܕܡܫܒܚܝܢܐ ܐܫܬܡܥܘ ܠܦܘܡܐ ܡܠܠܐ: ܡܢ ܡܠܬܐ ܐܠܗܝܬܐ ܕܐܡܪܐ: ܕܡܠܐܟܘܗܝ[2] ܘܟܠܗܘܢ ܫܠܝܛܘܗܝ[3]. ܚܠܦ ܗܝ ܕܒܥܒܕܘܬܐ ܡܕܡ ܝܕܥܬܐ ܡܫܒܚܝܢ. ܝܕܥܝܢ ܕܝܢ[4] ܘܡܫܒܚܝܢ[5] ܠܐܠܗܐ ܗܝ ܕܟܠ ܐܬܦܪܥܘ. ܘܐܦ ܡܠܬܐ ܕܦܘܩܕܢܐ ܡܠܟܐ. ܕܒܪܐ ܕܝܕܥܬܐ ܐܬܝܗܒ: ܘܒܟܘܬܐ ܥܠ ܐܝܠܝܢ ܕܐܬܦܪܥܘ[6] ܡܢ ܫܘܪܐ[7]. ܠܐ ܡܛܠ ܡܬܘܒܠܝܢ ܡܠܠܐ ܐܘ ܝܕܥܝܢ ܠܡܕܡ ܕܡܢܗ ܐܬܦܪܥܘ[8].

ܡܠܐܘܢ ܕܬܠܬܐ. ܥܠ ܬܘܕܝܬܐ ܕܡܬܚܠܦܐ ܠܗܘܢܐ ܐܠܗܝܐ.

ܡܢ ܡܫܬܒܚܬܐ ܠܝ ܗܘܢܐ ܗܘ ܐܠܗܝܐ: ܡܠܦܝܢ ܘܗܘܕܝܢ ܕܐܘܪܚܝܢ ܦܘܠܚܢܗ: ܬܘܕܝܬܐ ܗܝ ܕܡܬܚܠܦܐ ܠܗܘܢܐ ܐܠܗܝܐ ܘܫܘܒܚܐ[9]: ܒܐܘܡܢܐ ܗܝ ܕܒܗܝ ܕܡܠܝܢ ܗܘܢܐ: ܕܡܠܠ ܡܢܐ ܦܘܪܫܢܐ ܗܢܐ ܗܘܐ. ܕܢܒܠ ܘܠܐ ܢܓܒܐ ܕܢܚܠ[11]. ܚܠܡܘܕ

1 ܠܐ > H but H^{com} presupposes a negative   2 ܕܡܠܐ̈ܟܘ C   3 + ܫ̇ܠܝܛܘܗܝ B   4 > H   5 ܘܡܫܒܚܝܢ H   6 ܕܠܐ ܦܪܫܘ H   7 + ܐܘ ܡܢ ܚܕ H   8 ܠܐ ܐܬܦܪܫܘ H   9 > H   10 ܕܝܬܒܐ H

ܕܝܢ ܐܡܪ̇. ܕܫܡܥܬ ܡ̈ܠܐ ܕܠܐ ܡܬܡ̈ܠܠܢ: ܐܝܠܝܢ ܕܠܐ ܫܠܝܛ ܠܒܪܢܫܐ ܠܡܡܠܠܘ ܐܢܝܢ. ܗ̇ ܡܛܠ ܕܒܪܢܫܐ ܗܘ̣. ܠܐ ܫܠܝܛ: ܐܘ̇ ܒܗܐ ܕܒܪܢܫܐ ܗܘ̣. ܡ̇ܫܠܡ ܐܢܐ ܕܝܢ ܒܦܪ̈ܘܫܝܐ ܪ̈ܘܚܢܬܐ. ܠܐ ܠܐܝܠܝܢ ܕܢܠܦܘܢ̣. ܐܠܐ ܠܐܝܠܝܢ ܕܝܠܦܬ. ܒܗ ܡܬܦܠܣܦܝܢ ܐܢܐ ܠܡܠܬܐ ܕܐܡܪܬܐ: ܕܡܕܡ ܕܢ̈ܫܝ ܒܢ̈ܝܢܫܐ[1] ܗܘ ܐܡܪ̇. ܘܠܝܢ[2] ܒܗܐ ܕܒܪܢܫܐ ܗܘ̣. ܐܦ ܐܢܐ ܕܝܢ ܐܘ̄ ܦܘܠܘܣ: ܒܐܘܪܚܐ ܗ̇ܝ ܕܡ̇ܫܡܫܬ ܐܠܗܝܐ ܦܪܐ ܗܘܘ̣. ܦܘܠܘܣ ܒ̇ ܒܬܪ ܗܘܠܟܐ[3] ܕܐܘܩܝܢ̣. ܐܦ ܐܘܣܝܐ ܗ̇ܝ ܕܡܬܦܪܫܐ ܕܒܗܐ. ܕܒܗܐ ܡ̇ܢ ܐܬܦܪܫܬ̣. ܡܛܠ ܕܡܢܗ̇ ܦܘܪܫܢܐ ܒܠܚܘܕ ܐܬܦܢܝܘ. ܡܢܗ̇ ܕܝܢ ܐܦ ܐܢܐ ܐܬܦܢܝܬ ܐܠܗܝܘܬ ܘܐܬܦܪܫܬ ܕܐܝܢܐ ܕܡܢܗ ܗܝ ܬܐܘܪܝܐ ܕܦܘܪ̈ܫܢܐ: ܒܬܪ ܗܘܠܟܐ[4] ܬܦܫ[4] ܕܬܐܘܪ̈ܝܐ: ܡܢ ܐܘܣܝܐ ܗ̇ܝ ܕܒܗܐ ܠܗܘܢܐ ܐܠܗ̈ܝܐ ܡܬܬܚܠܦ. ܐܝܬ ܕܝܢ ܐܘ̄ ܒܪ̇ܝ. ܐܬܒܥܝܬ[5] ܠܡܫܪܝܐ ܗܘ ܡܕܡܕܡܐ ܘܐܠܗܝܐ: ܕܡܢ ܐܘܣܝܐ ܕܒܗܐ ܥܠ ܗܘܢܐ ܐܠܗܝܐ ܡܬܬܚܫܒ: ܕܠܐ ܢܬܦܪܫܘܢ[6] ܕܐܝܟܐ ܗ̇ܢܘܢ ܫܡܝܢܐ ܘܐܠܗ̈ܝܐ ܕܡܢܗ ܠܗܘܢ ܐܫܬܠܡܘ. ܢ̇ܒ ܐܢܐ ܕܐܦ ܐܝܬ ܐܬܬܦܠܓܬ ܠܗ̇. ܘܐܦ ܠܟ ܐܚܝ ܕܐܦ ܠܝ ܢܒܥܘܢ. ܡܛܠ ܕܠܝ ܚܕܐ ܪܘܚܐ ܢܫܒܚܝܢ. ܒܗ ܕܝܢ ܠܗܠܝܢ ܬܒܥܐ: ܦܫܡܐܝܬ ܡܫܠ ܡܬܚܫܒܐ ܐܝܬ: ܕܠܒܢܐ ܫܠܝܡܐ ܐܠܗܝܐ ܐܡܪ̇ ܕܠܐ ܫܠܝܛ ܠܒܪܢܫܐ ܠܡܡܠܠܘ

1 ܒܢܝ̈ܫܐ H   2 in marg. C   3 ܗܘܠܟܐ C**BH: ܗܘܠܕܬܐ C*
4 ܒܬܪ ܗܘܠܟܐ H: ܒܬܪ ܬܠܬ̈ܐ ܬܠܬܐ B   5 ܘܒܥܐܕ B: ܒܥܐܕ H   6 ܢܦܪܫܘܢ BH

ܟܬܒܐ ܕܩܕܝܫܐ ܐܢܛܘܢܝܘܣ ܪܗܛܘܪܐ ܡܕܝܢܝܐ[1]

ܘܐܠܗ ܡܕܝܢܝܐ ܕܩܕܝܫܐ ܐܢܛܘܢܝܘܣ. ܫܘܪܝܗ ܕܟܬܒܗ.

ܠܐ ܒܒܪ ܡܬܐܡܪܢ[2] ܐܘ[3] ܡܫܬܡܥܝܢ. ܐܝܠܝܢ ܕܐܫܬܐܠܘ ܠܡܐܡܪ ܘܠܡܫܬܡܥܘ. ܒܗܝ[4] ܕܐܦܠܐ ܒܒܪ ܠܦܪܘܫܘܬܗܘܢ ܕܡܠܐܟܐ: ܚܠܝܡ ܕܐܝܬܝܗܘܢ ܬܫܒܚܬܐ ܕܗܘܢܝܐ ܕܒܢܝܐ ܘܡܠܝܟܐ. ܘܗܢܘܢ[5] ܒܪ ܠܚܘܫܐ ܕܓܘܫܡ ܕܠܒܠ ܡܢ ܫܘܡܗܐ ܕܐܫܬܘܕܥܘ ܝܗܝܒ. ܠܒ ܕܝܢ ܡܢ ܡܬܚܙܝܢ ܘܡܬܝܕܥܝܢ ܡܢ ܬܐܘܪܝܐ ܕܠܒܠ ܡܢܗܘܢ. ܡܦܫܩܝܢ ܕܝܢ ܘܡܬܚܙܝܢ ܕܠܒ ܚܝܠܐ ܘܡܬܒܥܝܢ. ܡܫܬܘܕܥܝܢ ܘܡܬܒܪܟܝܢ ܡܢ ܐܘܣܝܐ ܕܠܒܠ ܡܢܗܘܢ. ܡܫܬܘܕܥܝܢ ܕܝܢ ܘܡܬܒܪܟܝܢ ܠܐܘܣܝܐ ܕܠܒܠ ܡܢܗܘܢ. ܕܗܘܢܝܐ ܕܝܢ ܕܒܢܝܐ ܐܝܬܘܗܝ ܚܝܠܐ ܕܠܒܠ ܘܕܠܒܠ. ܒܠ ܒܪ ܡܬܡܠܠܢܐ ܕܬܐܘܪܝܐ. ܬܐܘܪܝܐ ܕܠܒܠ ܡܢܗܘܢ ܡܫܬܡܥܝܢ. ܡܠܬܐ ܕܝܢ ܕܬܐܘܪܝܐ ܕܗܘܢܝܐ ܕܒܢܝܐ[6]: ܕܠܐ[7] ܫܒܐ ܐܝܬܘܗܝ. ܘܡܫܒܚܐ ܒܠ. ܚܝ ܕܝܢ ܐܘ ܒܪܝ. ܠܡܠܬܐ ܡܕܡܝܬܐ ܢܦܫܐ. ܕܐܝܬܘܗܝ ܫܒܝܪܘܬܗܘܢ ܕܒܝܬܐ ܕܡܬܬܪܥܝܢ ܐܠܗܝܬܐ: ܘܫܡܠܝܐ ܗܘܬ ܕܐܝܬܝܗܘܢ ܒܝܬܐ: ܘܦܘܠܚܐ[8] ܕܒܪܫܝܬܗܘܢ ܫܡܝܢܬܐ ܘܢܘܗܪܬܐ[9]: ܗܝ ܕܡܢ ܫܘܦܐ ܐܠܗܝܐ ܡܬܬܪܥܝܐ ܘܡܬܒܫܢܐ.

1 ܟܬܒܐ ܩܕ ܕܐܢܛܘܢܝܘܣ ܬܠܡܝܕܗ ܕܩܕܝܫܐ ܦܘܠܘܣ H: no heading C: A wanting 2 + ܗܘܝ H 3 + ܗܟܢ H 4 ܒ > H 5 + ܕܡܠܐܟܐ B 6 ܕܗܘܢܝܐ ܕܒܢܝܐ H 7 > C* 8 ܘܦܘܠܚܐ H* 9 ܘܢܘܗܪܬܐ H: + ܘܫܡܫܬ B

ܘܡܬܒܪܟܐ ܐܠܗܝܬ ܘܡܕܝܢܐܝܬ ܠܡܫܒܚܘ ܒܐܘܫܢܐ ܡܩܪܒܢܘܬܗ. ܢܐܡܪ ܒܠܗ ܬܘܒ ܕܐܝܬܘܗܝ. ܡܫܒܚܢܘܬܐ ܘܡܥܘܦܬܐ ܒܗܝܢ ܘܡܦܪܫܢܘܬܐ. ܘܕܢܘܗܪܐ[1] ܡܦܩܢܝܢ ܬܘܒ. ܐܦ ܒܬܐܘܪܝܐ ܕܒܠ ܚܕ ܚܕ ܡܢ ܒܢܝܢܗ ܫܡܝܢܝܐ. ܘܐܢܫܝܢ ܡܢ ܕܡܫܒܚܢܘܬܐ ܢܗܝܪܢ. ܒܗܝ ܕܒܠܗܘܢ ܦܘܪܫܐ ܘܕܪܓܐ ܫܡܝܢܐ ܘܡܕܝܢܐ: ܡܢܗ ܒܦܘܠܓܐ ܐܬܦܠܓܘ. ܘܗܝ ܬܘܒ ܐܝܟ ܒܡܪܐ ܫܢܐ ܘܡܫܘܚܬܐ: ܠܬܠܬܐ ܡܦܪܫܐ ܐܦܪܓܬ[2]. ܘܡܦܩܬܐ ܐ ܬܬܠܬܐ. ܐܟܡܐ ܕܗܝ ܚܒܠܐ ܘܗܐܝܬ ܘܡܕܝܐܝܬ: ܠܬܦܢܘ ܠܦܘܠܓܐ ܡܕܝܢܐ: ܠܐܝܠܝܢ ܕܚܕܐ ܘܒ ܐܘ ܦܘܠܓ ܡܢ ܦܘܠܓܐ ܗܘ ܡܕܝܢܐ ܢܦܠܘ. ܡܦܪܫܢܘܬܐ ܕܝܢ ܢܗܘܢ. ܐܟܡܐ ܕܗܝ ܦܪܓܐ ܐܢܫܐ ܡܕܡ ܕܦܘܠܓܘܬܗ: ܒܢܝܐ ܡܕܡ ܕܡܫܒܚܬܐ ܠܐܝܟܢܘܬܐ ܕܡܬܬܪܥܝܐ ܒܢܐܝܬ ܠܡܘܒܠܗ. ܒܬܫܒܚܬܐ ܡܕܝܢ ܫܒܝܚܘܬܐ ܢܗܘܢ. ܗܟܝܠ ܕܝܢ ܕܒܝܕܘܬܐ[3] ܘܡܕܡ ܚܕܝܘܬܐ. ܠܒܠ ܕܝܢ ܡܢ ܚܕܝܘܬܐ. ܕܒ ܐܘ ܪܘܡܐ ܕܒܪ ܠܗ ܦܘܪܫܐ. ܐܝܟܐ ܕܒܪ[4] ܕܠܝܬ ܦܘܪܫܐ. ܢܦܫܐ ܠܢܦܫܗ ܢܒܥܐ. ܚܠܝܬܐ ܡܒܠ ܬܘܗܐ ܠܟ ܐܘ ܒܪܝ ܕܠܐ ܡܬܚܠܝܐ. ܕܘܒܐ ܡܫܒܚܢܐ ܐܝܬܘܗܝ. ܗܘ ܡܢܐ ܕܐܝܬܝܗ ܘܦܪܫ. ܐܚܪܝܢ ܐܬܚܙܝܢ ܐܠܗܝܬ ܘܐܬܦܪܫ ܡܕܝܢܐܝܬ. ܐܫܬܘܕܝܬ ܡܒܠ ܐܢܫܘܬܐ: ܘܡܛܠ ܗܘܒܐ ܡܫܒܚܢܐ. ܘܡܒܠ ܐܬܕܝܬ ܠܡ ܬܫܒܘܚܬܐ[5]. ܕܐܝܬܘܗܝ ܡܠܬܐ ܡܫܒܚܢܘܬܐ ܕܐܠܗܝܢ ܕܐܘܣܝܐ[6]: ܘܦܢܝܢܐ ܬܘܒ ܕܐܝܬܝܗ ܕܡܠܘ. ܘܐ ܐܡܪ ܒܪܐ

1 ܒܪ ܢܘܗܪܐ H 2 ܐܦܪܓܬ H 3 ܒܝܕܘܬܐ H 4 ܕܝܢ H
5 ܬܫܒܘܚܬ C 6 ܘܐܘܣܝܐ B $\frac{2}{2}$

ܦܘܪܫܢ ܕܣܦܪ ܟܬܒܐ ܕܩܕܝܫܐ ܐܝܪܘܬܐܘܣ

ܘܡܠܟܐ ܕܩܘܕܫܐ ܐܠܗܝܐ ܐܬܓܠܝܬ ܕܐܬܠܝܗ̇ ܐܘ
ܝܫܘܥ ܐܠܗܝܘܬܐ ܦܠܐܘܣ. ܗܕܐ ܕܠܦܘܩܕܢܟ ܐܠܗܝܐ
ܐܬܦܩܕ. ܟܕ ܢܠܦ[1] ܠܟ ܡܢ ܢܡܘܣܐ ܕܟܠ ܝܘܡ ܗܘ ܡܬܘܬܐ
ܕܢܦܫ ܐܢܬܝܢ[2]. ܟܠܢܝܡ ܚܢܢ ܢܠܘܒܐ ܬܘܒܝܢ ܘܡܦܫܪܐ
ܐܢܬܝܢ. ܫܐܠܬܝܢ ܕܝܢ ܡܢ ܗܫܐ ܐܢܬܝ. ܕܐܝܟܠ[3] ܡܢ
ܚܘܫܐ ܠܒܪܬ ܡܠܐ ܕܡܘܪܫܐ: ܟܬܒܐ ܗܘ ܕܐܝܠܝܢ ܘܡܦܫܪܐ
ܕܡܠܐ ܡܫܒܚܘܬܐ ܕܐܬܟܬܒ ܡܢ ܟܒܪܐ ܗܘ ܕܬܫܡܫܬܐ.
ܐܢܐ ܕܝܢ ܒܫܠܡܘܬܐ ܦܫܝܛܐ ܡܬܪܓܡܐ ܐܢܐ ܠܗܠܝܢ.
ܫܐܠ ܐܢܐ ܕܝܢ ܐܦ ܐܢܐ ܡܢ ܫܡܫܘܬܟ ܡܫܡܫܢܐ ܒܐܠܗܐ.
ܕܬܫܡܪ ܒܝܠܘܬܐ ܕܢܠܦ ܠܐܠܗܐ. ܕܐܫܟܚ ܐܢܐ
ܕܠܐ ܠܦܠܚܐ ܡܢ ܠܗ ܡܢ ܬܘܩܦܬܐ ܕܫܘܬܦܐ ܚܫܝܫܐ ܕܐܢܐ
ܠܡܠܘ ܪܘܚܐ ܘܩܕܝܫܐ ܕܡܢ ܗܘܝܐ[4] ܐܠܗܐ ܠܝ ܐܬܓܠܝ.
ܟܕ ܡܢܟ ܐܢܐ ܡܢ ܪܘܚܐ ܗܘ ܐܠܝܨܐ[5] ܕܡܢ ܒܚܘܫܒܝܢ
ܟܠ ܐܬܬܩܝܡܘ. ܕܠܐ ܐܦܪܫܐ ܠܐܢܫܐ ܗܘ ܡܫܬܪܐ
ܘܚܙܝܐ: ܡܢܝܢ ܗܘܐ ܗܘ ܕܠܐ ܕܚܝܠ ܘܐܬܡܢܝܢ[6] ܠܡܠܬܐ
ܕܐܡܪܐ: ܕܠܐ ܬܬܠ ܡܘܫܐ ܠܦܠܚܐ: ܘܠܐ ܬܪܡܐ
ܡܪ̈ܓܠܝܬܐ ܠܫܪܪܐ.

1 ܡܠܦܬ H 2 ܠܝ ܗܘܝܬ H 3 ܕܐܟܠ H 4 + ܗܘ H
5 ܫܠܝܚܐ H 6 ܘܐܬܡܢܝܬ H

Signs and Abbreviations used in the Text and in the Critical Apparatus.

A = the text as given in complete chapters in the MS known as Brit. Mus. Add. 7189. A does not exist in chapters I 1—9 and V 3.

C = the same text repeated in short sections by the commentator in the same MS.

B = the text of the compendium of Bar. Hebraeus according to Brit. Mus. Oriental 1017.

H = the Harvard MS known as Sem. Mus. 4009.

A* C* &c. = the original reading of A C &c. where a correction has been made.

A** C** &c. = corrections made in A C &c.

B $^{2}/_{3}$ &c. = this passage occurs three times in B, twice in this form.

Theod. = Theodosius of Antioch, author of the commentary in Brit. Mus. Add. 7189.

H com. = the marginal commentary of H.

† . . . † = text probably corrupt.

[. . .] = this section probably misplaced or interpolated.

+ . . . C &c. = C &c. add. . . .

> C &c. = omitted by C &c.

pr. . . . C &c. = C &c. prefix . . .

read (add., om.) . . . C &c. = C &c. are probably right in reading (adding or omitting) . . .

om. = omit (conjectural emendation).

read . . . ? = conjectural emendation (no MS authority).

Except where otherwise stated, the text printed is A, and, where A does not exist, C. Reference numbers are placed at the end of the word to which the critical note refers: where several words are concerned, the reference number is placed after the first and last of such words, except where there is no danger of misunderstanding.

ܟܬܒܐ ܕܣܬܘܪܐ

ܟܬܒܐ ܕܪܫܐ ܐܪܬܐܘܗ